

المُصْبَاحُ الْمُنِيرُ فِي تَهْذِيبِ
تَفْسِيرِ ابْنِ كَثِيرٍ

TAFSIR IBN KATHIR

(ABRIDGED)

Volume 5



(Surah Hud to Surat Al-Isra', Verse 38)

ABRIDGED BY

A GROUP OF SCHOLARS UNDER THE SUPERVISION OF
SHAYKH SAFIUR-RAHMAN AL-MUBARAKPURI

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**In the Name of Allāh
The Most Beneficent, the Most Merciful**

Contents

Important Guidelines About the Authenticity of the Reports and Quotations in the <i>Tafsīr of Ibn Kathīr</i>	15
The <i>Tafsīr</i> of Surah Hūd	17
<i>Sūrah Hūd</i> made the Prophet's Hair turn Gray	17
The Qur'ān and its Call to Allāh	18
Allāh is Aware of All Things	21
Allāh is Responsible for the Provisions of All Creatures	22
Allāh created the Heavens and the Earth in Six Days	24
The Polytheists hasten their Torment by arguing against Resurrection after Death	27
The Meanings of the Word <i>Ummah</i>	28
Changing Man's Attitude in Happiness and Hardship	31
The Messenger ﷺ grieving from the Statutes of the Polytheists, and His Gratification	34
An Explanation about the Miracle of the Qur'ān	35
Whoever wants the Worldly Life, then He will have no Share of the Hereafter	36
The One Who believes in the Qur'ān is upon Clear Proof from His Lord	38
Every <i>Hadīth</i> is confirmed by the Qur'ān	41
Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers	43
Rewarding the People of Faith	47
The Parable of the Believers and the Disbelievers	47
Āyah. no. 25	49
The Story of Nūḥ and His Conversation with His People	50
The Response of Nūḥ	53
The People's Request of Nūḥ to bring the Torment and His Response to Them	56
An Interruption to verify the Truthfulness of the Prophet ﷺ	57
The Revelation to Nūḥ about what would happen to the People and the Command to prepare for It	58
The beginning of the Flood and Nūḥ loads Every Creature in Pairs upon the Ship	60
The Ship sailing through the huge Waves	62
The Story of Nūḥ's Disbelieving Son drowning	65
The End of the Flood	66
A Return to the Story of the Son of Nūḥ and What Transpired Between Nūḥ and Allāh about Him	67

The Command to descend from the Ship with Peace and Blessings	68
The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ	70
Āyah. no. 50	71
The Story of Prophet Hūd and the People of 'Ād	72
The Conversation between the People of 'Ād and Hūd	73
The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed	76
The Story of Šālīh and the People of Thamūd	77
The Conversation between Šālīh and the People of Thamūd	79
The Coming of the Angels to Ibrāhīm and The news of Ishāq and Ya'qūb	81
Āyah. no. 74	86
The Dispute of Ibrāhīm over the People of Lūṭ	87
The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People	88
Lūṭ's Inability, His Desire for Strength and the Angels' Informing Him of the Reality	91
The Town of Lūṭ's People is overturned and Their Destruction	93
The Story of the People of Madyan and the Call of Shu'ayb	95
The Response of Shu'ayb's People	98
Shu'ayb's Refutation of His People	99
The Response of Shu'ayb's People	102
Shu'ayb's Refutation of His People	102
Shu'ayb's Threat to His People	104
The Story of Mūsā and Fir'aawn	106
Āyah. no. 100	108
The Lesson taken from the Destroyed Towns	109
The Destruction of the Towns is a Proof of the Establishment of the Hour	111
The Condition of the Wretched People and their Destination	114
The Condition of the Happy People and their Destination	116
Associating Partners with Allāh is no doubt Misguidance	119
The Command to Stand Firm and Straight	121
The Command to establish the Prayer	122
Good Deeds wipe away the Evil Deeds	123
There must be a Group of People Who forbid Lewdness	126
Allāh has not made Faith universally accepted	128
Conclusion	131
The Tafsir of Sūrah Yūsuf	134
Qualities of the Qur'an	134
Reason behind revealing Āyah (12:3)	135
Yūsuf's Dream	136

Ya'qûb orders Yûsuf to hide His Vision to avoid <i>Shaytân's</i> Plots	137
Interpretation of Yûsuf's Vision	138
Lessons from the Story of Yûsuf	140
Yûsuf's Brothers ask for Their Father's Permission to take Yûsuf with Them	142
Ya'qûb's Answer to Their Request	143
Yûsuf is thrown in a Well	144
Yûsuf's Brothers try to deceive Their Father	146
Yûsuf is Rescued from the Well and sold as a Slave	147
Yûsuf in Egypt	150
The Wife of the 'Aziz loves Yûsuf and plots against Him	152
Âyah. no. 25	155
News reaches Women in the City, Who also plot against Yûsuf	160
Yûsuf is imprisoned without Justification	164
Two Jail Mates ask Yûsuf to interpret their Dreams	165
Yûsuf calls His Jail Mates to <i>Tawhîd</i> even before He interprets Their Dreams	165
The Interpretation of the Dreams	169
Yûsuf asks the King's Distiller to mention Him to the King	170
The Dream of the King of Egypt	172
Yûsuf's Interpretation of the King's Dream	173
Âyah. no. 50	174
The King investigates what happened between the Wife of the 'Aziz, the Women in the City, and Yûsuf	175
Yûsuf's Rank with the King of Egypt	179
Yûsuf's Reign in Egypt	180
Yûsuf's Brothers travel to Egypt	182
Yûsuf's Brothers ask Ya'qûb's Permission to send Their Brother Binyâmin with Them to Egypt	185
They find Their Money returned to Their Bags	186
Ya'qûb orders His Children to enter Egypt from Different Gates	188
Yûsuf comforts Binyâmin	189
Yûsuf had His Golden Bowl placed in Binyâmin's Bag; a Plot to keep Him in Egypt	190
Âyah. no. 74	191
Yûsuf's Brothers accuse Him of Theft	194
Yûsuf's Brothers offer taking One of Them instead of Binyâmin as a Slave, Yûsuf rejects the Offer	195
Yûsuf's Brothers consult Each other in Confidence; the Advice Their Eldest Brother gave Them	197
Allah's Prophet Ya'qûb receives the Grievous News	199
Ya'qûb orders an inquiry about Yûsuf and His Brother	203
Yûsuf's Brothers stand before Him	203
Yûsuf reveals His True Identity to His Brothers and forgives Them	204

Ya'qub finds the Scent of Yûsuf in his Shirt!	206
Yahûdhâ brings Yûsuf's Shirt and Good News	208
Yûsuf's Brothers feel Sorry and Regretful	209
Âyah. no. 100	210
Yûsuf welcomes His Parents; His Dream comes True	210
Yûsuf begs Allâh to die as A Muslim	213
This Story is a Revelation from Allâh	214
People neglect to ponder the Signs before Them	217
The Messenger's Way	220
All of the Prophets are Humans and Men	221
All Prophets were Humans not Angels	222
Drawing Lessons from the Incidents of the Past	223
The Prophets are aided by Victory in Times of Distress and Need	224
A Lesson for Men Who have Understanding	228
The Tafsir of Sûrat Ar-Ra'd	230
The Qur'an is Allâh's Kalâm (Speech)	230
Clarifying Allâh's Perfect Ability	231
<i>Al-Istawd'</i> , Rising above the Throne	233
Allâh subjected the Sun and the Moon to rotate continuously	233
Allâh's Signs on the Earth	235
Denying Resurrection after Death, is Strange	238
The Disbelievers ask for the Punishment to be delivered now!	239
The Idolators ask for a Miracle	241
Allâh is All-Knower of <i>Al-Ghayb</i> (Unseen)	242
Allâh's Knowledge encompasses all Things Apparent and Hidden	246
The Guardian Angels	248
Clouds, Thunder and Lightning are Signs of Allâh's Power	250
Supplicating to Allâh upon hearing <i>Ar-Ra'd</i> (Thunder)	251
A Parable for the Weakness of the False Gods of the Polytheists	255
Everything prostrates to Allâh	256
Affirming <i>Tawhîd</i>	257
Two Parables that Truth remains and Falsehood perishes	259
The Qur'an and the Sunnah and Parables of Water and Fire	261
The Reward of the Blessed and Wretched	264
The Believer and the Disbeliever are never Equal	265
Qualities of the Blessed, which will lead to Paradise	267
Âyah. no. 25	271
Characteristics of the Wretched which will lead to the Curse and the Evil Home	271
Increase and Decrease in Provision is in Allâh's Hand	273
Disbelievers ask for Miracles, Allâh's Response to Them	274
The Believer's Heart finds Comfort in the Remembrance of Allâh	276
The Meaning of <i>Tûbâ</i>	276
Our Prophet ﷺ was sent to recite and call to Allâh's Revelation	279

Virtues of the Qur'an and the Denial of Disbelievers	281
Comforting the Messenger of Allāh ﷺ	285
There is no Similarity between Allāh and False Deities	286
Punishment of the Disbelievers and Reward of the Believers	290
The Truthful among the People of the Scriptures rejoice at what Allāh has revealed to Muḥammad ﷺ	294
All Prophets and Messengers were Humans	297
No Prophet can bring a Miracle except by Allāh's Leave	298
The Meaning of Allāh blotting out what He wills and confirming what He wills of the Book	299
Punishment is by Allāh, and the Messenger's Job is only to convey the Message	301
The Disbelievers plot, but the Believers gain the Good End	302
Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ	304
The Tafṣīr of Sūrah Ibrāhīm	306
Describing the Qur'an and warning Those Who defy it	307
Every Prophet was sent with the Language of His People;	
Guidance or Misguidance follows the Explanation	309
Story of Musā and His People	310
Earlier Nations disbelieved in Their Prophets	315
Meaning of, "They put Their Hands in Their Mouths"	316
The Argument between the Prophets and the Disbelievers	318
Disbelievers reject Prophethood because the Messengers were Humans!	319
Disbelieving Nations threaten Their Messengers with Expulsion	320
A Parable for the Deeds of the Disbelievers	328
Proof that Resurrection occurs after Death	330
Disbelieving Chiefs and Their Followers will dispute in the Fire	332
Shayṭān disowns His Followers on the Day of Resurrection	335
The Parable of the Word of Islām and the Word of Kufr	339
Āyah. no. 27	342
Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm	342
The Recompense of Those Who have changed the Blessings of Allāh into Disbelief	352
The Command for Prayer and Charity	354
Describing Some of Allāh's Tremendous Favors	356
Ibrāhīm's Supplication to Allāh when He brought Ismā'il to Makkah	358
Allāh gives Respite to the Disbelievers and is never unaware of what They do	364
There will be no Respite after the Coming of the Torment	366
Allāh never breaks a Promise	369

373	Ayah. no. 49
373	The Condition of the criminals on the Day of Resurrection
378	The Tafsiir of Surah Al-Hijr
378	The Disbelievers will someday wish that They had been Muslims
380	Every Township has its allotted Time
381	The Accusation that the Prophet ﷺ was a Madman and Demands
381	for Him to bring down Angels
382	The Idolators of Every Nation Mocked their Messengers
382	The Stubborn Disbelievers will never believe, no matter what
383	Signs and Wonders They see
384	The Power of Allah and His Signs in the Heavens and on Earth
387	The Supplies for All Things are with Allah
388	Benefits of the Winds
389	Fresh Water is a Blessing from Allah
389	The Power of Allah to initiate and renew Creation
391	Ayah. no. 26
391	The Substances from which Mankind and <i>Jinn</i> were created
391	The creation of Adam, the Command to the Angels to prostrate
393	to Him, and the Rebellion of Iblis
393	The Expulsion of Iblis from <i>Jannah</i> , and His Reprieve until the
394	Day of Resurrection
394	The Threat of Iblis to tempt Mankind, and Allah's Promise of
395	Hell for him
397	The Gates of Hell are Seven
399	The Description of the People of Paradise
402	The Guests of Ibrahim and their Good News of a Son for Him
403	The Reason why the Angels came
404	The Angels coming to Lot
405	Lot is ordered to leave with His Family during the Night
406	The People of the City arrive upon the Angels, thinking that they
406	are Men
408	Ayah. no. 75
408	The Destruction of the People of Lot
409	The City of Sodom on the Highway
410	The Destruction of the Dwellers of <i>Al-Aykanah</i> , the People of Shu'ayb
411	The Destruction of the Dwellers of <i>Al-Hijr</i> Who are the People
411	called <i>Thamud</i>
413	The World has been created for some Purpose, then the Hour
413	will come
414	A Reminder of the Blessing of the Quran and the Command to
414	focus on its Message
418	The Messenger ﷺ is a Plain Warner
418	Explanation of " <i>Al-Muqassim</i> "
422	The Command to proclaim the Truth openly

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers	423
Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death	425
The Tafsīr of Sūrat An-Nahl	428
Warning about the approach of the Hour	428
Allāh sends Whomever He wills with the Message of <i>Tawhīd</i>	430
Allāh created the Heavens, the Earth, and Man	431
The Cattle are part of the Creation of Allāh and a Blessing from Him	434
An Explanation of the Different Religious Paths	437
The Blessings of Rain, and explaining how it is one of the Signs	439
Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth	441
Signs in the Oceans, Mountains, Rivers, Roads and Stars	442
Worship is Allāh's Right	444
The gods of the Idolators are Created, they do not create	445
None is to be worshipped except Allāh	446
The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation	447
Āyah. no. 24	450
A Discussion about what the previous Peoples did, and what was done to Them	450
The Condition of the Disbeliever during and after Death	453
What the Pious say about the Revelation, their Reward and their Condition during and after Death	455
The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment	458
The Idolators Argument that their <i>Shirk</i> was Divinely decreed, and the Refutation of this Claim	460
Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh	464
The Reward of the Muhājirin	466
Only Human Messengers have been Sent	468
How the Guilty can feel Secure	471
Āyah. no. 50	474
Allāh Alone is Deserving of Worship	476
Among the Behavior of the Idolators was vowing to Things that Allāh had provided for Them to their gods	479
The Idolators' Abhorrence for Daughters	480
Allāh does not immediately punish for Disobedience	482
They attribute to Allāh what They Themselves dislike	482
Finding Consolation in the Reminder of Those Who came before	485
The Reason why the Qur'ān was revealed	485

LESSONS and Blessings in Cattle and the Fruit of the Date-palm and Grapevine	486
In the Bee and its Honey there is Blessing and a Lesson	489
In Man there is a Lesson	491
There is a Sign and a Blessing in Matters of People's Livelihood	493
Among His Blessings and Signs are Mates, Children and Grandchildren	494
Denouncing the Worship of anything besides Allāh	495
Āyah. no. 75	496
The Example of the Believer and the Disbeliever, or the Idol and the True God	497
Another Example	497
The Unseen belongs to Allāh and only He has Knowledge of the Hour	498
Among the Favors Allāh granted People are Hearing, Sight and the Heart	499
In the Subjection of the Birds in the Sky there is a Sign	501
Homes, Furnishings and Clothing are also Blessings from Allāh	502
Shade, Places of Refuge in the Mountains Garments and Coats of Mail are also Blessings from Allāh	503
All the Messenger has to do is convey the Message	504
The Plight of the Idolators on the Day of Judgement	505
The gods of the Idolators will disown Them at the Time when They need them most	507
Everything will surrender to Allāh on the Day of Resurrection	508
Those among the Idolators who corrupted Others will receive a Greater Punishment	509
Every Prophet will bear Witness against his Nation on the Day of Resurrection	510
The Qur'an explains Everything	511
The Command to be Fair and Kind	512
The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny	513
The Eyewitness Account of 'Uthmān	514
The Command to fulfill the Covenant	517
If Allah had willed, He would have made all of Humanity one Nation	521
The Prohibition on taking an Oath for Purposes of Treachery	522
Do not break Oaths for the sake of Worldly Gain	522
Righteous Deeds and their Reward	523
Āyah. no. 100	524
The Command to seek Refuge with Allāh before reciting the Qur'an	524
The Idolators' Accusation that the Prophet ﷺ was a Liar since some Āyāt were abrogated, and the Refutation of their Claim	526

The Idolators' Claim that the Qur'an was taught by a Human, and the Refutation of their Claim	527
Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief	529
The One who is forced to renounce Islam will be forgiven if He does Righteous Deeds afterwards	532
The Example of Makkah	533
The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful	536
Some Good Things were Forbidden for the Jews	539
The <i>Khāif</i> (Close Friend) of Allāh	541
The Prescription of the Sabbath for the Jews	543
Āyah. no. 125	545
The Command to invite people to Allāh with Wisdom and Good Preaching	545
The Command for Equality in Punishment	546
The Tafsīr of Sūrat Al-Isrā'	550
The Virtues of Sūrat Al-Isrā'	550
The <i>Isrā'</i> (Night Journey)	550
The Report of Anas bin Mālik	552
The Report of Anas bin Mālik from Mālik bin Ša'sa'ah	557
The Report of Anas from Abu Dharr	562
The Report of Jābir bin 'Abdullāh	565
The Report of 'Abdullāh bin 'Abbas	565
The Report of 'Abdullāh bin Mas'ūd	570
The Report of Abu Hurayrah	570
The Time that <i>Isrā'</i> took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream	572
An Interesting Story	574
Mūsā and how He was given the <i>Tawrah</i>	576
It was mentioned in the <i>Tawrah</i> that the Jews would spread Mischief twice	579
The First Episode of Mischief caused by the Jews, and their Punishment for it	579
The Second Episode of Mischief	581
Praising the Qur'an	583
Man's Haste and Prayers against Himself	583
The Night and Day are Signs of the Great Power of Allāh	585
Every Person will have the Book of his Deeds with Him	588
No One will have to bear the Sins of Another	591
No Punishment until a Messenger has been sent	592
The Issue of Small Children who die	593
The First <i>Hadīth</i> from Al Aswad bin Sarr'	593
The Second <i>Hadīth</i> from Abu Hurayrah	594

The Third <i>Hadith</i> from Samurah	595
The Fourth <i>Hadith</i> from the Paternal Uncle of Ḥasnā'	596
It is <i>Makrūh</i> to discuss this Matter	596
Meanings of <i>Amarā</i>	597
A Threat to Quraysh	598
The Reward of Those who desire this World and Those who desire the Hereafter	599
Do not Associate Anything in Worship with Allāh	602
The Command to Worship Allāh Alone and to be Dutiful to One's Parents	603
Another <i>Hadith</i>	605
Another <i>Hadith</i>	606
Another <i>Hadith</i>	606
Another <i>Hadith</i>	607
Āyah. no. 125	907
Omissions committed against Parents are pardoned with Good Relations and Repentance	607
The Command to maintain the Ties of Kinship and the Prohibition of Extravagance	609
Moderation in Spending	612
Prohibition of killing Children	615
The Command to avoid <i>Zinā</i> (Unlawful Sex) and Everything that leads to it	616
Prohibition of Unlawful Killing	618
The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures	620
Do not speak without Knowledge	621
The Condemnation of strutting	623
Everything previously mentioned is Revelation and Wisdom	625

Important Guidelines About the Authenticity of the Reports and Quotations in the Tafsīr of Ibn Kathīr

Reports from the Companions of the Messenger of Allāh ﷺ

Reports that are attributed to the companions of Allāh's Messenger ﷺ are commonly used for additional explanation of the meanings of the Qur'ān. As for those quotes that Ibn Kathīr mentions in passing, these quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as an evidence against what is known to be authentic. Additional information in this regard is found in the Introduction of Ibn Kathīr.

Incomplete Chains of Narration

The following is a list of common incomplete chains of narrations that Al-Ḥāfiẓ Ibn Kathīr often quotes.

- 'Alī bin Abī Ṭalhah (Al-Wāḥibī) reported that Ibn 'Abbās said..
- ('Atiyah) Al-'Awfī reported that Ibn 'Abbās said..
- Aḍ-Ḍaḥḥāk from Ibn 'Abbās.
- As-Suddī reported from Abū Mālik and Abū Ṣāliḥ from Ibn 'Abbās, Ibn Mas'ūd and [or] some men among the companions.
- Al-Ḥasan Al-Baṣrī reporting from or about the Prophet ﷺ.
- Qatādah reporting from or about the Prophet ﷺ.

All narrations coming from these chains are unauthentic according to the Sciences of *Ḥadīth*. Their meanings, however, may be correct as understood by authentic texts, and for this reason they are commonly referenced

Reports from the Followers of the Companions and those who Follow them

The following is a list of those who did not see the Prophet

ﷺ, but they report from companions of the Prophet ﷺ, while often they themselves are quoted for *Tafsir*. Reports that are attributed to them are used as additional support in understanding certain issues by Ibn Kathir. Such quotes may, or may not be authentically attributed to them. Wherever it is mentioned that one of them said something, and that statement contradicts other clearly authentic texts, then such statements can not be held as evidence against the authentic evidence.

Abu Al 'Aliyah, Sa'id bin Jubayr, Sa'id bin Al-Musayyib, 'Ata' (bin Abi Rabah), 'Ata' Al-Khurrāsani, Muqatil bin Hayyan, Ar-Rabi' bin Anas, Ash-Sha'bbi, Qatadah, Mujahid, Ikrimah, Ad-Dahhak, 'Abdur-Rahman bin Zayd bin Aslam (Ibn Zayd), Ibn Jurayj

Other Scholars After the Companions

The following are some scholars that Ibn Kathir often quotes from. Since these scholars are not well known to the average English reader, one should beware that their own statements about the Prophet ﷺ, his companions, or circumstances surrounding the Qur'an's revelation, are not to be considered as important as authentically narrated texts.

Waki', Sufyan Ath-Thawri, Muhammad bin Ishaq, Ibn 'Atiyyah, Ibn Abi Hatim, Ibn Jarir (At-Tabari).

بِسْمِ اللَّهِ

٢٢١

سُورَةُ الْاٰنْكَارِ

وَاِنْ يَسْأَلْكَ اللَّهُ بِشَيْءٍ فَلَا تَحْكُمُ لَهُ اِلَّا اَوْحًا وَاِنْ
يُرِدْكَ بَعْضٌ مِّنْ رَّأْيِكَ لَتَعَصِيَ اللَّهُ يَعْصِيْكَ يَدُ مَنْ يَّشَاءُ مِنْ عِبَادِهِ
وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٧﴾ قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَاءَكُمْ
الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اَنْتُمْ اَعْتَدِيْ فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهِ وَمَنْ
حَسَلَ فَاِنَّمَا يَضِلُّ عَلَيْهِ وَاَنَا عَلِيْكُمْ بِوَكِيْلٍ ﴿٥٨﴾ وَاَتَّبِعْ
مَا يَوْحِيْ اِلَيْكَ وَاَسْبِرْ حَتّٰى يَخْرُجَ اِلَيْكَ اللَّهُ وَهُوَ خَيْرُ الْخٰكِيْنَ ﴿٥٩﴾

سُورَةُ الْاٰنْكَارِ

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ
الرَّكْعَةُ اُخْرَىٰ، اِنَّهُ ثُمَّ قُسِيَتْ وَنَظَرَ لَدُنْ حَكِيْمٍ خَبِيْرٍ ﴿١﴾
اَلَا تَعْبُدُوْا اِلَّا اللَّهَ اِلٰهِيْكُمْ لَكُنْ مِنْهُ يَدِيْرٌ وَنَصِيْرٌ ﴿٢﴾ وَاِنْ اَسْتَعِيْرُوْا
رَبَّكُمْ ثُمَّ تُوْبُوْا اِلَيْهِ يَرْجِعْكُمْ مِّنْ عَدُوْلٍ اِلٰى اَجَلٍ مُّسَمًّى وَيُؤْتِيْ
كُلَّ ذِي فَضْلٍ فَضْلَهُ وَاِنْ تَوَلَّوْا فَاِنِّيْ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ
كَبِيْرٍ ﴿٣﴾ اِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٤﴾ اَلَا اِنَّهُمْ
يَقُوْنُوْنَ صُدُّوْهُمْ لَسْتَ خَفَوْنَاهُمْ اَلَا يَنْتَفِعُوْنَ بِمَا اَنْهٰهُمْ
يَعْلَمُوْنَ مَا يُسِرُّوْنَ وَمَا يُنْظَرُوْنَ اِنَّهُ عَسٰى يَدْنٰى الْقُدُوْرُ ﴿٥﴾

42. (Saying) worship none but Allāh. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings ﴿﴾

43. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. But if you turn away, then I fear for you the torment of a Great Day. ﴿﴾

44. To Allāh is your return, and He is able to do all things. ﴿﴾

The Qur'an and its Call to (worship) Allāh Alone

A discussion concerning the letters of the alphabet (which appear at the beginning of some chapters of the Qur'an) has already preceded at the beginning of Sūrat Al-Baqarah. That discussion is sufficient without any need for repetition here. Concerning Allāh's statement,

﴿اَتَيْتَكَ بِتَمَامٍ ثُمَّ تَحَدَّثُ﴾

﴿The Āyat whereof are perfect and then explained in detail﴾

This means perfect in its wording, detailed in its meaning. Thus, it is complete in its form and its meaning. This interpretation was reported from Mujāhid and Qatādah,^[1] and Ibn Jarīr [At-Ṭabari] preferred it.

[1] At-Ṭabari 15:227.

Concerning the meaning of Allāh's statement,

﴿مِّن لَّدُنِّيكَ خَبِيرٌ﴾

﴿from One (Allāh), Who is All-Wise, Well-Acquainted﴾

This means that it (the Qur'ān) is from Allāh, Who is Most Wise in His statements and His Laws, and Most Aware of the final outcome of matters.

﴿إِلَّا مُبَدِّلًا إِلَّا اللَّهُ﴾

﴿(Saying) worship none but Allāh.﴾

This means that this Qur'ān descended, perfect and detailed, with the purpose of Allāh's worship alone, without any partners. This is similar to the statement of Allāh, the Exalted,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا قُلْتُ إِلَهِ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿And We did not send any Messenger before you but We revealed to him (saying): There is no God but I, so worship Me.﴾ [21:25]

It is similar to Allāh's statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاعْتَصِمُوا بِالْحَقِّ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): 'Worship Allāh (Alone), and avoid Taghūt (calling false deities).﴾ [16:36]

In reference to Allāh's statement,

﴿إِنِّي أَنَا إِلَهُكَ وَأَنَا الْغَفُورُ الرَّحِيمُ﴾

﴿Verily, I am unto you from Him a warner and a bringer of glad tidings.﴾

This means, "Verily, I am unto you a warner of the punishment if you oppose Him (Allāh), and a bringer of the good news of reward if you obey Him." This meaning has been recorded in the authentic *Hadīth* which states that the Messenger of Allāh ﷺ ascended mount Aş-Şafa and called out to his near relatives of the Quraysh tribe. When they gathered around him, he said,

﴿يَا مَعْشَرَ قُرَيْشٍ! أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا تُضَبِّحُكُمْ أَتَأْتُمُونِي؟﴾

!O people of Quraysh, if I informed you that a cavalry was

going to attack you in the morning, would you not believe me?¹¹

They replied, "We have not found you to be a liar." He ﷺ said,

﴿يَايَ نَذِيرٌ لَّكُمْ تَنْ نَدَى عَذَابٍ شَدِيدٍ﴾

Verily I am a warner unto you before a severe punishment¹².

Concerning His statement,

﴿وَإِذَا أَسْتَوْرَدَ رَبُّكَ ثُمَّ تَوَلَّى آلَهُ يَتَّبِعُكُم مِّنَّا حَتَّىٰ إِذَا أَجَلَ تُسَمَّىٰ وَرَوَّيَ كُلَّ دَىٰ فَسَلِّ تَعْلَمُ﴾

﴿And (commanding you). Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.﴾

This means, "I am commanding you to seek forgiveness from previous sins and to turn to Allāh from future sins, and thereafter you abide by that."

﴿يَتَّبِعُكُم مِّنَّا حَتَّىٰ﴾

﴿that He may grant you good enjoyment.﴾

This is in reference to this worldly life.

﴿وَإِذَا أَجَلَ تُسَمَّىٰ وَرَوَّيَ كُلَّ دَىٰ فَسَلِّ تَعْلَمُ﴾

﴿for a term appointed, and bestow His abounding grace to every owner of grace.﴾

This refers to the Hereafter, according to Qatādah.¹² "This is like the statement of Allāh,

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ حَنِينُهُمْ حَوَّيْنَا لَهُمْ﴾

﴿Whoever works righteousness whether male or female while a true believer, verily to him We will give a good life.﴾[16.97]

Concerning Allāh's statement,

﴿وَإِذَا تَوَلَّىٰ وَرَاءَ الْأُنْثَىٰ عَلَيْنَا عَذَابٌ كَبِيرٌ﴾

¹¹ Dalā'il An-Nubuwwah, 2: 181, similar wording with Al-Bukhārī no. 4971, and Muslim no. 208

¹² At-Tabarī 15.231

﴿But if you turn away, then I fear for you the torment of a Great Day.﴾

This is a severe threat for whoever turns away from the commandments of Allāh, the Exalted, and rejects His Messengers. Verily, the punishment will afflict such a person on the Day of Resurrection and there will be no escape from it.

﴿إِلَى اللَّهِ مَرْجِعُكُمْ﴾

﴿To Allāh is your return,﴾

This is means your return on the Day of Judgement.

﴿وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿and He is able to do all things﴾

This means that He is capable of doing whatever He wishes, whether it be goodness towards His *Awliyā'* (friends and allies), or vengeance upon His enemies. This also includes His ability to repeat the creation of His creatures on the Day of Resurrection. This section encourages fear, just as the previous section encourages hope.

﴿أَلَا إِنَّهُمْ ثَنَوْا صُدُورَهُمْ لِيَسْتَكْفُرُوا بِهِ أَلَا جِنَّةٌ يَسْتَمُتُونَ فِيهَا ثُمَّ لَا يَبْرُؤُونَ لَهُ
يَلْبَسُونَ مِنْهُمْ غِيًثًا مِمَّنْ يَنْقُورُونَ﴾

45. No doubt! They did fold up their breasts, that they may hide from Him Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal Verily, He is the All-Knower of the (innermost secrets) of the breasts.﴾

Allāh is Aware of All Things

Ibn 'Abbās said, "They used to dislike facing the sky with their private parts, particularly during sexual relations. Therefore, Allāh revealed this verse." Al-Bukhari recorded by way of Ibn Jurayj, who reported from Muḥammad bin 'Abbād bin Ja'far who said, "Ibn 'Abbās recited,

﴿أَلَا إِنَّهُمْ ثَنَوْا صُدُورَهُمْ﴾

"Behold their breasts did fold up."

So I said: 'O Abū Al-'Abbās! What does -their breasts did fold

up- mean?' He said, 'The man used to have sex with his woman, but he would be shy, or he used to have answering the call of nature (in an open space) but, he would be shy. Therefore, this verse,

﴿أَلَا يَتَذَكَّرْنَ﴾

«No doubt! They did fold up their breasts,» was revealed.”^[1]

In another wording of this narration, Ibn 'Abbās said, "There were people who used to be shy to remove their clothes while answering the call of nature in an open space and thus be naked exposed to the sky. They were also ashamed of having sexual relations with their women due to fear of being exposed towards the sky. Thus, this was revealed concerning them." ^[2] Al-Bukhārī reported that Ibn 'Abbās said that

﴿يَتَنَفَّرْنَ﴾

«they cover themselves» means that they cover their heads.^[3]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَوْدِعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

«6. And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposit. All is in a Clear Book.»

Allāh is Responsible for the Provisions of All Creatures

Allāh, the Exalted, informs that He is responsible for the provisions of all the creatures that dwell in the earth, whether they are small, large, sea-dwelling or land-dwelling. He knows their place of dwelling and their place of deposit. This means that He knows where their journeying will end in the earth and where they will seek shelter when they wish to nest. This place of nesting is also considered their place of deposit. 'Alī bin Abī Ṭalḥah and others reported from Ibn 'Abbās that he said concerning the statement,

[1] *Fath Al-Bārī* 8 :200.

[2] *Ibid*

[3] *Ibid*.

﴿وَيَعْلَمُ مَقَرُّهَا﴾

«And He knows its dwelling place» that it means where it resides. In reference to the statement,

﴿وَسُودَةٌ﴾

«and its deposit» he (Ibn 'Abbās) said it means where it will die^[1]

Allāh informs us that all of this is written in a Book with Allāh that explains it in detail. This is similar to Allāh's statement,

﴿مَا يَرَىٰ دَابُّوهُ فِي الْأَرْضِ وَلَا حَيْرٌ يُّبْطِلُهُ يَجْعَلُوهُ إِلَّا أَمْرًا لَّهُمْ أَتَأْتِكُمْ مَاءً رَمْلًا يَكْتُمِبُ فِي الْكِتَابِ مِنْ أَمْرِهِ ثُمَّ لَكُمْ إِلَيْهِ يَوْمَ يُنْفَخُ﴾

«There is not a moving creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered» [6:38], and

﴿وَمِنْهُ مَفْجِعُ الْغَيْبِ لَا يَخْلُقُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْغَرِّ وَالْأَنْجَىٰ وَمَا تَقْلُقُ مِنْ ذَلِكَ لَا يَسْمَعُهَا وَلَا يَخْتَرُ فِي مُلْكِهِ الْأَرْضِ وَلَا رَمْلٍ وَلَا مِائِي إِلَّا فِي كِتَابٍ مُبِينٍ﴾

«And with Him are the keys of the Ghayb (all that is hidden and unseen), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.» [6:59]

﴿وَمَنْ أَلْفَىٰ حَقًّا أَنْشَأْتِ الْوَسْطَىٰ فِي سَبْعَةِ أَيَّامٍ وَكَانَتْ عَرْشُهُ عَلَى الْمَاءِ يَبْلُغُكُمْ إِلَيْكُمْ أَمْرًا عَمَلًا وَلَيْسَ إِلَيْكُمْ تُبْعَثُونَ مِنْ تَحْتِ الْقُبُورِ لِقَوْلِ الْوَيْلِ كَفَرْنَا بِكُمْ إِنَّا لَا نَبْرَأُكُمْ إِلَّا بِمِثْرِ حَبِّ ذَرَّةٍ وَلَكِنْ أَمْرًا مَتَمُّوا الْقَدَانَ إِلَّا أَنْتُمْ تَقْدُمُونَ لِقَوْلِ مَا تَحْسَبُ إِلَّا مِنْ أَمْرِهِمْ لَيْسَ مَشْرُوعًا عَلَيْهِمْ وَكَانَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

«7. And He it is Who has created the heavens and the earth in six Days and His Throne was over the water, that He might try you, which of you is the best in deeds. But if you were to say

^[1] At-Tabari 15:241.

to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."¹

﴿8. And if We delay the torment for them till a determined Ummah (term), they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!﴾

Allāh created the Heavens and the Earth in Six Days

Allāh, the Exalted, informs of His power over all things, and that He created the heavens and the earth in six days. He mentions that His Throne was over the water before that, just as Imām Aḥmad recorded that Imrān bin Ḥuşayn said, "The Messenger of Allāh ﷺ said,

«اَبْلُوا الْبَشَرِ يَا بَنِي تَمِيم!»

«Accept the glad tidings, O tribe of Tamīm!»

They said, 'Verily you have brought us glad tidings and you have given us.' Then he ﷺ said,

«اَقْبَلُوا الْبَشَرِ يَا أَهْلَ الْيَمَنِ!»

«Accept the glad tidings, O people of Yemen!»

They said, 'We accept. Therefore, inform us about the beginning of this matter and how it was.' He ﷺ said,

«كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَكَتَبَ فِي اللِّحَافِ الْمَحْفُوظِ بِحَمْدِ كُلِّ شَيْءٍ.»

«Allāh was before everything and His Throne was over the water. He then wrote in the Preserved Tablet mentioning everything.»

Then a man came to me and said, "O Imrān, your she camel has escaped from her fetter."

I then went out after her and I do not know what was said after I left.^[1]

This Ḥadīth has been recorded in the Two Ṣaḥīḥs of Al-

[1] Aḥmad 4:431.

Bukhārī and Muslim with a variety of wordings.^[1]

In *Ṣaḥīḥ Muslim*, it is recorded that 'Abdullah bin 'Amr bin Al 'Aṣ said that the Messenger of Allāh ﷺ said,

«إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ»

‘Verily Allāh measured the amount of sustenance of the creatures fifty thousand years before He created the heavens and the earth, and His Throne was over the water.’^[2]

Under the explanation of this verse, Al-Bukhārī recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«قَالَ اللَّهُ عَزَّ وَجَلَّ: أَتَيْتُ أَتَيْتُ عَلَيْكَ»

‘Allāh, the Mighty and Sublime, said, ‘Spend and I will spend on you.’»

And he ﷺ said,

«يَدٌ مِمَّا لَا يَعْصُهُ نَفَقَةٌ، شَحَاءُ اللَّيْلِ وَالنَّهَارِ»

‘Allāh’s Hand is full, and it is not diminished by spending throughout the night and the day »

He ﷺ also said,

«أَقْرَأْتُمْ مَا أُنْفِقُ مِنْ حَقِّ السَّمَوَاتِ وَالْأَرْضِ فَإِنَّهُ لَمْ يَنْقُصْ مَا فِي يَمِينِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَيَبْدُو لُبِيرًا يُخْفِضُ وَيَرْفَعُ»

‘Have you seen what has been spent since the creation of the heavens and the earth? Verily it does not diminish what is in His Right Hand (in the slightest) and His Throne was over the water. In His Hand is the Scale and he lowers and raises it.’^[3]

Concerning Allāh’s statement,

﴿إِنَّا نَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

«that He might try you, which of you is the best in deeds.»

This means that He created the heavens and the earth for the benefit of His servants, whom He created so that they may

[1] *Faḥḥ Al-Bārī* 6:330, and *Muslim* 4:2041.

[2] *Muslim* 4:2044.

[3] *Faḥḥ Al-Bārī* 8:202.

worship Him and not associate anything with Him as a partner. Allah did not create this creation (of the heavens and the earth) out of mere frivolity. This is similar to His statement,

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا هُفُوًا ذَلِكُمْ عَنْ آلِهَتِكُمْ هُمْ كَفَرُوا تَوَلَّيْكُمْ قَوْمًا يَذَرُونَ﴾
 ﴿الزُّبُرِ﴾

﴿And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!﴾ [38:27]

Allah the Exalted, said,

﴿الْمُنِزَّةَ إِنَّا خَلَقْنَاكُمْ عَرَا وَآبَاطُمْ وَأَنْتُمْ لَا تُحْمَدُونَ﴾ فَتَنَى قَدَّ إِلَيْكَ تَحَى لَا
 إِنَّهُ إِلَّا مَرْئُوتُ الْعَرْشِ الْعَظِيمِ﴾

﴿Did you think that We created you in play (without any purpose), and that you would not be brought back to Us? So Exalted is Allah, the True King: there is no God but He, the Lord of the Supreme Throne!﴾ [23:115-116]

Allah, the Exalted, said,

﴿وَرَبَّكَ خَلَقْتُ الْإِنْسَ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

﴿And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).﴾ [51:56]

Concerning the statement of Allah,

﴿إِنْ تَرَوْهُ﴾

﴿that He might try you,﴾ It means so that He (Allah) may test you.

Concerning the statement,

﴿إِنْ تَرَوْهُ﴾

﴿which of you is the best in deeds.﴾

It is important to note here that Allah did not say, "Which of you has done the most deeds." Rather, He said, "Best in deeds." A deed cannot be considered a good deed until it is done sincerely for Allah, the Mighty and Sublime, and it must be in accordance with the legislation of the Messenger of Allah

✎ Whenever a deed lacks one of these conditions, then it is null and void

The Polytheists hasten their Torment by arguing against Resurrection after Death

Concerning Allāh's statement,

﴿وَلَيْسَ ثَمَّ إِلَهُكُمْ مُعْتَدٍ بِرَأْسِهِ الْقَوْمُ﴾

﴿But if you were to say to them: "You shall indeed be raised up after death."﴾

Allāh, the Exalted, is saying, "O Muḥammad, if you were to inform these polytheists that Allāh is going to resurrect them after their death, just as He created them originally (they would still reject)." Even though they know that Allāh, the Exalted, is the One Who created the heavens and the earth, just as He said,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you ask them who created them they will surely say: 'Allāh.'﴾ [43:87]

Allāh says,

﴿وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَنَحَرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ﴾

﴿And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply. "Allāh."﴾ [29:61]

Even after their awareness of this (Allāh's creating, they still reject the resurrection and the promised return on the Day of Judgement. Yet, in reference to ability, the resurrection is easier (for Allāh to perform) than the original creation. As Allāh said,

﴿وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَهُوَ يُعِيدُهُ وَهُوَ يُقْضِيهِ﴾

﴿And He it is Who originates the creation, then He will repeat it (after it has perished); and this is easier for Him﴾ [30:27]

Allāh also said,

﴿إِنَّ خَلْقَكُمْ وَرَأْسَ بَعْثِكُمْ لَآتٍ وَبَعْدُ﴾

﴿The creation of you all and the resurrection of you all are only

as (the creation and resurrection of) a single person.﴾ [31:28]

Concerning the statement,

﴿إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ﴾

﴿This is nothing but obvious magic.﴾

The polytheists say this due to their disbelief and obstinacy. They say, "We do not believe your claim that resurrection will occur." They also say, "He (Muhammad) only says this (resurrection of the dead) because he is bewitched, and he wants you to follow him in what his bewitchment tells him."

Concerning Allāh's statement,

﴿وَلَقَدْ أَهَرْنَا عَنْهُمْ تَعَذُّرَ إِنْ أَتَيْنَا تَعَذُّرُوهُ﴾

﴿And if We delay the torment for them till a determined term,﴾

Allāh, the Exalted, is saying "If We delay the torment and the destruction of these polytheists until an appointed time and a period determined, and We promise them a specific time period (of life), they would still say, in rejection and haste;

﴿مَا يَجْتَنِي﴾

﴿What keeps it back?﴾

They mean by this, "What delays this torment from overtaking us?" Both rejection and doubt are their very nature. Therefore, they have no escape or refuge from the torment.

The Meanings of the Word *Ummah*

The word *Ummah* is used in the Qur'an and Sunnah with a number of different meanings. Sometimes when it is used it means a specified period of time. An example is the statement of Allāh, the Exalted, in this verse,

﴿إِنْ أَتَيْنَا تَعَذُّرُوهُ﴾

﴿till a determined *Ummah* (term).﴾

This is also the meaning in the statement of Allāh in *Sūrah Yūsuf*,

﴿رَأَى نَارَ نَفْثٍ لَا يَسْمَعُ وَلَا ذَكَرَ يَوْمَ أُنْزِلَ﴾

﴿Then the man who was released, now after *Ummah* (some time) remembered.﴾ [12:45]

The word *Ummah* is also used to refer to the Imām (leader) who is followed. An example of this is in the statement of Allāh,

﴿إِبْرَاهِيمَ كَانَ أُمَّةً قَالَتْ قَدْ حَبَسَ رَبِّي عَنَّا مِنَ الْمُشْرِكِينَ﴾

﴿Verily, Ibrāhīm was an Ummah, obedient to Allāh, Ḥanif, and he was not of those who were polytheists.﴾ [16:120]

The word *Ummah* is also used to mean religion and religious creed. This is as Allāh mentions concerning the polytheists, that they said,

﴿إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ﴾

﴿Verily, we found our fathers following a certain way and religion, and we will indeed follow their footsteps.﴾ [43:23]

The word *Ummah* is also used to mean a group [of people]. This is as Allāh says

﴿وَلَمَّا رَدَّ مَذْيَنَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْكُرُونَ﴾

﴿And when he arrived at the water (well) of Madyan, he found there a group of men watering (their flocks).﴾ [28:23]

Allāh also said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الصُّلُوحَ﴾

﴿And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allāh (Alone), and avoid Ṭāghūt."﴾ [16:36]

Allāh also said,

﴿فِي كُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا سَأَلْتُمُوهُنَّ لَبِئْسَ الَّذِي يَنْهَىٰ عَنْ الْفَحْشَاءِ وَالْمُنكَرِ وَأَن يَقُولُوا لَهُم مَّا قَالُوا وَلَا يَتَّقُونَ﴾

﴿And for every Ummah there is a Messenger, when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.﴾ [10:47]

The meaning of *Ummah* here is those people who have had a Messenger sent among them. The meaning of *Ummah* in this context includes the believers and the disbelievers among them. This is like what has been recorded in *Ṣaḥīḥ Muslim*,

«الَّذِي نَفْسِي بِيَدِهِ لَا تَسْمَعُ بِأَحَدٍ مِّنْ هَذِهِ الْأُمَمِ يَهْدِي وَلَا يَضِلُّ إِلَّا أَنَّهُ لَا يُلْمُ إِلَّا دَخَلَ أَمْرَهُ»

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٢٢

الْأَنْبِيَاءُ

وَمَا مِنْ نَافِثٍ فِي الْأَرْضِ إِلَّا عَلَيَّ رِزْقُهَا وَسِعَتْ كُرْسِيُّهَا
وَسُتُودَعَا كُلُّ فِي كِتَابٍ مُبِينٍ ﴿١﴾ وَهُوَ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ
عَلَى الْمَاءِ لِيَسْأَلُكُمْ فِي الْيَوْمِ عَنْكُمْ أَعْمَلْتُمْ أَوْ لَمْ تَعْمَلُوا
فَأَنْتُمْ تَعْلَمُونَ ﴿٢﴾ مِنَ بَعْدِ الْتَوْتِ لَيَقُولُنَّ الَّذِينَ كَفَرُوا
إِنْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ﴿٣﴾ وَلَكِنْ أَخْبَرْنَا عَنْهُمْ الْعَذَابَ إِذَا
أَتَوْهُم مَعْدُودٌ لَيَقُولُنَّ مَا يَحْبِسُهُ أَلْأَيُّومَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَخَافَ يَوْمَ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤﴾
وَلَكِنْ أَقْنَا الْإِنْسَانَ بَشَارًا خَيْرًا ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ
لَيَكُونُ مِنْكُمْ كَافِرٌ ﴿٥﴾ وَلَكِنْ أَذَقْنَاهُ نَعْمَةً بَعْدَ ضَرَرَةٍ
مَسَّتْهُ لَيَقُولُنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ ﴿٦﴾
إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَرِيمٌ ﴿٧﴾ فَلَمَّا كَانَتْ بَعْضُ مَا يُوْحَى إِلَيْكَ
وَصَائِرُ بُرْهَانِ صُدُورِكُمْ أَنْ يَقُولُوا لَوْلَا أَنْزَلَهُ عَلَيْهِ كُنْزٌ أَوْ جَاءَ
مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٨﴾

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»^[1]

In reference to the Ummah of followers, then they are those who believe in the Messengers, as Allāh said,

«كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلْعَالَمِينَ»

«You (the followers of Prophet Muhammad) are the best Ummah ever raised up for mankind.» [3:110]

In the *Ṣaḥīḥ* the Prophet ﷺ said,

«فَأَقُولُ. أُمَّتِي أُمَّتِي»

«Then I will say, "My Ummah (followers), my Ummah!"»^[2]

The word *Ummah* is also used to mean a sect or party. An example of this usage is in the statement of Allāh,

«وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَبْتَلُونَ»

«And of the people of Mūsā there is an Ummah who lead (the men) with truth and established justice therewith.» [7:159]

Likewise is His statement,

«مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ»

[1] Muslim 1:134.

[2] Muslim 1:183

﴿A party of the People of the Scripture stand for the right.﴾
[3:113]

﴿وَلَمَّا آتَاكَ الْإِسْرَافُ وَأَنَا وَجْهٌ لَّكَ فَرَجْتُ لَكَ فَتْرًا مِّنْ قَبْلِ هَٰذَا إِنَّكَ لَفِي سَعْيٍ مَّنُونٍ ۖ وَإِلَّا لَأَنَّكَ لَكُونُ لَكَ لَكُونٌ مِّنْ قَبْلِ هَٰذَا إِنَّكَ لَفِي سَعْيٍ مَّنُونٍ ۖ وَإِلَّا لَأَنَّكَ لَكُونُ لَكَ لَكُونٌ مِّنْ قَبْلِ هَٰذَا إِنَّكَ لَفِي سَعْيٍ مَّنُونٍ ۖ﴾

﴿9. And if We give man a taste of mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.﴾

﴿10. But if We let him taste good (favor) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant and boastful (ungrateful to Allāh).﴾

﴿11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).﴾

The changing of Man's Attitude in Happiness and Hardship

Allāh, the Exalted, informs about mankind and the blameworthy characteristics that he possesses, except for those believing servants upon whom Allāh has bestowed His mercy. Allāh explains that when any hardship befalls man, after he has experienced blessings, he is disheartened and he despairs of any good in the future. He denies and rejects (the bounties of) his previous condition. Thus, he behaves as if he has never seen any good and he loses all hope for relief (from his situation). Likewise, if any blessing befalls him after displeasure,

﴿وَقُلُوبُهُمْ كَفَّتْ لُبًّا فَكَفَّتْ ۖ وَتَوَلَّىٰ وَخَبَسَ السَّيِّئَاتِ ۖ﴾

﴿he is sure to say, "Ills have departed from me."﴾

This means that he will claim that no harm or calamity will afflict him after this (blessing).

﴿إِنَّهُ لَفِي سَعْيٍ مَّنُونٍ ۖ﴾

﴿Surely, he is exultant and boastful (ungrateful to Allāh).﴾

This means that he is pleased with what he has in his hand and ungrateful (to Allāh). At the same time he is boastful

towards others.

Allāh, the Exalted, then says,

﴿إِلَّا الَّذِينَ صَبَرُوا﴾

«Except those who show patience»

meaning, those who show patience during times of hardship and adversity.

In reference to Allāh's statement,

﴿وَعَبُوا الصَّالِحِينَ﴾

«and do righteous good deeds»

This means that they perform the good deeds in times of ease and good health.

Concerning the statement,

﴿وَأُولَئِكَ لَمْ يَكُنْ لَهُمْ تَنْوِيدٌ﴾

«those, theirs will be forgiveness»

meaning, that they will be forgiven due to the calamities that afflicted them. Concerning Allāh's statement,

﴿وَأَبْرَءُ كَبِيرٌ﴾

«and a great reward.» This great reward is due to them because of what they sent forth (of good deeds) in their times of ease. This is similar to what is mentioned in the *Hadith*,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يُصِيبُ الْمُؤْمِنَ شَيْءٌ وَلَا غَمٌّ وَلَا نَصَبٌ وَلَا وَضْبٌ وَلَا حَزَنٌ، حَتَّى الشَّرَكَةُ يُمْسِكُهَا إِلَّا تَفَرَّغَ عَنْهَا مِنْ غَطَائِمِهَا»

«By He in Whose Hand is my soul! No worry, calamity, distress, illness, or grief strikes a believer, even the prick of a thorn, except that Allāh will expiate his sins for him because of it.»^[1]

In the *Sahih* it is recorded that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ لَا يَغْضِبُ اللَّهَ بِلُؤْمٍ قَضَاءٌ إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ مَرَأَةٌ فَتَفَرَّغَ كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ مَرَأَةٌ فَضَرَّ كَانَ خَيْرًا لَهُ، وَلَوْ أَنَّ ذَلِكَ لِأَخِي خَيْرٌ مِنَ الْمُؤْمِنِ»

^[1] Ahmad 3:4.

‘By He in Whose Hand is my soul! Allāh does not decree any matter for the believer except that it is good for him. If any blessing befalls him, he is thankful (to Allāh) and that is good for him. If any harm comes to him, he is patient and that is also good for him. This is (a bounty) exclusively for the believer.’^[1]

For this reason, Allāh, the Exalted, says,

﴿وَالْقَصْرِ ۚ إِنَّ الْإِنْسَانَ لِرَبِّهِ ۖ لَا الْوَيْفَ مَأْمُرٌ وَعَمِلُوا الشَّيْءِ الْمُنِجِ ۚ وَوَصَّوْنَا بَنِيَّ

رَبَّوْنَا بِالصَّبْرِ ۚ﴾

‘By Al-‘Asr (the time), Verily, man is in loss. Except those who believe and do righteous good deeds. And recommend one another to the truth and recommend one another to patience’ ﴿[103:1-3]﴾

Allāh also says,

﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا ۖ﴾

‘Verily, man was created very impatient’ ﴿[70:19]﴾

﴿تَسْتَعِذُّنَا مِنْكَ بِمَا يَوْحَىٰ إِلَيْكَ وَنَقُولُ بِمَا نَرَىٰ أُنْزِلَ فِيهِ مِنْ كَرَامٍ ۚ
 حَكَمَ مَعَهُ مَقَالٌ ۚ إِنَّمَا أَتَىٰ بِرَبِّهِ وَكَانَ عَلٰى كُلِّ شَيْءٍ وَحِيدٌ ۚ لَمْ يَتْلُوكَ إِلَّا مَا نَزَّلَ
 فَاَنزَلْنَا بِهِ سُبْحَانَ رَبِّهِ ۚ مَعْرِضًا وَادْعَا بِهِ اسْتَغْنَاهُ بِهِ دُوبٌ ۚ إِن كُنتُمْ سَاقِيَةً ۚ
 بِأَلَمِ يَنْجِيئُوا لَكُمْ فَاَعْلَمُوا أَنَا أَرَىٰ بِعِلْمِهِ مَا لَا إِلَهَ إِلَّا هُوَ ۚ هَٰذَا لَشَيْءٌ
 مُّشْتَبِهٌ ۚ﴾

‘12. So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, “Why has not a treasure been sent down unto him, or an angel come with him?” But you are only a warner. And Allāh is a Guardian over all things’

‘13. Or they say, “He forged it” Say: “Bring you then ten forged Sūrahis like unto it, and call whomsoever you can, other than Allāh, if you speak the truth!”’

‘14. If then they answer you not, know then that it is sent down with the knowledge of Allāh and that there is no god

^[1] Muslim 4:2295.

besides Him! Will you then be Muslims?﴾

The Messenger ﷺ grieving by the Statements of the Polytheists, and His Gratification

This statement of Allāh, the Exalted, to His Messenger ﷺ comforted the worries that the polytheists were causing him due to their statements directed towards him. This is just as Allāh says about them,

﴿وَلَوْلَا مَا بِهَذَا الرُّسُولِ يَأْكُلُ النَّاسُ وَتَنِي فِي الْفُتُونِ لَوْلَا أَنزَلَ إِلَهُ مَلَكٌ
يَكُونُ مَعَهُ نَذِيرًا: لَوْ بَدَّلَ إِلَهُ سَكْرًا لَوْ فَكَّرُوا لَمْ جَدُّ يَأْكُلُ مِنْهَا وَقَالَ
الْعَالِيُونَ إِنَّ نَبِيَّكُمْ إِلَّا رَجُلًا سُحَّرًا﴾

﴿And they say: "Why does this Messenger eat food, and walk about in the markets. Why is not an angel sent down to him to be a warner with him?" Or; "(why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?" And the wrongdoers say: "You follow none but a man bewitched."﴾ [25:7-8]

Thus, Allāh commanded His Messenger ﷺ and guided him to not let these statements of theirs grieve his heart. Allāh directed him ﷺ to not let these statements prevent him, or deter him from calling them to Allāh, both day and night. This is as Allāh said,

﴿وَلَقَدْ سَدَّ لَكَ بَيْتُكَ سَدْرًا بِمَا يَقُولُونَ﴾

﴿Indeed, We know that your breast is straitened at what they say.﴾ [15:97]

Allāh says in this verse,

﴿وَلَقَدْ سَدَّ لَكَ بَيْتُكَ سَدْرًا بِمَا يَقُولُونَ﴾

﴿So perchance you may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say.﴾

The meaning here is that he (the Prophet ﷺ) may be compelled to give up the Message due to what they (the polytheists) say about him. However, Allāh goes on to explain: "You [Muḥammad] are only a warner and you have an example in your brothers of the Messengers who came before you. For

verily, the previous Messengers were rejected and harmed, yet they were patient until the help of Allāh came to them."

An Explanation concerning the Miracle of the Qur'ān

Then Allāh, the Exalted, explains the miracle of the Qur'ān, and that no one is able to produce its like, or even bring ten chapters, or one chapter like it. The reason for this is that the Speech of the Lord of al. that exists is not like the speech of the created beings, just as His attributes are not like the attributes of the creation. Nothing resembles His existence Exalted is He, the Most Holy, and the Sublime. There is no deity worthy of worship except He and there is no true Lord other than He.

Then Allāh goes on to say,

﴿فَإِنْ لَّمْ يَنْتَهِبُوا لَكَ﴾

﴿If then they answer you not,﴾

Meaning, that if they do not come with a reply to that which you have challenged them with (to the reproduction of ten chapters like the Qur'ān), then know that it is due to their inability to do so. Know (that this is a proof) that this is the speech revealed from Allāh. It contains His knowledge, His commands and His prohibitions.

Then Allāh continues by saying,

﴿وَلَا إِلَهَ إِلَّا هُوَ تَعَالَى عَمَّا يُشْرِكُونَ﴾

﴿and that there is no God besides Him! Wilt you then be Muslims?﴾

﴿مَنْ كَانَ يُرِيدِ الْعِزَّةَ لَدُنَّا رَسَدْنَا نَرَفْ بِأَنفُسِهِمْ أَفَعْلَمَتْ بِنَا وَفَرَّ بِنَا لَا يَتَحَوَّنَا
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا الْكَارُ وَكَذَلِكَ مَا مَنَّوْا بِهَا وَتَجَلَّى مَا كَانُوا
يَعْمَلُونَ﴾

﴿15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.﴾

﴿16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do﴾

Whoever wants the Worldly Life, then He will have no Share of the Hereafter

Al-'Awfi reported that Ibn 'Abbās said concerning this verse, "Verily those who show off, will be given their reward for their good deeds in this life. This will be so that they are not wronged, even the amount equivalent to the size of the speck on a date-stone." Ibn 'Abbās continued saying, "Therefore, whoever does a good deed seeking to acquire worldly gain like fasting, prayer, or standing for prayer at night - and he does so in order to acquire worldly benefit, then Allāh says, 'Give him the reward of that which he sought in the worldly life,' and his deed that he did is wasted because he was only seeking the life of this world. In the Hereafter he will be of the losers."^[1] A similar narration has been reported from Mujāhid, Aḍ-Ḍaḥḥāk and many others.^[2]

Anas bin Mālik and Al-Ḥasan both said, "This verse was revealed concerning the Jews and the Christians."^[3] Mujāhid and others said, "This verse was revealed concerning the people who perform deeds to be seen."^[4] Qatādah said, "Whoever's concern, intention and goal is this worldly life, then Allāh will reward him for his good deeds in this life. Then, when reaches the next life, he will not have any good deeds that will be rewarded. However, concerning the believer, he will be rewarded for his good deeds in this life and in the Hereafter as well."^[5]

Allāh, the Exalted, says,

﴿مَنْ كَانَ يُدِ الْمَالِ عَمَلًا لَمْ يَمَسَّ مَا تَلَا إِلَيْنَ تُرِيدُ نَرَىٰ جَنَّتًا لَمْ يَجْهَتْ بِصَلَاتِهَا مَقْرُونًا
تَتَحَوَّلُ ﴿١﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ صَفَا سَعْيُهُمْ
تَشْكُرُوا ﴿٢﴾ كَلَّا لَبَدٌ خُلَاةٌ وَعَقْلًا بَيْنَ عِلَّةٍ رُكَّةٌ وَمَا كَانَ عَمَلُهُمْ بِمَقْرُونٍ ﴿٣﴾ أَنْظِرْ
كَتَبْنَا بِسْمِهِمْ عَلَىٰ بَيْتِهِ وَلَكِنَّهُ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَقْوِيَةً ﴿٤﴾﴾

﴿Whoever desires the quick-passing {transitory enjoyment of this

[1] At-Tabari 15:263.

[2] At-Tabari 15:264, 265.

[3] At-Tabari 15:265.

[4] At-Tabari 15:266.

[5] At-Tabari 15:264.

whom a witness from Him recites (follows) it; and before it, came the Book of Māsā, a guidance and a mercy, they believe therein, but those of the sects that reject it, the Fire will be their promised meeting place. So be not in doubt about it. Verily, it is the truth from your Lord, but most of mankind believe not.﴾

The One Who believes in the Qur'ān is upon Clear Proof from His Lord

Allāh, the Exalted, informs of the condition of the believers who are upon the natural religion of Allāh, which He made inherent in His creatures. This is based upon their confession to Him that there is none worthy of worship except He. This is similar to Allāh's statement,

﴿فَأَنذَرْتُكُمْ لِيَوْمٍ جَمِيعًا يُفْرَتُ اللَّهُ إِلَىٰ سُلْطَانٍ عَظِيمٍ﴾

﴿So set you your face towards the religion, Ḥanīfān. Allāh's Fitrah with which He has created mankind.﴾^[1] [30:30],

In the Two Ṣaḥīḥs it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

﴿كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَرِّدَاهُ أَوْ يَنْصَرَانِيهِ أَوْ يُمَجْسِبَانِيهِ كَمَا وُلِّدَ الْبَيْمَةُ بَيْمَةً جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَذَعًا؟﴾

«Every child is born upon the Fitrah, but his parents make him a Jew, Christian, or Magian. This is just as the calf that is born whole. Have you noticed any calves that are born mutilated?»^[2]

In Ṣaḥīḥ Muslim it is recorded that Ṭyaḍ bin Ḥimār said that the Messenger of Allāh ﷺ said,

﴿يَقُولُ اللَّهُ تَعَالَى: إِنِّي خَلَقْتُ عِبَادِي حُنَاءَ فَنَاءَتْهُمْ الشَّيَاطِينُ فَأَخْتَلَتْهُمْ عَنْ دِينِهِمْ وَخَرَّطْتُ عَلَيْهِمْ مَا أَخْلَقْتُ لَهُمْ، وَأَمَرْتُهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا﴾

«Allāh, the Exalted, says, 'Verily, I created my servants Ḥunafīn, but the devils came to them and distracted them from

^[1] The meaning of this Āyah is, "Dedicate yourself to the natural religion of Allāh which He made for humanity."

^[2] Faṭḥ Al-Bāri 3:290, and Muslim 4:2047.

their religion. They made unlawful for them what I had made lawful for them and they commanded them to associate partners with Me, concerning which no authority has been revealed.)^[1]

Therefore, the believer is one who remains upon this *Fitrah*. Concerning Allāh's statement,

﴿وَتِلْكَ شَآئِدَةٌ﴾

﴿and whom a witness from Him recites (follows) it;﴾

This means that a witness comes to him from Allāh. That witness is the pure, perfect and magnificent legislation that Allāh revealed to the Prophets. These legislations were finalized with the legislation (*Shari'ah*) of Muḥammad ﷺ. The believer has the natural disposition that bears witness to [the truth of] the general legislation, and accepts that specific laws are taken from the general legislation. The *Fitrah* accepts the *Shari'ah* and believes in it. For this reason Allāh, the Exalted, says,

﴿أَمَّنْ كَانَ عَلَىٰ رَبِّنَا مِن بَيِّنَةٍ وَتِلْكَ شَآئِدَةٌ﴾

﴿Can they who rely on a clear proof from their Lord, and whom a witness from Him recites (follows) it;﴾

This clear proof which is recited is the Qur'an, which Jibril conveyed to the Prophet ﷺ and the Prophet Muḥammad ﷺ conveyed it to his *Ummah*.

Then Allāh says,

﴿وَمِن قَبْلِهِ كُتِبَ التَّوْرَةُ﴾

﴿and before it, came the Book of Mûsâ,﴾

This means that before the Qur'an, there was the Book of Mûsâ, the *Tawrah*.

﴿إِنَّمَا رِزْقُكَ﴾

﴿a guidance and a mercy﴾ This means that Allāh, the Exalted, revealed it to that *Ummah* as a leader for them and a guide for them to follow, as a mercy from Allāh upon them. Therefore, whoever believed in it with true faith, then it would lead him to believe in the Qur'an as well. For this reason Allāh said,

﴿أَفَلَا يَهْتَدُونَ﴾

[1] Muslim 4 :2197.

«they believe therein» Then Allāh, the Exalted, threatens those who reject the Qur'ān, or any part of it, by saying,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَلَأَنَّا مُوَعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place.»

This is directed towards everyone on the face of the earth who disbelieves in the Qur'ān, whether they are idolators, disbelievers, People of the Scripture, or other sects from the descendants of Ādam. This applies to all whom the Qur'ān reaches, regardless of their differences in color, appearance, or nationality. As Allāh says,

﴿لَا إِلَهَ إِلَّا أَنَا ۚ وَنَذِيرٌ﴾

«that I may therewith warn you and whomsoever it may reach.» [6:19]

Allāh, the Exalted, said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَاءَ﴾

«Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh."»

Allāh says,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَلَأَنَّا مُوَعِدُهُ﴾

«but those of the sects that reject it, the Fire will be their promised meeting place.»

In *Ṣaḥīḥ Muslim* it is recorded that Abu Mūsā Al-Ash'ari, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

مَوْلَايَ نَفْسِي بَيْنِي لَا يَنْسَعُ بِي أَحَدٌ مِنْ خَلْقِ الْأُمَّةِ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ

«By He in Whose Hand is my soul! there is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hell-fire.»^[1]

^[1] Muslim 1:135.

Every Ḥadīth is confirmed by the Qur'an

Ayyūb As Sakhlīyānī reported from Sa'īd bin Jubayr that he said, "I did not hear any Ḥadīth of the Prophet ﷺ, substantiated as he stated it except that I found its confirmation in the Qur'an. (The narrator said, "Or he said, 'I found its verification in the Qur'an'") Thus, it reached me that the Prophet ﷺ said,

لَا يَنْصَحُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ نَهْدِيَّ وَلَا نُصْرَانِيَّ ثُمَّ لَا يُؤْمِنُ بِي إِلَّا دَخَلَ النَّارَ

"There is no one of this Ummah, whether he be a Jew or Christian, who hears of me and does not believe in me, except that he will enter the Hellfire."

Therefore, I said, 'Where is its verification in the Book of Allāh? Most of what I have heard reported from the Messenger of Allāh ﷺ, I have found its verification in the Qur'an.' Then I found this verse,

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَإِنَّهُ فِى مَقْعَدٍ مَرْجُومٍ﴾

but those of the sects that reject it (the Qur'an), the Fire will be their promised meeting place.﴾

And this means from all religions." ¹⁾

Then Allāh says,

﴿لَا تَكُ فِى مَرْتَبَةٍ إِنَّهُ نَقِصٌ مِّنْ رَّبِّكَ﴾

So be not in doubt about it. Verily, it is the truth from your Lord.﴾

This means that the Qur'an is the truth from Allāh and there is no doubt or suspicion concerning it. This is as Allāh says,

﴿لَا رَيْبَ لِمَا كُتِبَ لَا رَيْبَ مِنْ رَبِّ الْعَالَمِينَ﴾

Alif Lām Mīm The revelations of the Book in which there is no doubt, is from the Lord of all that exists!﴾[32:1-2]

Allāh, the Exalted, says,

﴿الْقُرْآنُ ذِكْرُكَ الْكِتَابُ لَا رَيْبَ مِنْهُ﴾

¹⁾ Aḥ. Tabarī 15:280.

﴿Alif Lām Mīm. This is the Book in which there is no doubt.﴾
[2:1-2]

The Āyah;

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of mankind believe not.﴾

is similar to Allāh's statement,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you desire it eagerly.﴾[12:103]

Likewise, Allāh says,

﴿وَنَذِرُكَ أَكْثَرَ مَنْ فِي الْأَرْضِ الْيُتْلُونَ عَنْ سَبِيلِ اللَّهِ﴾

﴿And if you obey most of those on the earth, they will mislead you far away from Allāh's path.﴾

Allāh also says,

﴿وَلَقَدْ سَدَّدَ عَلَيْهِمُ الْبَيْتَ طَرِيقَهُمْ إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ﴾

﴿And indeed Iblīs did prove true his thought about them: and they followed him, all except a group of true believers.﴾[34:20]

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ يَرْضَوْنَ عَنْ رَبِّهِمْ وَيَقُولُ أَلَأَشْهَدُ كَذِبًا أُولَئِكَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَسَنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَهُمْ لَا يَعْلَمُونَ ﴿أُولَئِكَ يَرْضَوْنَ عَنْ رَبِّهِمْ وَيَقُولُ أَلَأَشْهَدُ كَذِبًا أُولَئِكَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَسَنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾ وَمَنْ أَظْلَمُ مِمَّنْ دُورًا اللَّهُ مِنْ أُمَّةٍ يَتَّبِعُ مِمَّنْ الضَّالُّونَ مَا كَانُوا يَسْتَخْفُونَ النَّاسَ وَمَا كَانُوا يَنْبَغِ عَلَيْهِمْ أَنْ يُبَيِّنُوا لِقَاءَ اللَّهِ فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿أُولَئِكَ الَّذِينَ حَبِطَتِ أَعْيُنُهُمْ وَالْأَفْئِدَةُ حَقِيرَةٌ لَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا كَانُوا بِشَيْءٍ مِنَ الْأَعْمَالِ أَلَدِّينَ﴾

﴿18. And who does more wrong than he who invents a lie against Allāh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! The curse of Allāh is on the wrongdoers.﴾

﴿19 Those who hinder (others) from the path of Allāh, and seek a crookedness therein, while they are disbelievers in the Hereafter﴾

﴿20. By no means will they escape on earth, nor have they

protectors besides Allāh! Their torment will be doubled! They could not bear to listen and they used not to see (the truth).﴾

﴿21. They are those who have lost their own selves, and that which they invented eluded them.﴾

﴿22 Certainly, they are those who will be the greatest losers in the Hereafter.﴾

Those Who invent Lies against Allāh and hinder Others from His Path are the Greatest Losers

Allāh, the Exalted, explains the condition of those who lie against Him and that their scandal in the Hereafter will be presented before the heads of creation (for testimony) from the angels, Messengers, Prophets and the rest of mankind and Jinns.

This is just as Imām Aḥmad recorded from Ṣafwān bin Muḥriz. Ṣafwān said, "I was holding the hand of Ibn 'Umar when a man was brought to him. The man said, 'How did you hear the Messenger of Allāh ﷺ describe An-Najwā (secret counsel or confidential talk) on the Day of Resurrection?' Ibn 'Umar said, I heard him say,

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يُنْفِي الثُّمَيْنِ تَبْضَعُ عَلَيْهِ كَفَّهُ، وَيُسْتَرُّهُ مِنَ الدَّاسِرِ، وَيُتَرَرُّهُ بِذُنُوبِهِ
رَبُّقُولَ لَهُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ حَتَّى إِذَا قُرِئَتْ
بُيُوتُهُ رَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَإِنِّي
أُخْفِيهَا لَكَ الْيَوْمَ»

«Verily, Allāh, the Mighty and Sublime, will draw near the believer and He will place His shade over him. He will conceal him from the people and make him confess to his sins. He will say to him, Do you recognize this sin? Do you recognize that sin? Do you recognize such and such sin?" This will continue until He makes him confess to all of his sins and he (the believer) will think to himself that he is about to be destroyed. Then Allāh will say, "Verily, I have concealed these sins for you in the worldly life and I have forgiven you for them today." Then he (the believer) will be given his Book of good deeds. As for the disbelievers and the hypocrites, the witnesses will say,

﴿هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

«These are the ones who hed against their Lord! No doubt! The curse of Allah is on the wrongdoers».^[1]

Both Al-Bukhari and Muslim recorded this narration in the Two *Ṣaḥīḥs*.^[2]

Concerning Allāh's statement,

﴿تَقْرِبُونَ يَتْدُونَ فَرَسَدٍ قَوْمٍ وَسَوْفَ يَبْغُوا﴾

«Those who hinder (others) from the path of Allāh, and seek a crookedness therein.»

This means that they prevent the people from following the truth and traversing upon the path of guidance that leads to Allāh, the Mighty and Sublime. In doing so they also keep the people away from Paradise itself Allāh's statement,

﴿وَسَوْفَ يَبْغُوا﴾

«and seek a crookedness therein.» This means that they want their path to be crooked and uneven

Then, Allāh's statement,

﴿وَهُمْ بِالْآخِرَةِ هُمْ كَارِهُونَ﴾

«while they are disbelievers in the Hereafter.»

This means that they deny the Hereafter and they reject the idea that any of its events will occur, or any of it exists at all.

Concerning Allāh's statement,

﴿أُولَئِكَ لَمْ يَكُنْ لَهُمْ نَصِيرَةٌ فِي الْأَرْضِ وَلَا كَانْ لَهُمْ بَيْنَ يَدَيْهِ أُولِيَاءُ﴾

«By no means will they escape on earth, nor have they protectors besides Allāh!»

This means that these disbelievers are under the power of Allāh and His force. They are in His grasp and are subject to His authority He is Most Able to exact vengeance against them in this life before the coming of the Hereafter. This is like Allāh's statement,

﴿إِنَّمَا بِإِذْنِهِ يُعْمَرُ نَفْسُهُمْ يَوْمَ الْقِيَامَةِ﴾

«but He gives them respite up to a Day when the eyes will

[1] Aḥmad 2:74

[2] *Fath Al-Bāri* 8:204, and Muslim 4:2120.

stare in horror ﴿[14.42]

In the Two Sahīḥs it is recorded that the Prophet ﷺ said,

﴿إِنَّ اللَّهَ يُنْفِثُ لِلظَّالِمِ حَتَّى إِذَا أُخِذَ سَمَّ بِقَلْبِهِ﴾

‘Verily Allāh gives respite to the oppressor until He seizes him, then he will not be able to escape Him’^[1]

For this reason Allāh says,

﴿يَضَعُ لَهُمُ الْعَذَابَ﴾

﴿Their torment will be doubled!﴾ This means that the torment will be doubled upon them, because Allāh gave them hearing, vision and hearts, but these things did not benefit them. Rather, they were deaf from hearing the truth and blinded away from following it. This is just as Allāh has mentioned concerning them when they enter into the Hellfire. Allāh says,

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ النَّعِيمِ﴾

﴿And they will say: “Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!”﴾

Allāh also says,

﴿لَا يَنْصُرُهُمْ فِيهِمْ أَحَدٌ مِنَ الْمُشْرِكِينَ﴾

﴿Those who disbelieved and hinder (men, from the path of Allāh, for them We will add torment to the torment.﴾[16.88]

For this reason they will be punished for every command that they abandoned and every prohibition that they indulged in.

Then Allāh continues by saying,

﴿وَأُولَئِكَ الَّذِينَ هَلَكَ أَمْوَالُهُمْ وَأَنْفُسُهُمْ وَأَمْوَالُهُمْ بِمَا كَانُوا يَعْمَلُونَ﴾

﴿They are those who have lost their own selves, and that which they invented eluded them﴾

They lost themselves, meaning that they be made to enter a blazing Fire, where they will be punished, and its torment will not be lifted from them for even the blinking of an eye. This is as Allāh said,

[1] Faḥ Al-Bārī 8:205, and Muslim 4:1997

﴿كَذَٰلِكَ نَظْمٌ لِّهِنَّ سَعْدٌ ۝٤﴾

«Whenever it abates, We shall increase for them the fierceness of the Fire» [17:97]

Concerning the statement,

﴿وَصَلَّاهُمْ﴾

«cluded them», meaning that it has left them.

﴿ذُرِّيَّةٌ مِّمَّنْ خَلَقَ﴾

«that which they invented» besides Allan, such as rivals and idols. Yet, these things did not avail them in the slightest. In fact these things actually caused them great harm. This is as Allah says,

﴿يَوْمَ لَا خَيْرَ لِّأَنفُسِكُمْ أَفَكُلُوا لِقَاءَ أَعْدَائِكُمْ فَكَفَرُوا بِلِقَاءِ رَبِّكُمُ الَّذِي﴾

«And when mankind are gathered, they will become their enemies and will deny their worshipping.» [46:6]

Allah says,

﴿يَوْمَ تَرَى الَّذِينَ أُفْتِنُوا يَنْسَبُونَ بَيْنَهُمْ أَوَّلَ مَا أَلَّكَ اللَّهُ لِيُفْتِنَهُمْ إِنَّا كَافُورٌ ۝٢١﴾

«When those who were followed disown those who followed (them), and they see the torment, then all their relations will be cut off from them.» [2:166]

Likewise there are many other verses that prove this loss of theirs and their destruction. For this reason Allah says,

﴿لَا حَرَمَ أَنفُسِهِمْ فِي تَوَلَّيْهِمْ ۚ إِنَّهُم مُّسْتَكْبِرُونَ ۝٢٢﴾

«Certainly, they are those who will be the greatest losers in the Hereafter.» [11:22]

In this verse Allah informs about the direction of their end. He explains that they are the greatest losers among mankind in their transaction for the abode of the Hereafter. That is because they exchanged the highest levels (of Paradise) for the lowest levels (of Hell), and they substituted the pleasure of Gardens (of Paradise) for the fierce boiling water (of Hell). They exchanged the drink of sealed nectar with the fierce hot wind, boiling water, and a shade of black smoke. They chose food from the filth of dirty wounds instead of wide eyed lovely

maidens. They preferred *Hāwiyah* (a pit in Hell) instead of lofty castles. They chose the anger of Allah and His punishment over nearness to Him and the blessing of gazing at Him. Therefore, it is no injustice that such people should be the greatest losers in the Hereafter.

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَسْمَىٰ وَالْأَسْمَىٰ هِيَ الَّتِي تَنُورُ مَثَلُ الْآلِفَةِ
تَذَكَّرُوا

﴿23. Verily, those who believe and do righteous good deeds, and humble themselves before their Lord, they will be the dwellers of Paradise to dwell therein forever﴾

﴿24 The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?﴾

Rewarding the People of Faith

When Allāh, the Exalted, mentioned the condition of the wretched, He also commended the people of delight (the believers). They are those who believe and work righteous deeds. Thus, their hearts believed and their limbs worked righteous deeds, both in statements and actions. This includes their performance of deeds of obedience and their abandonment of evils. In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired lands of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their sweat will be the perfume of musk.

The Parable of the Believers and the Disbelievers

Then, Allāh, the Exalted, makes a parable of the disbelievers and the believers. He says,

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانُوا لَهُمْ دُورُ اللَّهِ مِنْ أُولَئِكَ يُضَعَّفُونَ لِمَ الْعَذَابِ مَا كَانُوا يَسْتَظِيلُونَ السَّمْعَ وَمَا كَانُوا يَصِيرُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ حَمِزُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿١٦﴾ لَجَّجِمَ اللَّهُ فِي الْآخِرَةِ لَهُمُ الْآخِزُوتُ ﴿١٧﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رِزْقِهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْنَى وَالْأَصْوَرِ وَالْجَبْرِ وَالسَّمِيعِ هَلْ يَسْتَوِي مَثَلُ الْآلَاءِ تَذَكَّرُونَ ﴿١٩﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ بَيِّنَاتٌ ﴿٢٠﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنَِّّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ السَّعِيرِ ﴿٢١﴾ فَقَالَ الْآلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا رَبُّكَ إِلَّا بَشَرٌ مِثْلُنَا وَمَا رَبُّكَ بِنَبِيِّكَ إِلَّا الْيَرَبُ هُمْ أَزْوَاجُ ثَاوِي أَرَأَيْتَ وَمَا رَأَىٰ لَكُمْ عَلَيْهِمَا مِنْ فَضْلِ بَلْ تَطْلُكُم كَذِبَاتٌ ﴿٢٢﴾ قَالَ يَغْوُونَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَنْبُوتَ وَرَبِّي وَهُوَ السَّمِيعُ الرَّحِيمُ مِنْ عِنْدِهِ فَقَعَيْتُ عَلَيْكُمْ الْغُرْمَ كُفُّوا مَا أُنْشِئْتُهَا مِنْ قَبْلُ ﴿٢٣﴾

Not alike are the blind and the seeing Nor are (alike) darkness and light. Nor are (alike) the shade and the sun's heat. Nor are (alike) the living and the dead Verily, Allāh makes whom He wills to hear, but you cannot make hear those who are in graves. You are only a warner. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them. ﴿35-19-24﴾

﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِلَىٰ لَكُمْ بَيِّنَاتٌ﴾
﴿لَكُمْ بَيِّنَاتٌ﴾
﴿إِلَّا أَنَّهُ إِلَىٰ سَائِ عَلَىٰ عَذَابِ﴾
﴿يَوْمِ السَّعِيرِ﴾ فَقَالَ الْآلَاءُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا رَبُّكَ إِلَّا بَشَرٌ مِثْلُنَا وَمَا رَبُّكَ بِنَبِيِّكَ إِلَّا الْيَرَبُ هُمْ أَزْوَاجُ ثَاوِي أَرَأَيْتَ وَمَا رَأَىٰ لَكُمْ عَلَيْهِمَا مِنْ فَضْلِ بَلْ تَطْلُكُم كَذِبَاتٌ ﴿٢٢﴾ قَالَ يَغْوُونَ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ يَنْبُوتَ وَرَبِّي وَهُوَ السَّمِيعُ الرَّحِيمُ مِنْ عِنْدِهِ فَقَعَيْتُ عَلَيْكُمْ الْغُرْمَ كُفُّوا مَا أُنْشِئْتُهَا مِنْ قَبْلُ ﴿٢٣﴾

كُفُّوا مِنْ قَوْمِهِ مَا رَبُّكَ إِلَّا بَشَرٌ مِثْلُنَا وَمَا رَبُّكَ بِنَبِيِّكَ إِلَّا الْيَرَبُ هُمْ أَزْوَاجُ ثَاوِي أَرَأَيْتَ وَمَا رَأَىٰ لَكُمْ عَلَيْهِمَا مِنْ فَضْلِ بَلْ تَطْلُكُم كَذِبَاتٌ ﴿٢٢﴾

﴿25. And indeed We sent Nūh to his people (and he said): "I have come to you as a plain warner."﴾

﴿26. "That you worship none but Allāh; surely, I fear for you the torment of a painful Day."﴾

﴿27. The chiefs who disbelieved among his people said "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking And we do not see in you any merit above us, in fact we think you are liars."﴾

The Story of Nuh and His Conversation with His People

Allāh, the Exalted, informs about Prophet Nuh. He was the first Messenger whom Allāh sent to the people of the earth who were polytheists involved in worshipping idols. Allāh mentions that he (Nuh) said to his people,

﴿إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ﴾

﴿I have come to you as a plain warner.﴾

meaning, to openly warn you against facing Allāh's punishment if you continue worshipping other than Allah. Thus, Nuh said,

﴿لَا شُعْرَا إِلَّا لِلَّهِ﴾

﴿That you worship none but Allāh;﴾

This can also be seen in his statement,

﴿إِنِّي لَأَتُوبُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ﴾

﴿surely, I fear for you the torment of a painful Day﴾

This means, "If you all continue doing this, then Allāh will punish you with a severe punishment in the Hereafter."

Then Allāh says,

﴿فَقَالَ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ﴾

﴿The chiefs who disbelieved among his people said;﴾

The word 'chiefs' (Al-Mala'u) here means the leaders and the heads of the disbelievers. They said,

﴿مَا رَأَيْنَا إِلَّا بَشَرًا مِثْلَنا﴾

﴿We see you but a man like ourselves,﴾

This means, "You are not an angel. You are only a human being, so how can revelation come to you over us?" We do not see anyone following you except the lowliest people among us, like the merchants, weavers and similar people. No people of nobility, or rulers among us follow you. These people who follow you are not known for their intelligence, wit, or sharp thinking. Rather, you merely invited them (to this Islām) and they responded to your call and followed you (ignorantly). This is the meaning of their statement,

﴿وَمَا رَأَيْنَا إِلَّا بَشَرًا مِثْلَنا﴾

﴿nor do we see any follow you but the meanest among us and they (too) followed you without thinking﴾

The statement, "without thinking," means that they merely followed the first thing that came to their minds. Concerning the statement,

﴿وَلَا نَرَىٰ لَكُمْ عِندَنَا مِن تَقْوَىٰ﴾

﴿And we do not see in you any merit above us, in fact we think you are liars.﴾

In this they are saying, "We do not see that you [and your followers] have any virtuous status above us in your physical appearance, your character, your provisions, or your condition, since you accepted this (new) religion of yours."

﴿بَلَىٰ نَطَّلِعُ كَذِبِكُمْ﴾

﴿in fact we think you are liars.﴾ This means, "We think you are lying about that which you are claiming for yourselves of righteousness, piety, worship and happiness in the abode of the Hereafter when you arrive there." This was the response of the disbelievers to Nūh and his followers. This is a proof of their ignorance and their deficiency in knowledge and intelligence. For verily, the truth is not to be rejected because of the lowly status of those who follow it. Verily, the truth is correct in itself, regardless of whether its followers are of low status, or nobility. Actually, the reality concerning which there is no doubt, is that the followers of the truth are the noble ones, even though they may be poor. On the other hand, those who reject the truth are the lowly wretches, even though they may be wealthy. Thus, we see that usually the weakest of people are the ones who follow the truth, while the nobility and high-class people usually are opposed to the truth. This is as Allāh says,

﴿وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتَرَفِعُونَ بِآلِهِمْ ؕ هَٰؤُلَاءِ نَحْنُ وَآلَهُمُ عَلَىٰ أَعْيُنِنَا ؕ قُلْ رَبِّ انزِلْ
عَلَىٰ سُلُوفِهِمْ مِّن مَّغْشَرَةٍ ۖ﴾

﴿And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps"﴾ [43:23]

When Heraclius, the emperor of Rome asked Abu Sufyān

Sakhr bin Harb about the qualities of the Prophet ﷺ, he said to him, "Are his followers the noble people, or the weak?" Abu Sufyān said, "They are the weakest of them." Then Heraclius said, "They (weak ones) are the followers of the Messengers."¹¹

Concerning their statement,

﴿بَادِيَ الْآرِزِ﴾

﴿without thinking.﴾

In reality this is not objectionable, or something derogatory, because the truth when it is made clear, does not leave room for second-guessing, or excessive thinking. Rather, it is mandatory that it should be followed and this is the condition of every pious, intelligent person. No one continues doubtfully pondering the truth (after it is made clear) except one who is ignorant and excessively critical. The Messengers - Allah's peace and blessings be upon them all - only delivered what was obvious and clear.

Concerning Allah's statement,

﴿وَمَا زَيْنَا لَكُم مِّنْ شَيْءٍ مِّنْ ظَلِيمٍ﴾

﴿And we do not see in you any merit above us.﴾

They did not see this (the virtue of accepting Islām) because they were blind from the truth. They could not see, nor could they hear. Rather, they were wavering in their skepticism. They were wandering blindly in the darknesses of their ignorance. They, in reality, were the slanderers and liars, lowly and despicable. Therefore, in the Hereafter they will be the greatest losers.

﴿قَالَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِنِّي جَاءْتُكُمْ بِالْبَيِّنَاتِ ۖ فَمَن يَكْفُرْ بَعْدَ مَا بَلَغَتِ الْبَيِّنَاتُ ۖ لَنَكْرِمَنَّكُمْ
وَنَرْسِلَنَّ فِيكُمْ كُوفَرًا مِّنْ بَيْنِ يَدَيْهِ ۖ فَتَقْتُلُوهُ ۚ فَتَقْرَبُونَ يَوْمًا ۙ

428. He said, "O my people! Tell me, if I have a clear proof from my Lord, and a mercy (prophethood) has come to me from Him, but that (mercy) has been obscured from your sight. Shall we compel you (to accept) it when you have a strong hatred for it?﴾

[1] Fath Al-Bārī 1:42

The Response of Nūh

Allāh says, informing about the response of Nūh to his people,

﴿أَتَيْتُكُمْ بِكِتَابٍ عَلَىٰ بَيِّنٍ مِّن رَّبِّي﴾

﴿Tell me, if I have a clear proof from my Lord.﴾

Bayyinah means certainty, a clear matter, and truthful prophethood. That is the greatest mercy from Allāh upon him (Nūh) and them [his people]

﴿فَنَسِيتَ بَيِّنَتِي﴾

﴿but that (mercy) has been obscured from your sight.﴾

"Obscured from your sight" in this verse means, 'it was hidden from you and you are not guided to it. Thus, you [people] did not know its importance so you hastily rejected and denied it.'

﴿أَلَمْ يَكُنْ لَّكُمْ﴾

﴿Shall we compel you (to accept) it?﴾

This means, "Should we force you to accept it, while you actually detest it."

﴿وَتَقُولُوا لَا مَتَلَكَ عَلَيْهِمْ مَا لَا بِنِ الْآخِرَىٰ إِلَّا عَلَىٰ اللَّهِ وَمَا لَنَا بِطَارِدِ الَّذِينَ مَآسُوا إِلَيْهِمْ
لُتَقُوا رَبَّهُمْ وَلَكِنْ أَنْتُمْ فَوَاقِمُكُمْ لَعَنَ وَتَقُولُوا سَ بَشَرٌ مِّنْ اللَّهِ إِنْ ظَنَنَّا إِلَّا
لَا تَكُونُ لَهُمْ﴾

429. And O my people! I ask of you no wealth for it, my reward is from none but Allāh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant ۞

430. And O my people! Who will help me against Allāh, if I drove them away? Will you not then give a thought? ۞

Nūh says to his people, "I do not ask you for any wealth in return for my sincere advice to you." Wealth (*Mal*) here means, "payment that I take from you." Nūh means, "I am only seeking the reward from Allāh, the Mighty and Sublime."

Concerning the statement,

﴿وَمَا لَنَا بِطَارِدِ الَّذِينَ مَآسُوا إِلَيْهِمْ﴾

﴿I am not going to drive away those who have believed ۞

وَيَقُولُ لَا أَنطَلِقُكُمْ عَلَيْهِمْ مَا لِإِنْ خَرَىٰ لِأَعْيُنُهُمْ وَمَا
 أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلْمَعُونَ وَلَئِنْ كُنْتُمْ تُحِبُّونَ
 قَوْمًا بِمَهْلُوكٍ ﴿٣٢﴾ وَيَقُولُ مَنْ سُبِّحَ مِنْ قَوْلِي سُبِّحَ
 أَفَلَا تَذَكَّرُونَ ﴿٣٣﴾ وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا
 أَفْلَهُمُ الْمَعِيبَ وَلَا أَقُولُ فِي مَلَائِكَةٍ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي
 أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ شَيْئًا فَهُوَ أَشَقُّ بِسْمِ اللَّهِ أَنفُسُهُمْ أَفَلَا
 تُؤْمِنُونَ ﴿٣٤﴾ قَالُوا لَوْ نَرَاكَ فَتَدِينُا وَنَكْفُرُ بِكَ فَكُنْ
 حِدَانًا فَاتَّبِعْنَا مِمَّا دِينَا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣٥﴾ قَالَ
 إِنَّمَا يَأْتِيَكُمْ بِهَا اللَّهُ إِنْ شَاءَ وَمَا أَنَا بِمُتَّبِعٍ ﴿٣٦﴾ وَلَا يَتَّبِعُكُمْ
 مُصْحَرِينَ أَرَأَيْتُمْ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ
 هُوَ رَبُّكُمْ وَلَهُ تُرْجَعُونَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَىٰ
 قُلُوبًا فَنَزَّلْنَاهُ مِنَ الْغَوَايِ وَأَنَا بَرِيءٌ مِمَّا تُجْمَرُونَ ﴿٣٨﴾
 وَأَوْحَىٰ إِلَىٰ نُوْحٍ أَنَّهُ لَنْ يُؤْمِرَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ مَرَّ
 فَلَا تَتَّبِعْهُمْ يَمَٰكُنُوا يَتَّبِعُوكَ ﴿٣٩﴾ وَأَصْبَحَ لَكَ يَا إِبْرٰهِيْمَ
 وَحِيَتٌ وَلَا تُخَاطَبُ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّخْصَرُونَ ﴿٤٠﴾

he is not an angel, rather, he is merely a human Messenger aided with miracles. Nuh goes on to say, "I do not say about these people whom you (disbelievers) detest and look down upon, that Allāh will not reward them for their deeds. Allāh knows best what is in their souls. If they are believers in their hearts, as their condition appears to be outwardly, then they will have a good reward. If anyone behaves evilly with them after they have believed, then he is a wrongdoer who speaks what he has no knowledge of.

﴿قَالُوا نُوْحُ قَدْ جَدَلْنَاكَ فَكُنْ حِدَانًا إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ﴾
 ﴿قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنَا بِمُتَّبِعٍ﴾
 ﴿لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿32. They said: "O Nuh! You have disputed with us, and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."﴾

﴿33. He said: "Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not."﴾

﴿34. "And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray. He is your Lord and to Him you shall return."﴾

The People's Request of Nūḥ to bring the Torment and His Response to Them

Allāh, the Exalted, informs that the people of Nūḥ sought to hasten Allāh's vengeance, torment, anger and the trial (His punishment) This is based on their saying,

﴿قَالُوا يَنْتَهِزُ قَدْحَنَا فَمَا تُخَفِّفْهُ﴾

﴿They said: "O Nuh! You have disputed with us and much have you prolonged the dispute with us.. "﴾

They meant by this, "You (Nūḥ) have argued with us long enough, and we are still not going to follow you."

﴿يَا أَيُّهَا النَّبِيُّ﴾

﴿now bring upon us what you threaten us with,﴾

What he (Nūḥ) promised is referring to the vengeance and torment (from Allāh). They were actually saying, "Supplicate against us however you wish, and let whatever you have supplicated come to us."

﴿إِنْ كُنْتُمْ مِنَ الْمُنْذِرِينَ﴾ قَالَ إِنَّمَا أَنذَرُكُمْ بِاللَّهِ إِنَّ شَاءَ مَا نَحْنُ بِمُعِيرِينَ﴾

﴿"...if you are of the truthful." (In reply to this.) He said: Only Allāh will bring it (the punishment) on you, if He wills, and then you will escape not.﴾[11:32-33]

This means, 'It is only Allāh Who can punish you and hasten your punishment for you. He is the One from Whom nothing escapes.'

﴿وَلَا يَنْفَعُكُمْ نَصْرِي إِذَا أَرَدْتُ أَنْ أَسْخَ لَكُمْ إِن كَانَ اللَّهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

﴿And my advice will not profit you, even if I wish to give you good counsel, if Allāh's will is to keep you astray﴾

This means: something that could be useful to you (in acceptance) of my preaching to you, warning you and advising you.

﴿إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُضِلَّكُمْ﴾

﴿if Allāh's will is to keep you astray.﴾

This means: your deception and your ultimate destruction.

﴿فَرَزَقْنَاكَ مَا رَزَقْنَاهُ﴾

﴿37. 'And construct the ship under Our Eyes and with Our revelation, and address Me not on behalf of those who did wrong; they are surely to be drowned.'﴾

﴿38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking."﴾

﴿39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."﴾

The Revelation to Nūḥ concerning what would happen to the People and the Command to prepare for It

Allāh, the Exalted, sent revelation to Nūḥ when his people hastened the vengeance and punishment of Allāh upon themselves. Then, Nūḥ supplicated against them, as Allāh mentioned, when He said;

﴿رَبِّ لَا تَذَرْنِي عَلَى الْاَرْضِ بِرَ الْكَافِرِينَ مَبْنًى﴾

﴿My Lord! Leave not one of the disbelievers inhabiting the earth﴾ [71:26]

And he said,

﴿فَدَعَا رَبَّهُ اَنْ يَّمْلُوكَ فَاَنْصُرَ﴾

﴿Then he invoked his Lord (saying): "I have been overcome, so help (me)!"﴾ [54:10]

At this point Allāh revealed to him,

﴿اِنَّكَ لَنْ يُّؤْمِنَ بِكَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ كَفَرَ﴾

﴿None of your people will believe except those who have believed already.﴾

Therefore, do not grieve over them and do not be concerned with their affair.

﴿وَأَمْسَجَ الْفُلَّ﴾

﴿And construct the ship.﴾ The word *Fulk* here means ship.

﴿وَأَنْبِئْنَا﴾

﴿under Our Eyes﴾ This means under Our vision.

﴿وَوَعَيْنَا﴾

﴿and with Our revelation,﴾ This means, "We will teach you (Nūh) what to do."

﴿وَلَا تُخَاطَبُ فِي الْقِيَمِ ظَالِمًا إِنَّمَا تُنَادَى﴾

﴿and address Me not on behalf of those who did wrong, they are surely to be drowned﴾

Muhammad bin Isḥaq mentioned from the Tawrah, "Allah commanded him (Nūh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allah then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the center of it and it had a cover on top of it that covered the entire ship."^[1]

Concerning Allāh's statement,

﴿وَتَصْنَعُ الْفُلَ وَكُنَّا مَرَّ عَلَيْهِ مَلَأْنَا مِنْ قَوْمِهِ سَيُّئُهُمْ﴾

﴿And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him.﴾

This means that they teased him and rejected his threat that they would drown (in the forthcoming flood).

﴿كَذَلِكَ نَسْتَعْرِضُكَ يَا أَيُّهَا النَّاسُ بِمَا كُنْتُمْ تَكْفُرُونَ﴾

﴿He said: "If you mock at us, so do we mock at you likewise "﴾

This is a severe threat and a serious warning.

﴿مَنْ يَأْتِ بِضَالٍّ فَثَابِتٌ يَحْمِلُهُ﴾

^[1] This narration is clearly from the *Isra'īlyāt* (stories of the Jews and Christians) and thus cannot be relied upon totally unless there is support for it from the authentic *Ḥadīths* of the Prophet ﷺ.

forth. And We caused springs to gush forth from the earth: So the waters (of the heaven and the earth) met for a matter predestined. And We carried him on a (ship) made of planks and nails. Floating under Our Eyes: a reward for him who had been rejected! ﴿54:11-14﴾

In reference to Allāh's statement,

﴿وَنَزَّلْنَا سُبْحًا﴾

﴿and the oven gushed forth﴾ It is related from Ibn 'Abbās that he said, "At-Tanmur is the face of the earth."^[1] This verse means that the face of the earth became gushing water springs. This continued until the water gushed forth from the Tanānir, which are places of fire. Therefore, water even gushed from the places where fire normally would be. This is the opinion of the majority of the Salaf (predecessors) and the scholars of the Khalaf (later generations).

At this point, Allāh commanded Nūḥ to select one pair from every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey.

Concerning Allāh's statement,

﴿وَأَنْفَكَ إِلَّا مَنْ سَبَّ عَلَى الْقَوْلِ﴾

﴿and your family - except him against whom the Word has already gone forth﴾

This means, "Load your family upon the ship." This is referring to the members of his household and his relatives, except him against whom the Word has already gone forth, for they did not believe in Allāh. Among them was the son of Nūḥ, Yām, who went in hermitage. Among them was the wife of Nūḥ who was a disbeliever in Allāh and His Messenger.

Concerning Allāh's statement,

﴿وَمَنْ آمَنَ﴾

﴿and those who believe.﴾ from your people.

[1] At-Ṭabari 15:318.

﴿وَمَا يَأْمَنُ مِنْهُمْ إِلَّا قَلِيلٌ﴾

﴿And none believed with him, except a few﴾

This means that only a very small number believed, even after the long period of time that he (Nūh) was among them nine hundred and fifty years. It is reported from Ibn 'Abbās that he said, "They were eighty people including their women."^[1]

﴿وَقَدْ ارْتَضَوْا فِيهِ بِسْمِ اللَّهِ تَحِيَّتًا وَمَرْثَةً إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ﴾^{٤١} زَيْنُ قَمَرٍ يَهْدِي فِي مَرْجٍ كَانَجَسًا، وَلَقَدْ سُبُحَ مِنْهُ دُخَانٌ فِي مَقَرِّهِ يَسْتَقْبِلُ ارْتَضَابًا تَعْنًا وَلَا تَكُنْ تَعِ الْكُفْرَ، قَالَ سَفَاوِي، إِنَّ حَبِي تَقْوَمِي بِرَكِ النَّارِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَزَقَهُ وَجَلَّ رَبُّهُمَا أَلَمَوْجُ مَكَاتٍ مِنَ الْغَمْرِ،^{٤٢}

41. And he said: Embark therein, in the Name of Allah will be its (moving, course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

42 So it (the ship) sailed with them amidst waves like mountains, and Nūh called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

43 The son replied: "I will betake myself to some mountain, it will save me from the water," Nūh said: "This day there is no savior from the decree of Allah except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

The riding upon the Ship and Its sailing through the huge Waves

Allah, the Exalted, says concerning Nūh, that he said to those whom he was commanded to carry them with him in the ship,

﴿ارْكَبُوا فِيهَا بِسْمِ اللَّهِ تَحِيَّتًا وَمَرْثَةً﴾

﴿Embark therein: in the Name of Allah will be its (moving) course and its (resting) anchorage.﴾

This means that its sailing upon the surface of the water, the

[1] At-Tabari 15:326

This is similar to Allāh's statement,

﴿إِنَّكَ لَسَرِيعٌ أَلِيمٌ وَإِنَّكَ لَمَنَّورٌ رَحِيمٌ﴾

﴿Surely, your Lord is swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.﴾ [7:167]

He also says,

﴿إِنَّ رَبَّكَ ذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنَّكَ لَشَدِيدُ الْعِقَابِ﴾

﴿But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing And verily, your Lord is (also) severe in punishment.﴾ [13:6]

Likewise, there are many other verses that combine Allāh's mercy and His vengeance.

Concerning Allāh's statement,

﴿فِي مَوْجٍ مِثْلُ مOUNTAINS﴾

﴿So it sailed with them amidst waves like mountains,﴾

This means that the ship sailed with them upon the surface of the water, which had completely covered the earth until it encompassed the tops of the mountains and even rose over them by a height of fifteen cubits. It was also said that the waves rose over the mountains by a height of eighty miles. Yet, this ship continued to move upon the water, sailing by the permission of Allāh. It moved under His shade, His help, His protection and His blessing. This is as Allāh, the Exalted, said,

﴿إِنَّا لَمَّا جَاءَ حَتَّارُكَ فِي تَوْبِهِمْ إِنَّا جَعَلْنَاهُ لَكَ نَذِيرًا وَإِنَّا لَمَّا جَاءَ حَتَّارُكَ إِنَّا جَعَلْنَاهُ لَكَ نَذِيرًا﴾

﴿Verily, when the water rose beyond its limits, We carried you in the ship. That We might make it an admonition for you and it might be retained by the retaining ears.﴾ [69:11-12]

Allāh also said,

﴿وَجَعَلْنَاهُ عَلَى مَبَازٍ مُّطَوَّرَةٍ يَأْتِيهَا مِنْ تَحْتِهَا الْيَمُّ وَلَمْ يُنْجِهَا مِنْهُ هَدْلٌ مِّنْ شَيْءٍ﴾

﴿And We carried him on a (ship) made of planks and nails, floating under Our Eyes: a reward for him who had been rejected! And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?﴾ [54:13-15]

The End of the Flood

Allāh, the Exalted, informs that when the people of the earth were all drowned, except for the people on the ship, He commanded the earth to swallow its water, which had sprang from it and gathered upon it. Then He commanded the sky to cease raining.

﴿رَفَعْنَا السَّمَاءَ﴾

﴿And the water was made to subside﴾ This means that it (the water) began to decrease.

﴿وَقُضِيَ الْأَمْرُ﴾

﴿and the decree was fulfilled.﴾ This means that all of those who disbelieved in Allāh were removed from the people of the earth. Not a single one of them remained upon the earth

﴿وَأَسْتَوَتْ﴾

﴿And it (the ship) rested﴾ This is referring to the ship and those who were in it.

﴿عَلَى الْجُودِيِّ﴾

﴿on (Mount) Jūdi.﴾ Mujāhid said, "Jūdi is a mountain in Al-Jazīrah (Northwest Mesopotamia) where the mountains sought to tower above each other on the day of the drowning. On that day of destruction, all the mountains sought to be higher (to avoid being overcome by the water). However, this mountain (Jūdi) humbled itself for Allāh, the Mighty and Sublime, and therefore it was not drowned. This is why Nūh's ship anchored upon it."^[1] Qatādah said, "The ship rested upon it (Mount Jūdi) for a month before they (the people) came down from it." Qatādah also said, "Allāh made Nūh's ship remain on Mount Jūdi in the land of Al-Jazīrah, as a lesson and a sign."^[2] Even the early generations of this *Ummah* saw it. How many ships are there that have come after it and have been destroyed and became dust?

﴿وَبَقِيَ بَعْدَ الْقَنُوءِ الْخَالِدِينَ﴾

^[1] At-Tabari 15:337.

^[2] At-Tabari 15:338.

﴿and it was said: "Away with the people who are wrongdoing!"﴾

means destruction and loss for them. The term "away with" here implies being far away from the mercy of Allāh. For verily, they were destroyed to the last of them, and none of them survived.

﴿وَلَدَىٰ نُوْحٍ رَّبِّيْهِ عَنَّاكَ رَبِّ اِنْ اَتَيْتَنِيْ مِنْ اَعْلٰى رَاٰى وَعَدَدَكَ الْحَقُّ رَاٰتَ اَنْتُمْ لِقٰىكَ ۝۱۰
قَالَ يٰۤاٰمُرُكُمْ اِنْ تَهَيَّئْتُمْ اِلَيْهِمْ عَمَلٌ غَيْرُ صٰلِحٍ فَلَا صُنْعَ لَكُمْ اِلَيْهِ ۝۱۱ وَتَمَّ اِنْ اَوْفَدَكُمْ
اَنْ تَكُوْنُوْا مِنَ الْخٰسِرِيْنَ ۝۱۲ قَالَ رَبِّ اِنِّىْ اَشْعُرُ بِكَ اَنْ اُنْصَلِّكَ مَا تَهَيَّئْ لِيْ يَوْمَ تَمَّ رَاٰى
تَمَّ لِيْ وَتَرْحَمْنِيْ اَكُنْ مِنَ الرَّحِيْمِيْنَ ۝۱۳﴾

445. And Nūh called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your promise is true, and You are the Most Just of the judges."﴾

446. He said: "O Nūh! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you should be one of the ignorant."﴾

447. Nūh said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have mercy on me, I would indeed be one of the losers."﴾

A Return to the Story of the Son of Nūh and mentioning what transpired between Nūh and Allāh concerning Him

This was a request for information and an inquiry from Nūh concerning the circumstances of his son's drowning.

﴿عَنَّاكَ رَبِّ اِنْ اَتَيْتَنِيْ مِنْ اَعْلٰى﴾

﴿and said, "O my Lord! Verily, my son is of my family!"﴾

This means, "Verily, You promised to save my family and Your promise is the truth that does not fail. Therefore, how can he (my son) be drowned and You are the Most Just of the judges?"

﴿قَالَ يٰۤاٰمُرُكُمْ اِنْ تَهَيَّئْتُمْ اِلَيْهِمْ﴾

«He (Allāh) said: "O Nūh! Surely, he is not of your family..."»

This means, "He (your son) is not of those whom I promised to save. I only promised you that I would save those of your family who believe." For this reason Allāh said,

﴿وَأَمَّاكَ إِلَّا مَنْ سَكَنَ مَعَهُ الْقَرْبَىٰ مِنْهُمْ﴾

«and your family except him against whom the Word has already gone forth.» [11:40]

Thus, for his son, it had already been decreed that he would be drowned due to his disbelief and his opposition to his father, the Prophet of Allāh, Nūh peace be upon him.

Concerning Allāh's statement,

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ﴾

«Surely, he is not of your family;»

meaning that he (Nūh's son) was not among those whom Allāh promised to save.

'Abdur-Razzāq recorded that Ibn 'Abbās said, "He was the son of Nūh, but he opposed him in deeds and intention." 'Ikrimah said in some of the modes of recitation it said here,

﴿إِنَّهُ غَيَّلَ عَمَلًا غَيْرَ صَالِحٍ﴾

"Verily, he (Nūh's son) worked deeds that were not righteous."^[1]

﴿فَإِذْ يَسُجُّ لِعِصَىٰ وَإِسْحَاقُ وَمُوسَىٰ وَهَارُونُ مِنْ أُمَّةٍ مَن مَّن مَّا كَفَبْنَا لَكَ رَبُّكَ عَلَيْكَ ذِكْرُكَ وَقَدْ أَمَرْنَا بِمَنْزِلَتِكَ وَإِسْمَاسُكَ وَمَنْ سَكَنَ مَعَهُ الْقَرْبَىٰ مِنْهُمْ﴾

«48. It was said: "O Nūh! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."»

The Command to descend from the Ship with Peace and Blessings

Allāh, the Exalted, informs of what was said to Nūh when the ship anchored on Mount Jūdi, peace be upon him, peace

^[1] At-Tabari 15:343.

were sent upon him and the believers with him. This salutation was also for every believer from his progeny until the Day of Resurrection. Muḥammad bin Ka'b said, "Every male and female believer until the Day of Resurrection is included in this salutation of peace. Likewise, every male and female disbeliever until the Day of Resurrection is included in this promise of torment and pleasure.^[1] Muḥammad bin Ishāq said, "When Allāh wanted to stop the flood, He sent a wind upon the face of the earth that caused the water to be still. Then the springs of the earth were closed off from the great flooding and the pouring (rain) from the sky halted. Allāh, the Exalted, says,

﴿يَذَلِّ بِأَرْطُ قَلْبِي مَانِدُ﴾

«And it was said: "O earth! Swallow up your water.."»
[11:44]

Thus, the water began decreasing and subsiding until the ship settled on Mount Jūdī. The People of the Tawrah (the Jews) claim that this occurred during the seventh month (of the year) and it lasted for seventeen nights. Then, on the first day of the tenth month, he (Nūḥ) saw the mountain tops. Then after forty more days, Nūḥ opened the small window in the roof of the ship and he sent a raven out to see what the water had done. However, the raven did not return to him. Then, he sent a pigeon out but it returned to him without finding any place (land) to put its two feet down. He extended his hand out of the ship and the pigeon grabbed his hand so that Nūḥ could pull it back into the ship. Then, after seven more days passed, he sent the pigeon out again to investigate for him. The pigeon returned in the evening with a leaf from an olive tree in its mouth. From this, Nūḥ knew that the water had decreased from the face of the earth. He remained in the ship for seven more days before he sent the pigeon out again. This time the pigeon did not return to him, so he knew that the earth had appeared. Thus, a year was completed from the time that Allāh sent the flood, until the time of Nūḥ sending the pigeon. The first day of the first month of the second year began when the face of the earth appeared and land became

^[1] Al-Ṭabari 15.353.

قَالَ يَنْتَوِجُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تُصَلِّ
مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنْ أَيْظَلُّكَ أَنْ تَكُونَ مِنَ الْغَافِلِينَ ﴿١٧﴾
قَالَ رَبِّ إِنِّي أَخُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا
تُفْزِرْ لِي وَتُمرَحِمَنِي أَكُنْ مِنَ الْخَاسِرِينَ ﴿١٨﴾ قِيلَ يَنْتَوِجُ
أَهْطِلْ يَسْلُودُ رِنًا وَرَكِبْ عَلَيْكَ وَعَلَى أُمُومَةٍ مَعْلَكٌ
وَأُمٌّ سَمِيْعُهُمْ ثُمَّ يَمْسُهُمْ رِنًا عَذَابٌ أَلِيمٌ ﴿١٩﴾ يَلَاكُ
مِنْ أَهْلِهِ الْقَلْبُ تَوَجَّاهُ إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ
مِنْ قَبْلِي هَذَا قَاصِرٌ مِنَ الْقَبِيحَةِ لِلشَّعْبِ ﴿٢٠﴾ وَالْإِنْعَادُ
أَخَافُهُمْ هُوَذَا قَالَ يَقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ
غَيْرُهُ إِنْ أَنْتُمْ إِلَّا مُفْرَوُونَ ﴿٢١﴾ يَقُومُ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِنْ أَنْتُمْ إِلَّا عَلَى الَّذِي فَطَرَنِي أَفَلَا تَعْقِلُونَ ﴿٢٢﴾
وَيَقُومُ أَسْتَغْفِرُكُمْ وَأَرْسَلَكُمْ ثُمَّ قَوْمُوا إِلَيْهِ يَرْسِلُ إِلَيْهِمْ
عَلَيْكُمْ مَدْرَارًا وَزَيْدُكُمْ قَوْمٌ إِنْ قَوْمُكُمْ وَلَا تَنْوَلُوا
تُجْرِمُكُمْ ﴿٢٣﴾ قَالُوا يَا هُوَذَا مَا جِئْتُم بِشَيْءٍ وَمَا نَحْنُ
بِمُتَارِكِي آلِهِمْ نَاعَنُ قَوْلَكَ وَمَا نَحْنُ لَكَ بِشُومِرِينَ ﴿٢٤﴾

visible. This is when Nuh uncovered the opening of the ship. During the second month of the second year, after twenty six nights,^[1]

﴿قِيلَ يَنْتَوِجُ لَقِيكَ بِسَلَامٍ رِنًا﴾

﴿It was said: "O Nuh! Come down (from the ship) with peace from Us﴾^[2]

﴿يَلَاكُ مِنْ أَهْلِهِ الْقَلْبُ تَوَجَّاهُ إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِي هَذَا قَاصِرٌ مِنَ الْقَبِيحَةِ لِلشَّعْبِ﴾

449. This is of the news of the Unseen which We reveal unto you; neither you nor your people knew it before this. So be patient. Surely, the

(good) end is for those who have Taqwa.﴾

The Explanation of These Stories is a Proof of the Revelation of Allāh to His Messenger ﷺ

Allāh, the Exalted, says to His Prophet ﷺ concerning these stories and their like,

﴿يَنْتَوِجُ لَقِيكَ بِسَلَامٍ رِنًا﴾

﴿of the news of the Unseen﴾ from the information of the unseen of the past. Allāh revealed it to you (the Prophet ﷺ) in the way

[1] It must be kept in mind that this is related from the Tawrah (as can be found in the Old Testament of the Christians' Bible) and cannot be totally relied upon as factual. Allāh knows best.

[2] At-Tabari 15:338.

that it occurred, as if he witnessed it himself.

﴿وَمَا مِنَّا إِلَّا أَن نَّأْتِيَهُ بِآيَاتِنَا﴾

﴿which We reveal unto you;﴾ This means, "We teach it to you (Muhammad) as revelation from Us to you."

﴿مَا كُنْتُمْ تَعْلَمُونَهَا مِن قَبْلُ قَوْلِنَا أَنَّكَ لَآتِيَنَا بِآيَاتِنَا﴾

﴿neither you nor your people knew it before this.﴾

This means that neither you (Muhammad ﷺ) nor anyone of your people, have any knowledge of this. This is so that no one who rejects you can say that you learned it from him. Rather, it was Allāh Who informed you of it in conformity with the true situation (of the story), just as the Books of the Prophets who were before you testify to. Therefore, you should be patient with the rejection of your people and their harming you. For verily, We shall help you and surround you with Our aid. Then, We will make the (good) end for you and those who follow you in this life and the Hereafter. This is what We did with the Messengers when We helped them against their enemies.

﴿إِنَّا نَقْصُرُ مَكْرَهُنَّ وَلَآتِيَنَا بِآيَاتِنَا﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe.﴾

Allāh also said,

﴿وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الَّذِينَ قَالُوا لَهُمْ مَا أَفْعَلُوا قُلْ مَا يَفْعَلُ الْوَعْدُ لَهُمْ﴾

﴿And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant.﴾ [37:171-172]

Then, Allāh says,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا﴾

﴿So be patient. Surely, the (good) end is for those who have Taqwa.﴾

﴿وَالَّذِينَ آمَنُوا هُمُ الْمُتَّقُونَ أَفَلَا يَتَذَكَّرُونَ أَلَمْ يَكُنْ لَهُمْ آيَاتُنَا مَا نُمِيتُهُمْ وَأَن نُّفِيقَهُمْ وَأَن نُّجْعِلَ لَهُمُ الشَّيْءَ عَن ذِكْرِ رَبِّهِمْ أَفَلَا يُفْقَهُونَ﴾

﴿50. And to the 'Ād (people We sent) their brother Hūd. He said, "O my people! Worship Allāh! You have no other god but Him. Certainly, you do nothing but invent lies!﴾

﴿51 "O my people I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?"﴾

﴿52 "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as criminals."﴾

The Story of Prophet Hūd and the People of 'Ād

Allāh, the Exalted, says,

﴿و﴾

﴿And﴾ This is an introductory to what is implied: "Verily, We sent."

﴿إِلَّا عَادَ لَكُمْ هُودٌ﴾

﴿to the 'Ād (people) their brother Hūd.﴾

Hūd came to them commanding them to worship Allāh alone, without any associates. He forbade them from worshipping the idols which they made up, inventing names as gods. He informed them that he did not want any reward from them for his sincere advising and conveying of Allāh's Message. He only sought his reward from Allāh, the One Who created him

﴿أَلَا تَتَّقُونَ﴾

﴿Will you not then understand?﴾

Someone has come calling you to what will benefit your situation in this life and the Hereafter without asking for any wage (from them). Then he commanded them to seek the forgiveness of the One Who is capable of expiating previous sins. He also commanded them to repent for that which they may do in the future. Whoever has these characteristics, Allāh will make his sustenance easy for him, grant him ease in his affairs and guard over his situation. For this reason Allāh says,

﴿يَرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا﴾

﴿He will send you (from the sky) abundant rain.﴾

﴿قَالُوا يَبْعَثُ مَا جَعَلْنَا يُبْعَثُ رَمًا غَرُّ بِسَابِكٍ نَاهِنًا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِرِينَ ۚ إِنْ تَرَوْا لَا تَعْرَضْكَ نَحْنُ نَاهِنًا بِسُوءِ قَوْلٍ لِّىْ أَتَيْدُ اللَّهُ وَتَشْهَدُ لِّىْ مِرْقَةً ۚ وَمَا تَشْكُرُونَ ۚ مِنْ دُونِهِ فَكُذِّبُوا حَتَّى لَا تَطْرُقَ لَهُ إِتَى تَوَكَّلْتُ عَلَى اللَّهِ رَبِّ وَبِهِكَ مَا مِنْ دَانٍ إِلَّا هُوَ الْعَزِيزُ الْبَاسِطُ إِذْ رَأَى عَلَى صَرْطٍ مُنْتَبِهِ ۝﴾

﴿53. They said "O Hud No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you ۝﴾

﴿54. All that we say is that some of our gods (false deities) have seized you with evil (madness). He said. "I call Allāh to witness and bear you witness that I am free from that which you ascribe as partners in worship, ۝﴾

﴿55. Besides Him (Allāh). So plot against me, all of you, and give me no respite."﴾

﴿56. I put my trust in Allah, my Lord and your Lord! There is not a moving creature but He has the grasp of its forelock. Verily, my Lord is on the straight path (the truth) ۝﴾

The Conversation between (the People of) 'Ād and Hūd

Allah, the Exalted, informs that they said to their Prophet

﴿مَا جَعَلْنَا يُبْعَثُ﴾

﴿No evidence have you brought us.﴾

This means that they claimed that Hud had not brought them any proof or evidence for what he claimed.

﴿وَمَا نَحْنُ لَكَ بِمُؤْمِرِينَ ۚ إِنْ تَرَوْا لَا تَعْرَضْكَ نَحْنُ نَاهِنًا عَنْ قَوْلِكَ﴾

﴿and we shall not leave our gods for your (mere) saying!﴾

They were saying how could his mere statement, "Leave these gods," be sufficient proof for them to leave their idols?

﴿وَمَا نَحْنُ لَكَ بِمُؤْمِرِينَ﴾

﴿and we are not believers in you ۝﴾

This means that they did not believe what he was saying was true.

﴿إِنْ تَوَلَّوْا إِلَّا لَفَتَكُمُ الْمَلَائِكَةُ بِسُوْرٍ﴾

«All that we say is that some of our gods have seized you with evil»

They were saying, "We think that some of our idols have afflicted you with madness and insanity in your intellect because you are trying to stop them from being worshipped and defame them."

﴿قَالَ إِنِّي أَنْبِئُكُمْ أَنَّكُمْ لَتَشْهَدُونَ لِي بِسُوْرٍ﴾

«He said "I call Allāh to witness and bear you witness, that I am free from that which you ascribe as partners in worship besides Him (Allāh).» [11:54-55]

Here, he is saying, "Verily, I am innocent of all of the rivals and idols (that you associate with Allāh).

﴿مَكِيدٍ جَبِيْدٍ﴾

«So plot against me, all of you,» you and your gods if they are true."

﴿لَنْ يَنْفَعَكَ ظَنُّكَ﴾

«and give me no respite,» the blinking of an eye."

Then, Allāh says,

﴿إِنِّي وَضَعْتُ عَلَى سَؤْدَتِكَ رَاقٍ مِنْ رَبِّكَ فَذَرْهُ إِلَّا هُوَ غَافِلٌ مِمَّا يَفْعَلُونَ﴾

«I put my trust in Allāh, my Lord and your Lord' There is not a moving creature but He has the grasp of its forelock.»

Every creature is under His (Allāh's) power and His authority He is the Best Judge, the Most Just, Who does not do any injustice in His ruling For verily, He is upon the straight path.

Verily, this argument contains a far-reaching proof and absolute evidence of the truthfulness of what Hūd had come to them with It also proves the falsehood of them worshipping idols that could not benefit nor harm them. Rather, these idols were inanimate objects that could not hear, see, befriend, or make enmity. The only One Who is worthy of having worship directed solely towards Him is Allāh alone, without any partners He is the One in Whose Hand is the sovereignty and

إِن تَوَلَّوْا فَإِنَّمَا يَحْكُمُ بَيْنَكُمْ يَوْمَئِذٍ تَارِكٌ مَّا تَشَاءُونَ
 وَتَارِكٌ مَّا تَشَاءُونَ (٥٧) وَإِن تَوَلَّوْا فَإِنَّمَا يَحْكُمُ بَيْنَكُمْ يَوْمَئِذٍ تَارِكٌ مَّا تَشَاءُونَ
 وَتَارِكٌ مَّا تَشَاءُونَ (٥٨) وَإِن تَوَلَّوْا فَإِنَّمَا يَحْكُمُ بَيْنَكُمْ يَوْمَئِذٍ تَارِكٌ مَّا تَشَاءُونَ
 وَتَارِكٌ مَّا تَشَاءُونَ (٥٩) وَإِن تَوَلَّوْا فَإِنَّمَا يَحْكُمُ بَيْنَكُمْ يَوْمَئِذٍ تَارِكٌ مَّا تَشَاءُونَ
 وَتَارِكٌ مَّا تَشَاءُونَ (٦٠)

He is in control of all things. There is nothing except that it is under His ownership, power and authority. Thus, there is no deity worthy of worship except Him and there is no Lord other than Him.

﴿٥٧﴾ تَوَلَّوْا فَقَدْ أَفْلَحَ مَن تَرَكَنِي
 يَوْمَئِذٍ وَيَتَحَلَّفُ بَيْنَ فِرْعَوْنَ
 وَهَامَانَ وَلَا يَخَافُ يَوْمَئِذٍ بَاطِلٌ
 كُلِّ شَيْءٍ حَبِيبٌ ﴿٥٨﴾ وَلَقَدْ جَاءَ
 أُمَمًا مِّنْهُمُ هُودٌ وَالَّذِينَ تَبِعُوا
 بَنِي إِسْرَءِيلَ وَمِنَ الْيَهُودِ مَن
 تَبِعُوا سُلَيْمَانَ وَلَقَدْ جَاءَهُمْ
 بِرَبِّهِمْ وَعَصَوْا رُسُلَهُمْ وَاتَّخَذُوا
 لِقَائِ رَبِّهِمْ يَوْمَئِذٍ حِجَابًا
 لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٩﴾ وَلَقَدْ
 جَاءَهُمْ كُرْهُهُمُ الْيَوْمَ لَئِن لَّمْ يَنتَهِ
 عَنِ الظُّلْمِ فَسَوْفَ يَكُونُ لَكُمُ الْيَوْمَ
 الْآخِرُ لِكُلِّ فِتْنَةٍ عَذَابٌ أَلِيمٌ ﴿٦٠﴾

﴿57. So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things.﴾

﴿58. And when Our commandment came, We saved Hūd and those who believed with him by a mercy from Us, and We saved them from a severe torment.﴾

﴿59. Such were [the people of] 'Ad. They rejected the Ayāt of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).﴾

﴿60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.﴾

Hūd says to them, "If you turn away from that which I have brought to you in reference to worship of Allāh, Who is your Lord alone, without any partners, then the proof has been established against you. This is because I have conveyed the Message of Allāh to you, which He has sent me with."

﴿وَسَيُخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ﴾

﴿My Lord will make another people succeed you.﴾

This refers to a group of people who will worship Allāh alone, without associating anything with Him. This also implies that the polytheists do not bother Allāh and they do not harm Him in the least with their disbelief. To the contrary, their disbelief merely harms their own selves.

﴿إِنِّي رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ﴾

﴿Surely, my Lord is Guardian over all things.﴾

This means that Allāh is a Witness and Guardian over the statements of His servants and their actions. He will give them due recompense for their actions. If they do good deeds, He will reward them with good. If they do evil, He will punish them with evil.

The Destruction of the People of 'Ād and the Salvation of Those among Them Who believed

﴿وَكُنَّا فِي أَمْرٍ﴾

﴿And when Our commandment came,﴾

This is referring to the barren wind with which Allāh destroyed them, to the very last of them. The mercy and kindness of Allāh, the Exalted saved Hūd and his followers from this terrible punishment.

﴿وَنُفِثَ عَنْهُمْ عَذَابَ الْجَحِيمِ﴾

﴿Such were 'Ād (people). They rejected the Āyāt of their Lord﴾

This means they disbelieved in the proofs and revelations (of

Allāh) and they disobeyed the Messengers of Allāh. This is due to the fact that whoever disbelieves in a Prophet, then verily, he has disbelieved in all of the Prophets, peace be upon them. There is no difference between any one of them, in the sense that it is necessary to believe in all of them. Therefore, 'Ād disbelieved in Hūd and their disbelief was considered disbelief in all of the Messengers.

﴿وَتَّبِعُوا أَمْرَ كُلِّ عَصِيٍّ﴾

﴿and followed the command of every proud, obstinate﴾

This means that they abandoned following their rightly guided Messenger and they followed the command of every proud, obstinate person. Thus, they were followed in this life by a curse from Allāh and His believing servants whenever they are mentioned. On the Day of Resurrection a call will be made against them in front of witnesses

﴿لَا يَنْفَعُهُمْ كُفْرُهُمْ رَبَّهُ﴾

﴿Verily, 'Ād disbelieved in their Lord.﴾

﴿وَلَقَدْ أَنشَأْنَا مِنْ بَيْنِ إِثْمَرَ آلِ هَادٍ قَوْمًا فَتَوَلَّوْا أَمْرَهُمْ فَقَالُوا إِنَّهُمْ يَعْبُدُونَ اللَّهَ مَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ عَزْزٍ هُوَ أَشَدُّ مِنْ
الَّذِي كُنْتُمْ تَعْبُدُونَ فَتَوَلَّوْا أَمْرَهُمْ فَقَالُوا إِنَّهُمْ يَعْبُدُونَ اللَّهَ مَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ عَزْزٍ هُوَ أَشَدُّ مِنْ

461. And to Thamūd (people We sent) their brother Ṣāliḥ. He said: "O my people! Worship Allāh: you have no other god but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His knowledge), Responsive."﴾

The Story of Ṣāliḥ and the People of Thamūd

Allāh, the Exalted, says,

﴿و﴾

﴿And﴾ This is an introduction to that which is implied, "Verily, We sent."

﴿وَلَقَدْ أَنشَأْنَا مِنْ بَيْنِ إِثْمَرَ آلِ هَادٍ قَوْمًا فَتَوَلَّوْا أَمْرَهُمْ فَقَالُوا إِنَّهُمْ يَعْبُدُونَ اللَّهَ مَا لَكُمُ مِنْ دُونِ اللَّهِ مِنْ عَزْزٍ هُوَ أَشَدُّ مِنْ

﴿to Thamūd﴾ They were a group of people who were living in cities carved from the rocks, between Tabūk and Al-Madinah

(in Arabia) They lived after the people of 'Ad, so Allah sent to them,

﴿ثُمَّ أَنشَأْنَاهُ صَالِحًا﴾

﴿their brother Ṣāliḥ﴾ He (Ṣāliḥ) commanded them to worship Allāh alone. He said to them,

﴿مَنْ أَمَّاكُمْ مِنَ الْأَرْضِ﴾

﴿He brought you forth from the earth﴾

This means: 'He began your creation from it (the earth). From it He created your father, Ādam '

﴿وَلَنَسْتَبْرِئَكُمْ فِيهَا﴾

﴿and settled you therein.﴾ This means: 'He made you prosperous in the earth. You are settled in it and you treasure it.'

﴿فَأَسْتَغْفِرُوا﴾

﴿then ask forgiveness﴾ 'This is in reference to your previous sins '

﴿ثُمَّ تَوُودُوا إِلَيْهِ﴾

﴿and turn to Him in repentance.﴾ This is in reference to the future.'

﴿إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ﴾

﴿Certainly, my Lord is Near (to all by His knowledge), Responsive.﴾ This is similar to Allāh's statement,

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي سَمِيعٌ رَّحِيمٌ﴾

﴿And when My servants ask you concerning Me, then (answer them), I am indeed Near (to them by My knowledge). I respond to the invocations of the supplicant when he calls on Me.﴾
[2.186]

﴿قَالُوا بَصَلِحْ فَلَمْ يَكُنْ مِنْهُمْ أَحَدًا إِلَّا خَسَفَ لَهُمُ الْيَوْمَ سَعْدُكَ رَأَى مِنْ شَيْءٍ نَسَا
تَعْرِفًا إِلَى سَعْدِهِمْ. قَالَ يَوْمَ تَرْتَبِدُونَ مَكُثٌ عَلَى بَسَمٍ مِنْ رَبِّهِمْ وَتَقْتُلُونَ بِهِ دَمَهُمْ
فَمَا يَصْرُفُ مِنْ أَفْئِدَةٍ عَلَيْهِمْ قَدْ تَرْتَبِدُونَ غَيْرَ خَيْرٍ.﴾

﴿62. They said: "O Ṣāliḥ! You have been among us as a figure of good hope until this! Do you (now, forbid us the worship of what our fathers have worshipped? but we are really in grave

doubt as to that to which you invite us.”﴿

﴿63. He said: “O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him? Then you increase me not but in loss.”﴾

The Conversation between Ṣālīḥ and the People of Thamūd

Allāh, the Exalted, mentions what transpired in the discussion between Ṣālīḥ and his people. Allah informs of their ignorance and obstinacy in their statement,

﴿قَدْ كُنْتُمْ بِنَا مُرْشِدًا قَبْلَ هَٰذَا﴾

﴿You have been among us as a figure of good hope till this!﴾

They were saying in this, “We had hope in your strong intellect before you began saying what you have said.”

﴿فَتَقَبَّلْنَاهُ لَوْلَا مَا بَيْنَ يَدَيْهِ رَبِّنَا﴾

﴿Do you (now) forbid us the worship of what our fathers have worshipped?﴾

“what those who were before us were upon.”

﴿وَلَوْلَا لَيْسَ لَنَا تَقْوَىٰ وَتَقْوَىٰ آبَائِنَا إِنَّمَا يُحِبُّهُمُ﴾

﴿But we are really in grave doubt as to that which you invite us.﴾

This alludes to the great amount of doubt that they had.

﴿فَقَالَ بَلَّغُوا أَرْبَابَكُمْ بِمَا كُنْتُمْ عَلَىٰ يَدَيْهِمْ مِنْ زُكْرٍ﴾

﴿He said: “O my people! Tell me, if I have a clear proof from my Lord...”﴾

‘In reference to what He (Allāh) has sent me with to you, I am upon conviction and sure evidence.’

﴿وَرَبِّكَ بِنَا رَحْمَةٌ مِمَّنْ يَمْحُو مِمَّنْ يَنْوِي أَن يَحْبِلَ﴾

﴿and there has come to me a mercy from Him, who then can help me against Allāh, if I were to disobey Him?﴾

‘and abandon calling you to the truth and the worship of Allāh alone. If I did so, you would not be able to bring me any

جاءهم

٢٢٩

الزَّكَاةَ

قَالَ يَتَوَيْرُ أَن يَشُدَّ إِن كُنْتُ عَلَىٰ يَسْعَوِينَ رَبِّي وَهَاطِي
 مِنْهُ رَحْمَةً مِّن يُّصْرِي مِن الْوَيْلِ عَصِيَّةً فَأَرْيِدُونِي
 عَيْرَ تَعْبِيرٍ ﴿٦٤﴾ وَيَتَقَوَّىٰ هَٰذَا بِقَاةِ اللَّهِ لَكُمْ هَٰيَةُ
 فَذَرُوهَا تَاكُلُ فِي أَرْضِ آلِهِ وَلَا تَسْهَوْا بِسَوْهَا خُذُوا
 عَذَابَ قُرَيْبٍ ﴿٦٥﴾ صَفَرُوهَا فَقَالَ نَمْتَوُوا فِي بَارِكُمْ
 ثَلَاثَةَ أَثَارِدَ لَكَ وَعَذَرُ مَكْدُوبٍ ﴿٦٦﴾ فَلَمَّا جَاءَ
 أَمْرُنَ بَحْثَنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا
 وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّنَا هُوَ الْغَوِيُّ الْعَلِيمُ ﴿٦٧﴾ وَلَمَّا
 الْوَيْلُ طَلَمُوا الْقَبِيلَةَ فَأَصْبَحُوا فِي بَيْتِهِمْ حَتِيمِينَ
 ﴿٦٨﴾ كَانَ لَمْ يَسْتَوِيًّا إِلَّا إِنْ شُودَا كَفَرُوا رَأَيْتُمْ لَا يَمْنَا
 لَشُودٍ ﴿٦٩﴾ وَلَقَدْ جَاءَتْهُمْ رُسُلًا مِنْ رَبِّهِمْ بِالْبَيِّنَاتِ فَأَقْبَرُوا
 سَلَامًا قَالِ سَلَامٌ فَالَيْتَ لَنْ جَاءَ بِعِجْلٍ حَمِيدٍ ﴿٧٠﴾ فَسَا
 رَاءَ أَلْدِيهِمْ لَا تَقِيلُ إِلَيْنَا كَرِهَتْ وَأَوْجَسَ مِنْهُمْ جِيفَةٌ
 قَالُوا لَا تَحْزَنْ إِنَّا نُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطٍ ﴿٧١﴾ وَأَمْرُهُمْ قَابِئَةٌ
 فَضْجَكَتْ بِسَرَّتْهَا بِإِسْحَاقٍ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ ﴿٧٢﴾

benefit, nor increase me

﴿عَيْرَ تَعْبِيرٍ﴾

﴿but in loss.﴾ This means loss and ruin.

﴿وَيَتَقَوَّىٰ هَٰذَا بِقَاةِ اللَّهِ﴾ هَٰيَةُ لَكُمْ هَٰيَةُ فَذَرُوهَا تَاكُلُ فِي أَرْضِ آلِهِ وَلَا تَسْهَوْا بِسَوْهَا خُذُوا عَذَابَ قُرَيْبٍ ﴿٦٥﴾ صَفَرُوهَا فَقَالَ نَمْتَوُوا فِي بَارِكُمْ ثَلَاثَةَ أَثَارِدَ لَكَ وَعَذَرُ مَكْدُوبٍ ﴿٦٦﴾ فَلَمَّا جَاءَ أَمْرُنَ بَحْثَنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّنَا هُوَ الْغَوِيُّ الْعَلِيمُ ﴿٦٧﴾ وَلَمَّا الْوَيْلُ طَلَمُوا الْقَبِيلَةَ فَأَصْبَحُوا فِي بَيْتِهِمْ حَتِيمِينَ ﴿٦٨﴾ كَانَ لَمْ يَسْتَوِيًّا إِلَّا إِنْ شُودَا كَفَرُوا رَأَيْتُمْ لَا يَمْنَا لَشُودٍ ﴿٦٩﴾ وَلَقَدْ جَاءَتْهُمْ رُسُلًا مِنْ رَبِّهِمْ بِالْبَيِّنَاتِ فَأَقْبَرُوا سَلَامًا قَالِ سَلَامٌ فَالَيْتَ لَنْ جَاءَ بِعِجْلٍ حَمِيدٍ ﴿٧٠﴾ فَسَا رَاءَ أَلْدِيهِمْ لَا تَقِيلُ إِلَيْنَا كَرِهَتْ وَأَوْجَسَ مِنْهُمْ جِيفَةٌ قَالُوا لَا تَحْزَنْ إِنَّا نُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطٍ ﴿٧١﴾ وَأَمْرُهُمْ قَابِئَةٌ فَضْجَكَتْ بِسَرَّتْهَا بِإِسْحَاقٍ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبُ ﴿٧٢﴾

﴿لَشُودٍ﴾

464. "And O my people! This she-camel of Allah is a sign to you, so leave her to graze in Allah's land, and touch her not with evil, lest a near torment should seize you." ﴿٦٤﴾

465. But they slaughtered her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (a threat) that will not be belied." ﴿٦٥﴾

466 So when Our commandment came, We saved Şālih and those who believed with him by a mercy from Us, and from the disgrace of that Day. Verily, your Lord -- He is the All-Strong, the All-Mighty. ﴿٦٦﴾

467. And As-Şayḥah (awful cry) overtook the wrongdoers, so

﴿إِذْهِم بِالْغَدَةِ﴾

﴿to Ibrāhīm with the glad tidings.﴾

It has been said that the word "the glad tidings" means, "Receive the glad tidings of Ishāq." Others have said that it means, "The destruction of the people of Prophet Lūt." The proof of the correctness of the first view is in Allāh's statement,

﴿ثُمَّ دَفَعْنَا عَنْهُمْ كَلِمَةَ الْكَيْفِ وَبَدَّلْنَاهُ بِخَبَرٍ لَّهِ وَتَوَلَّى وَرَمَى نُوحًا﴾

﴿Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us for the people of Lūt.﴾ [11:74]

﴿قَالُوا سَلَامًا قَالَ سَلَامٌ﴾

﴿They said: 'Salaman.' He answered, 'Salāmun.'﴾

This means, "Upon you." The scholars of explanation have said, "Ibrāhīm's reply of 'Salāmun' was better than that with which they had greeted him with, because the subjective case (Salāmun instead of Salāman) alludes to affirmation and eternity."

﴿فَعَدَّ إِلَيْنَا لَحْمَ بَئِذٍ عِيسَى﴾

﴿and he hastened to entertain them with a roasted calf.﴾

This means that he (Ibrāhīm) left with haste in order to bring them food, as a host. The food that he brought was a calf. The word *Ḥanīdh* means roasted upon heated stones. This meaning has been reported from Ibn 'Abbās, Qatādah and others.^[1] This is as Allāh has said in another verse,

﴿فَرَأَى إِلَهُهُ فَخَدَّاهُ فَغَدَا فَنَذَرَ الْبَيْتَ وَآلَهُ يَوْمَئِذٍ وَكَانَ شَاقًّا﴾

﴿Then he turned to his household, and brought out a roasted calf. And placed it before them (saying): "Will you not eat?"﴾ [51:26-27]

This verse contains many aspects of the etiquettes of hosting guests.

[1] At-Tabari 15:384, 385.

﴿لَمَّا رَأَوْهُمُ لَا تَسْلُ إِلَيْهِمْ نَصْرَهُمْ﴾

﴿But when he saw their hands went not towards it (the meal),
he mistrusted them,﴾

This means that he felt estranged from them.

﴿وَأَخْشَىٰ مِنْهُمْ خِيفَةً﴾

﴿and conceived a fear of them﴾ This is because angels are not concerned with food. They do not desire it, nor do they eat it. Therefore, when Ibrāhīm saw them reject the food that he had brought them, without tasting any of it at all, he felt a mistrust of them.

﴿وَأَخْشَىٰ مِنْهُمْ خِيفَةً﴾

﴿and conceived a fear of them﴾ As Suddī said, "When Allāh sent the angels to the people of Lūṭ, they set out walking in the form of young men, until they came to Ibrāhīm and they were hosted by him. When Ibrāhīm saw them, he rushed to host them.

﴿وَوَلَّىٰ إِلَىٰ أَهْلِهِ فَقَالَ يَهْتَدِ سَبِيلُ﴾

﴿Then he turned to his household and brought out a roasted calf.﴾[51.26,

He slaughtered it (the calf), roasted it on hot stones and brought it to them. Then, he sat down with them when he placed it before them (saying) 'Will you not eat?' They said, 'O Ibrāhīm! Verily, we do not eat food without a price.' Ibrāhīm then said, 'Verily, this food has a price.' They said, 'What is its price?' He said, 'You must mention the Name of Allāh over it before eating it and praise Allāh upon finishing it.' Jibrīl then looked at Mikā'il and said, 'This man has the right that his Lord should take him as an intimate friend.'

﴿لَمَّا رَأَوْهُمُ لَا تَسْلُ إِلَيْهِمْ نَصْرَهُمْ﴾

﴿But when he saw their hands went not towards it (the meal),
he mistrusted them,﴾

When Ibrāhīm saw that they were not eating, he became scared and frightened by them. Then, when Sārah looked and saw that he was honoring them, she began to serve them and she was laughing. She said, 'What amazing guests we have.

We serve them ourselves, showing them respect and they do not eat our food."^[1]

Then, concerning Allāh's statement about the angels,

﴿قَالُوا لَا تَعْتَبْ﴾

﴿They said: "Fear not,"﴾

They were saying, "Do not be afraid of us. Verily, we are angels sent to the people of Lūṭ in order to destroy them." Then, Sārah laughed in delight of the good news of their destruction. This is because they had caused much corruption and their disbelief was severe. For this reason, she was rewarded with the glad tidings of a son, even after her despair.

Concerning Allāh's statement,

﴿زَيْنَ ذَرٍّ إِنَّهُنَّ يَتَّبِعُونَ﴾

﴿and after Ishāq, of Ya'qūb.﴾

This means that the son that she was going to have would have a son (her grandson) who would succeed him and beget many children. For verily, Ya'qūb was the son of Ishāq, just as Allāh says in Sūrat Al-Baqarah,

﴿إِنَّمَا كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهِكَ وَإِلَهُ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهُاً وَاحِداً وَنَحْنُ فَكَرٌ مُتَّبِعُونَ﴾

﴿Or were you witnesses when death approached Ya'qūb? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your God, the God of your fathers, Ibrāhīm, Isma'īl, Ishāq, One God, and to him we submit."﴾
[2:133]

From this point in this verse there is an evidence for those who say that Isma'īl was the son of Ibrāhīm who was to be sacrificed. It could not have been Ishāq, because the glad tidings were given that he would have a son born to him named Ya'qūb. So how could Ibrāhīm be commanded to sacrifice him when he was a small child and there had not been born to him a child yet, named Ya'qūb, who was promised? The promise of Allāh is true and there is no

[1] Aṭ-Ṭabarī 15:389.

breaking of Allāh's promise. Therefore, it is not possible that Ibrāhīm was to sacrifice this child (Ishāq) with the condition being as it was. This makes it clear that Ismā'īl was the son that was to be sacrificed and this is the best, most correct and clearest evidence of that. And all praise is due to Allāh

﴿قَالَتْ يَوْنٰقِيْ اِلٰهٌ رَّأٰى عَصْرًا وَّهٰذَا بَعْلِيْ شَيْخٌ﴾

﴿She said (in astonishment): "Woe unto me! Shall I bear a child while I am an old woman, and here is my husband an old man?"﴾

Allāh speaks of her statement in this verse, just as He spoke of her action in another verse

﴿فَاَتَتْهُمُ امْرَأَتُهُمْ فِيْ صَرَرَ نَصَاتٍ وَهِيَ قَدِ عَجِرَتْ﴾

﴿Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"﴾[51:29]

This was the custom of the women in their speech and actions when they were expressing amazement.

﴿قَالُوْا اَتَعْجَبُوْنَ مِنْ اَمْرِ اِلٰهِ﴾

﴿Then said. "Do you wonder at the decree of Allah?"﴾

This means that the angels were saying to her, "Do not be amazed at the command of Allāh, for verily, whenever He wants something, He merely says 'Be' and it is. So do not be amazed at this, even though you are old and barren and your husband is a very old man. Verily, Allah is able to do whatever He wills."

﴿رَحْمَتُ اِلٰهِ وَرَحْمَتُهُمْ عَلَيْهِمْ اَمَلٌ اَلْبَسٌ اِنَّهٗ جَبِيْرٌ جَبِيْرٌ﴾

﴿The mercy of Allāh and His blessing be on you, O the family (of Ibrāhīm) Surely, He (Allah) is All Praiseworthy, All-Glorious.﴾

This means that He is the Most Praiseworthy in all of His actions and statements. He is praised and glorified in His Attributes and His Self. For this reason, it is confirmed in the two Ṣaḥīḥs that they (the Prophet's Companions) said, "Verily, we already know how to greet you with *Salām* (peace), but how do we send *Ṣalāh* (prayer) upon you, O Messenger of Allāh?" He ﷺ said,

سورة طه

٢٣٠

الزَّالِزَمَاتِ

قَالَتْ ذُنُوبِي أَلَدْتُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخَانٌ هَذَا
 لَشَقِيٌّ عَجِيبٌ ﴿٧٤﴾ قَالُوا أَنْفَعُ حِينَ مِنْ أَمْرِ اللَّهِ رَحِمْتَ اللَّهُ
 وَبَرَكَّتْهُ عَلَيْهِمْ أَهْلُ الْبَيْتِ إِنَّهُ حَمِيدٌ مُجِيدٌ ﴿٧٥﴾ فَلَمَّا هَبَّ
 عَنْهُمْ الرُّوحُ وَجَاءَهُ الشَّرُّىُّ جُنْدًا لِي فِي قَوْمِ لُوطٍ ﴿٧٦﴾
 إِنَّ إِبْرَاهِيمَ لَكَلِيمٌ ﴿٧٧﴾ أَوْهٌ مُبِيبٌ ﴿٧٨﴾ إِبْرَاهِيمَ أَعْرَضَ عَنْ هَذَا إِنَّهُ
 قَدْ جَاءَ أَمْرُ رَبِّكَ رَبَّاهُمْ أَبَاهُمْ عَذَابٌ عَظِيمٌ ﴿٧٩﴾ وَلَمَّا
 جَاءَتْ رُسُلُنَا لُوطًا بَيِّنَاتٍ بِهَمٍّ وَمَذْهَبٍ سَمِعَ نَدَاءً مِنْ رَبِّهِ
 يَوْمَ غَصِبَ ﴿٨٠﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ مِنْ كُلِّ كَأْسٍ
 يَقُولُونَ الْبَشَائِرُ قَالِ يَنْفَعُوهَ هَذَا وَبَنَاتِي هُنَّ أَطْهَرُ لَكُمْ
 فَاتَّقُوا اللَّهَ وَلَا تُخْزَوْا فِي ضَيْعَةٍ أَلَيْسَ مَعَكُمْ رَجُلٌ رَشِيدٌ
 ﴿٨١﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ رَبُّكَ لَعَلَّهُ مَا يُرِيدُ
 ﴿٨٢﴾ هَلْ لَنَا فِي بَيْتِكُمْ قُوَّةٌ أَوْ آوَى إِلَيْنَا دُونُ شِدْدِكِ ﴿٨٣﴾ قَالُوا
 بَلْطُؤْنَا رَسُولَ رَبِّكَ أَنْ يَصِلُوا إِلَيْكَ فَأَنْسَرْنَا عَلَيْهِمْ يَتَقَطَّعُ
 مِنَ اللَّيْلِ وَلَا يَنْقُصُ مِنْكُمْ أَحَدٌ إِلَّا أَمْرًا نَكِيدُ إِنَّهُ مَصِيبٌ
 مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٤﴾

فَقُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ
 عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ،
 وَتَارِثُ عَلَى مُحَمَّدٍ وَعَلَى آلِ
 مُحَمَّدٍ كَمَا تَارِثْتَ عَلَى آلِ
 إِبْرَاهِيمَ إِنَّكَ خَمِيدٌ مُجِيدٌ

“Say, “O Allāh, send prayers upon Muḥammad and the family of Muḥammad, just as You have sent prayers upon Ibrāhīm and the family of Ibrāhīm. And bless Muḥammad and the family of Muḥammad, just as You have blessed the family of Ibrāhīm. Truly, You are the All-Praiseworthy, All-Glorious.”

﴿٧٤﴾ فَلَمَّا هَبَّ عَنْهُمْ الرُّوحُ وَجَاءَهُ الشَّرُّىُّ جُنْدًا لِي فِي قَوْمِ لُوطٍ ﴿٧٥﴾ إِنَّ إِبْرَاهِيمَ لَكَلِيمٌ ﴿٧٦﴾ أَوْهٌ مُبِيبٌ ﴿٧٧﴾ إِبْرَاهِيمَ أَعْرَضَ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ رَبَّاهُمْ أَبَاهُمْ عَذَابٌ عَظِيمٌ ﴿٧٩﴾

474. Then when the fear had gone away from (the mind of) Ibrāhīm, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lūt. ﴿٧٤﴾

475. Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant ﴿٧٥﴾

476. “O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back.” ﴿٧٦﴾

[1] Fath Al-Bārī 6:469, and Muslim 1.305.

The Dispute of Ibrāhīm over the People of Lūṭ

Allāh, the Exalted, informs of what happened after the fright of Ibrāhīm left him and he felt no more fear of the angels when they refused to eat. After this, they gave him the glad tidings of the birth of a son and the destruction of the people of Lūṭ. When they told him of this, he spoke to them as Saʿīd bin Jubayr narrated concerning this verse. Saʿīd said: When Jibrīl and the other angels who were with him came to Ibrāhīm, they said,

﴿إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ﴾

«Verily, we are going to destroy the people of this town.»

Ibrāhīm said to them, "Will you destroy a town that has three hundred believers in it?" They said, "No." He then said, "Will you destroy a town that has two hundred believers in it?" They said, "No." He said, "Will you destroy a town that has forty believers in it?" They said, "No." He then said, "Thirty?" They still replied, "No." This continued until he said, "Five?" They said, "No." Then he said, "What do you think if there is one Muslim man in the town, would you destroy it?" They said, "No." With this, Ibrāhīm عليه السلام said,

﴿إِنِّي يَحْيَا لَوْ أَنَا قَالُوا نَحْنُ أَكْثَرُ مِنْ فِيهَا تَتَجَسَّسُ وَأَمَلُهُ إِلَّا أَنْزَلْنَاهُ﴾

«But there is Lūṭ in it. They said: "We know better who is there. We will verily, save him and his family except his wife."»

Therefore, Ibrāhīm remained silent and his soul was at rest.^[1]

Concerning Allāh's statement,

﴿إِنَّا نَزَعْنَاهُ قَلْبَهُ أَرْوَاحُ شَيْبٍ يَتَذَكَّرُ﴾

«Verily, Ibrāhīm was, without doubt, forbearing, used to invoke Allāh with humility, and was repentant (to Allāh).»

[11:75]

This is a commendation for Ibrāhīm because of these beautiful characteristics.

Then Allāh says,

﴿وَنُفِثْنَاهُ فِي أَرْضٍ رَاحٍ وَمِنَّا يَوْمَئِذٍ لَّزُجْرَةٌ﴾

[1] At-Ṭabarī 15:403.

﴿O Ibrāhīm! Forsake this. Indeed, the commandment of your Lord has gone forth.﴾

This means the decree was settled concerning them and the Word was already given that they should be destroyed. The evil torment was coming to them, that cannot be averted from wicked people.

﴿وَلَمَّا سَأَلْتِ رَبَّنَا لُوطًا بِئْسَ رِجْسًا رَفَعْنَا بِهِمْ ذُرِّيَّتَهُمْ فَصَارَ يَوْمَئِذٍ عَذَابٌ مُبِينٌ ۝ إِنَّ رَبَّنَا عَلِيمٌ خَبِيرٌ ۝ يَوْمَئِذٍ نَدْعَاكَ أَتَى يَوْمَ الْوَعْدِ ۝ إِنَّ رَبَّنَا لَشَدِيدُ الْعِقَابِ ۝﴾

477. And when Our messengers came to Lūṭ, he was grieved on account of them and was concerned for them. He said: "This is a distressful day."

478. And his people came rushing towards him, and since aforetime they used to commit crimes, he said: "O my people! Here are my daughters, they are purer for you. So have Taqwā of Allāh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

479. They said: "Surely, you know that we have no need of your daughters, and indeed you know well what we want!"

The Coming of the Angels to Lūṭ, His Grief, and His Discussion with His People

Allāh, the Exalted, informs about the coming of His messenger angels. After they informed Ibrāhīm of their mission to destroy the people of Lūṭ, they left him and set out to destroy Lūṭ's people that very night. After leaving Ibrāhīm, they came to Lūṭ. Some say that they came to him while he was on a piece of land that belonged to him. Others say that they came to him while he was in his home. They approached him while they were in the most handsome of forms. They appeared in the forms of young men with handsome faces. This was a test from Allāh that contained much wisdom and a firm evidence. Their appearance saddened him (Lūṭ) and he felt grief in his soul because of them. He was afraid that if he did not host them as his guests, someone else of his people

would host them and harm them.

﴿رَقَالَ هَذَا يَوْمٌ عَسِيبٌ﴾

﴿He said: "This is a distressful day."﴾

Ibn 'Abbas and others said that this means, "A severe test for him."⁽¹⁾ This was because he knew that he would have to defend them and it would cause great problems for him. Qatādah said, "They came to him while he was on a piece of land that belonged to him. They requested him to host them. He agreed, but he was shy of them and he walked in front of them. On the way to his home he said to them in attempt to convince them to go away, 'By Allāh, I do not know any people on the face of the earth more wicked and disgusting than these people of this town.' Then he walked on a little further. Then he repeated the same statement to them. He continued doing this until he had repeated the same thing four times." Then Qatādah said, "They were ordered not to destroy them until their Prophet testified against them of this."⁽²⁾

Concerning Allāh's statement,

﴿يَسْرِعُونَ بِلِقَائِهِ﴾

﴿rushing towards him.﴾

meaning, they made haste and rushed due to their delight of this (new young men).

Concerning the statement,

﴿وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ﴾

﴿and since aforetime they used to commit crimes﴾

This means that this did not cease being their behavior until they were seized (by Allāh's torment) and they were still in the same condition.

﴿قَالَ يَبْنَورُ هَؤُلَاءِ بَنَاتُ مَنْ أَكْفَرُ لَكُمْ﴾

﴿He said: "O my people! Here are my daughters (the women of the nation), they are purer for you..."﴾

This was his attempt to direct them to their women, for verily

⁽¹⁾ At-Tabari 15:411.

⁽²⁾ At-Tabari 15:408

This means, "Accept what I command you by limiting the fulfillment of your desires to your women."

﴿الَّذِينَ يَكُلُّ رِجَالَهُمْ ذُرِّيَّتَهُ﴾

«Is there not among you a single right-minded man?»

This means, "Is there not a good man among you who will accept what I am enjoining upon you and abandon what I have forbidden for you?"

﴿قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا بِبَنَاتِكَ مِنْ حَقٍّ﴾

«They said: "Surely, you know that we have no need of your daughters..."»

This means, "Verily, you know that we do not want our women, nor do we desire them."

﴿وَلَقَدْ لَعَنَّاهُ﴾

«and indeed you know well what we want!»

This means, "We only want males and you know that. So what need is there for you to continue speaking to us about this?"

﴿فَقَالَ لَأَوْ لَا إِلَهَ إِلَّا رَبِّي فَأَنَا يَتْلُوهُ إِنِّي رَسُولٌ مِنْ رَبِّكَ لِي بَشِّرَ
إِنَّكَ مُنْكَرٌ وَكَافِرٌ يَنْفُخُ بِنَافِثٍ مِنْ أَلْبَانٍ وَلَا تَلْقَوْنَ فِيكُمْ قِسْمًا إِلَّا أَنْتَ لَعَنَّاهُ إِنَّهُ مُبِينٌ مَا
أَسَاءُمْ إِلَّا أَنْزَلْنَاهُمْ مِنَ السَّمَاءِ نَارًا فَتُلَاقُونَ السَّاعَةَ بِرُحْمٍ﴾

«80. He said: "Would that I had strength to overpower you, or that I could betake myself to some powerful support..."»

«81. They (messengers) said: "O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"»

Lūṭ's Inability, His Desire for Strength and the Angels' Informing Him of the Reality

Allāh, the Exalted says that Lūṭ was threatening them with his statement,

﴿وَلَأَوْ لَا إِلَهَ إِلَّا رَبِّي﴾

﴿Would that I had strength (men) to overpower you,﴾

meaning, 'I would surely have made an example of you and done (harm) to you from myself and my family.' In this regard, there is a *Hadith* which is reported from Abu Hurayrah that the Messenger of Allāh ﷺ said,

رَحِمَهُ اللهُ عَلَى لُوطٍ لَقَدْ كَانَ يَأْوِي إِلَى رُكْنَيْ شَبِيلِهِ بَغْيِي اللهُ عَزَّ وَجَلَّ مَا بَعَثَ
اللهُ بَعْدَهُ مِنْ نَبِيٍّ إِلَّا هِيَ تَرَوْهُ مِنْ قَوْمِهِ

'May Allāh's mercy be upon Lūṭ, for verily, he betook himself to a powerful support -[meaning Allāh, the Mighty and Sublime.] Allāh did not send any Prophet after him, except amidst [an influential family] among his people.'^[1]

With this, the angels informed him that they were the messengers of Allāh sent to them. They also told him that his people would not be able to reach him (with any harm).

﴿مَأْرَأَا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ فَنِ بَعِلُوا إِنِّيكَ﴾

﴿They (messengers said)· "O Lūṭ! Verily, we are the messengers from your Lord! They shall not reach you!﴾

They commanded him to travel with his family during the last part of night and that he should follow them from behind. In this way it would be as though he were driving his family (as a cattle herder).

﴿وَلَا يَلْوَتْ مِنْكُمْ أَحَدٌ﴾

﴿and let not any of you look back;﴾

This means, "If you hear the sound of what (torment) befalls them (the people of the village), do not rush towards that disturbing noise. Rather, continue leaving."

﴿إِلَّا نِسَاءَك﴾

﴿but your wife,﴾ Most of the scholars said that this means that she would not travel at night and she did not go with Lūṭ. Rather, she stayed in her house and was destroyed. Others said that it means that she looked back (during the travel). This later group says that she left with them and when she heard the inevitable destruction, she turned and looked back. When

^[1] At-Tirmidhi no. 3116.

she looked she said, "O my people!" Thus, a stone came down from the sky and killed her. Then they (the angels) brought close to him the destruction of his people as good news for him, because he said to them, "Destroy them in this very hour." They replied,

﴿يَا مَعْشَرَ مَشِيخٍ أَتَمَسِيحُ الْبَحْرِ يُقَرِّبُهُ﴾

«Indeed, morning is their appointed time Is not the morning near?»

They were saying this while Lûṭ's people were standing at his door. They tried to rush his door from all sides and Lûṭ was standing at the door repelling them, deterring them and trying to prevent them from what they were doing. Yet, they would not listen to him. Instead, they threatened him and sought to intimidate him. At this point, Jibril came out to them and struck them in their faces with his wing. This blow blinded their eyes and they retreated, unable to see their way. This is as Allah said,

﴿وَلَمَّا زَادُوا عَلَىٰ سَيْبِهِمْ مَقَسَاتٍ أُنْهِتَ عَنْهُمْ صُرُوفُ سَائِي وَنَادَىٰ﴾

«And they indeed sought to shame his guest (asking to commit sodomy with them). So We blinded their eyes (saying), "Then taste you My torment and My warnings" ﴿[54:37]

﴿فَلَمَّا كَانَتْ أَشْرًا أَخْضَحْنَاهَا عَلَيْهِمْ سَالِوَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارًا مِنْ سِجِّيلٍ مُنْصُورٍ ۚ
تُورَتُهُمْ بِذَرْبِكَ رَبَّنَا بِرِ الْفَلْمِ بِمِصْرٍ﴾

«82. So when Our commandment came, We turned them upside down, and rained on them stones of clay, in an array.»

«83. Marked from your Lord; and they are not ever far from the wrongdoers.»

The Town of Lûṭ's People is overturned and Their Destruction

Allah, the Exalted, says,

﴿فَلَمَّا كَانَتْ أَشْرًا﴾

«So when Our commandment came,»

This happened at sunrise.

﴿حَمَّأَ عَلَيْهَا﴾

﴿We [turned it]...﴾ The city of Sadr (Sodom)

﴿كَاِلَيْهَا﴾

﴿upside down,﴾ This is similar to Allāh's statement,

﴿مَتَّعْنَاهُمَا نَارًا﴾

﴿So there covered them that which did cover (torment with stones).﴾ [53:54]

This means, "We rained upon it with stones made of *Sijil*." *Sijil* is a Persian word meaning stones made of clay. This definition has been mentioned by Ibn 'Abbās and others.^[1]

Some of the scholars said that it (*Sijil*) derived from the word *Sang*, which means a stone. Some others said it means *Wakil*, which is clay. In another verse Allāh says,

﴿جَعَلْنَا مِنْ طِيجٍ﴾

﴿the stones of clay,﴾ This means clay made into strong, hard stone. Some of the scholars said it means baked clay. Al-Bukhari said, "*Sijil* means that which is big and strong."

Concerning Allāh's statement,

﴿شَمْرُر﴾

﴿in an array,﴾ Some of the scholars said that *Manqud* means the stones were arranged in the heavens and prepared for that (destruction). Others said,

﴿شَمْرُر﴾

﴿in an array﴾ This word means that some of them (the stones) followed others in their descent upon the people of Lūṭ.

Concerning the statement,

﴿مُسَوِّمَةٌ﴾

﴿Marked﴾ meaning the stones were marked and sealed, all of them having the names of their victims written on them. Qatādah and 'Ikrimah both said, "*Mūsawwamah* means each

^[1] At-Tabari 15:434.

stone was encompassed by a sprinkling of red coloring.⁴¹ The commentators have mentioned that it (the shower of stones) descended upon the people of the town and upon the various villages around it. One of them would be speaking with some people when a stone would strike him from the sky and kill him while he was among the people. Thus, the stones followed them, striking the people in the entire land until they destroyed them all. Not a single one of them remained.

Concerning Allāh's statement,

﴿وَمَا يَنْبَغِي مِنَ الْعَذَابِ لِمَنْ يَفْعَلُ﴾

﴿and they are not ever far from the wrongdoers.﴾

This means that this vengeance (of Allāh) is not far from similar wrongdoers. Verily, it has been reported in a *Hadīth* of the *Sunan* collections, from Ibn 'Abbās, which he attributed to the Prophet ﷺ,

﴿مَنْ وَخَّضْهُ يَنْبَغِي عَمَلُ لُوطٍ فَتَقْتُلُوا فَاعِلَ وَالْمَعْتُولَ بِهِ﴾

‘Whoever you find doing the deed of Lūṭ's people [homosexuality], then kill the doer and the one who allows it to be done to him (both partners).’⁴²

﴿إِن يَدْرَأَ الْكَاذِبُ شَيْئًا مِّنْ تَقْوَىٰ تَصَوَّرَ أَنَّهُ مَّا لَكُمْ مِنْ إِلَهِ غَيْرُهُ إِلَّا تَكْفُرًا
مَّكَذِبًا ۚ وَإِن يَرَوْا كِسْفًا مِّنَ النُّجُومِ يَأْتِيهِمْ يَوْمَ الْقِيَامَةِ مَنَاسِكًا ۖ وَأَوَّلُ عَذَابِهِمْ عَذَابٌ عَظِيمٌ ۚ﴾

﴿84. And to the Madyan people (We sent) their brother Shu'ayb. He said, "O my people! Worship Allāh, you have no other god but Him, and give not short measure or weight. I see you in prosperity and verily, I fear for you the torment of a Day encompassing."﴾

1:

The Story of the People of Madyan and the Call of Shu'ayb

Allāh, the Exalted, says, 'We sent a Messenger to the people of Madyan.' They were a tribe of Arabs who lived between the land of the Al-Hijāz and Ash-Shām, close to the land of Ma'ān.

^[1] At-Ṭabarī 15:438.

^[2] Abu Dawūd no 4462, At-Tirmidhī no.1456 and Ibn Majah, no. 2561.

فَلَمَّا جَاءَهُمْ أَمْرًا جَعَلْنَا عَلَيْهِمْ كَيْدَهُمْ وَأَنْظَرْنَا عَلَيْهِمْ
 حِجَارَةً مِنْ سِجِّيلٍ مَنْصُورٍ ﴿٢٦﴾ مَسُومَةً بِعِذْرِ رَبِّكَ
 وَمَا جِئَ مِنَ الْقُلُوبِ بِشَيْءٍ ﴿٢٧﴾ وَإِنْ مَدَّيْنَاهُمْ
 شُعْبًا قَالَ يَتَقَوَّرُوا عِبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ
 وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْبِزَانَ إِنْ أَرْنَكُمْ بِخَيْرٍ
 وَإِنْ آخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ يُحْصِطُ ﴿٢٨﴾ وَيَتَقَوَّرُوا
 أَنْفَرُوا الْمِكْيَالَ وَالْبِزَانَ بِالْقَيْدِ وَلَا تَبْخَسُوا
 أَنْفُسَ أَنْفِئَةٍ مِنْهُمْ وَلَا تَقْتَرِفُوا الْأَرْضَ مُفْسِدِينَ ﴿٢٩﴾
 بَيِّنْتُ لَكُمْ خَيْرَ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ
 بِحَفِيظٍ ﴿٣٠﴾ فَالْوَيْ لَشُعْبٍ أَصْلُكَ أَنْ تَأْمُرَكَ أَنْ
 تَتْرَكَ مَا يَنْبَغُ مَا بَأْسًا أَنْ تَنْفَعَكَ أَمْ لِي سَامَ نَشْتَوُ
 إِنَّكَ لَأَنْتَ الْحَيِيُّ الرَّشِيدُ ﴿٣١﴾ قَالَ يَتَقَوَّرُوا أَنَّهُ يُشَدُّ
 كَتُّهُ عَلَى يَدَيْهِمْ رِيقٌ وَرِزْقٌ مِنْهُ رِيقًا حَسَنًا وَمَا أُرِيدُ أَنْ
 أُخَالِفَكُمْ إِلَا مَا أَنْتُمْ لَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ
 مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٣٢﴾

Their land was known by the name of their tribe and was thus, called Madyan. Allāh sent unto them the Prophet Shu'ayb and he was of the noblest of them in lineage. For this reason, Allāh said,

﴿لَهُمْ شُعْبًا﴾

﴿their brother Shu'ayb.﴾ Shu'ayb commanded them to worship Allāh alone without associating any partners with him. He also prohibited them from cheating in their weights and measures (for business transactions).

﴿إِنْ أَرْنَكُمْ بِخَيْرٍ﴾

﴿I see you in prosperity﴾ meaning, 'in your livelihood and your provisions. And verily, I fear that you will be deprived of this bounty that you are enjoying by violating Allāh's prohibitions.'

﴿وَإِنْ لَأَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ يُحْصِطُ﴾

﴿and verily, I fear for you the torment of a Day encompassing.﴾

This means the abode of the Hereafter

﴿وَقَوَّرُوا أَنْفَرُوا الْمِكْيَالَ وَالْبِزَانَ بِالْقَيْدِ وَلَا تَبْخَسُوا أَنْفُسَ أَنْفِئَةٍ مِنْهُمْ وَلَا تَقْتَرِفُوا الْأَرْضَ مُفْسِدِينَ﴾

485 "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption."﴾

The Response of Shu'ayb's People

They said to Shu'ayb, in mockery,

﴿أَسْأَلُكَ﴾

«Does your Ṣalāh» Al A'mash said, "This means your reading."

﴿تَأْمُرُكَ أَنْ تَرْكَ مَا يَبُذُّ آبَاؤُنَا﴾

«command you that we give up what our fathers used to worship,»

meaning the idols and statues.

﴿أَمْ أَنْتَ نَفْسُ الْغَيْبِ لَا تَمْلِكُ إِلَّا أَمْرًا مَا تُشَاءُ﴾

«or that we give up doing what we like with our property?»

This means, "Should we abandon our practice of lightening the scales because of your statement? This is our wealth and we will do with it as we please." Al-Hasan said concerning Allāh's statement,

﴿أَسْأَلُكَ تَأْمُرُكَ أَنْ تَرْكَ مَا يَبُذُّ آبَاؤُنَا﴾

«Does your Ṣalāh command you that we give up what our fathers used to worship,» [11:87]

"By Allāh, this means that his prayer commanded them to abandon what their fathers used to worship."^[1] At-Thawri said concerning Allāh's statement,

﴿أَمْ أَنْتَ نَفْسُ الْغَيْبِ لَا تَمْلِكُ إِلَّا أَمْرًا مَا تُشَاءُ﴾

«or that we give up doing what we like with our property?»

"They were speaking in reference to the paying of Zakāh (charity)."

﴿إِنَّكَ لَأَنْتَ الْغَافِلُ الْغَافِلُ﴾

«Verily, you are the forbearer right-minded!»

Ibn 'Abbās, Maymūn bin Mihrān, Ibn Jurayj, Ibn Aslam, and Ibn Jarīr all said, "These enemies of Allāh were only saying this in mockery. May Allāh disfigure them and curse them

^[1] At-Tabari 15:451.

from ever receiving His mercy. And verily, He did so.^[1]

﴿قَالَ يٰٓأَيُّهَا الَّذِينَ آمَنُوا إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَرَزَقْنَاكُمْ مِّنْهُ يَتْلُوا آيَاتِ اللَّهِ أَن تَأْخُذُوا بِآيَاتِهِ مِثْلَ مَا تُؤْتُونَ إِن كُنْتُمْ إِنَّمَا تَوَلَّوْنَ اللَّهَ فَمَا تُبَدِّلُوا وَرَأْيَ اللَّهِ إِن كُنْتُمْ أَتَّعَبْتُمْ أَن تَتَنَصَّلُوا بِي وَلَا يَمْنَعُ اللَّهَ إِن كُنْتُمْ إِذْ تُبَدِّلُونَ إِلَهُكُمْ إِلَّا أَنْ يُرِيدَ إِلَهُكُم مَّا يُفْتَكِرُ بِهِ وَأَن تُنَادُوا بِهِ زَعْمًا أَلَيْسَ لَدُنَّ اللَّهِ عِلْمٌ يَّوْمَ الْقِيَامِ﴾

﴿88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid you. I only desire reform to the best of my power. And my guidance cannot come except from Allāh, in Him I put my trust and unto Him I repent."﴾

Shu'ayb's Refutation of His People

He said to them: Do you see O my people, that if I

﴿عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي﴾

﴿have a clear evidence from my Lord﴾

meaning, upon clear guidance in that which I am calling to.

﴿وَرَزَقْنِي مِنْهُ حَسَنًا﴾

﴿and He has given me a good sustenance from Himself.﴾

It has been said that he meant the prophethood. It has also been said that he meant the lawful provisions. It seems that the verse carries both meanings. Ath-Thawri said,

﴿وَرَأَيْتُ أَنِّي لَأُتْلَىٰ مِنْ آيَاتِ اللَّهِ أَن تَأْخُذُوا بِآيَاتِهِ مِثْلَ مَا تُؤْتُونَ إِن كُنْتُمْ إِنَّمَا تَوَلَّوْنَ اللَّهَ فَمَا تُبَدِّلُوا وَرَأْيَ اللَّهِ إِن كُنْتُمْ أَتَّعَبْتُمْ أَن تَتَنَصَّلُوا بِي وَلَا يَمْنَعُ اللَّهَ إِن كُنْتُمْ إِذْ تُبَدِّلُونَ إِلَهُكُمْ إِلَّا أَنْ يُرِيدَ إِلَهُكُم مَّا يُفْتَكِرُ بِهِ وَأَن تُنَادُوا بِهِ زَعْمًا أَلَيْسَ لَدُنَّ اللَّهِ عِلْمٌ يَّوْمَ الْقِيَامِ﴾

﴿I wish not, in contradiction to you, to do that which I forbid you.﴾

meaning, 'do not forbid you from something and at the same time I contradict my prohibitions in secret behind your backs, doing what I have forbidden.' This is similar to what Qatādah said concerning Allāh's statement,

﴿وَرَأَيْتُ أَنِّي لَأُتْلَىٰ مِنْ آيَاتِ اللَّهِ أَن تَأْخُذُوا بِآيَاتِهِ مِثْلَ مَا تُؤْتُونَ إِن كُنْتُمْ إِنَّمَا تَوَلَّوْنَ اللَّهَ فَمَا تُبَدِّلُوا وَرَأْيَ اللَّهِ إِن كُنْتُمْ أَتَّعَبْتُمْ أَن تَتَنَصَّلُوا بِي وَلَا يَمْنَعُ اللَّهَ إِن كُنْتُمْ إِذْ تُبَدِّلُونَ إِلَهُكُمْ إِلَّا أَنْ يُرِيدَ إِلَهُكُم مَّا يُفْتَكِرُ بِهِ وَأَن تُنَادُوا بِهِ زَعْمًا أَلَيْسَ لَدُنَّ اللَّهِ عِلْمٌ يَّوْمَ الْقِيَامِ﴾

﴿I wish not, in contradiction to you, to do that which I forbid

[1] At-Ṭabarī 15:453.

you ﴿

"He is saying, 'I do not forbid you all from something while I do it myself.'^[1]

﴿إِن أُرِيدُ إِلَّا أَنْفَعَكُمْ مَا أَسْطِئْتُ﴾

﴿I only desire reform to the best of my power.﴾

This means, "In that which I command and forbid you, I only want to correct your affair as much as I am able "

﴿وَمَا زَيْغِي﴾

﴿And my guidance cannot come﴾

This means, "In whatever I intend that agrees with the truth "

﴿إِلَّا بِأَمْرِ رَبِّي﴾

﴿except from Allah, in Him I put my trust﴾

This means in all of my affairs.

﴿وَأَتُوبُ إِلَيْهِ﴾

﴿and unto Him I repent ﴾ meaning; "I return." This has been said by Mujāhid and others.^[2]

﴿وَنَنْتَقِرُ لَا يَحْزَنُكُمْ بَدْفِي أَلْ يُبَيِّنُكُمْ نَزْرَ مَا أَسْبَقَ قَوْمُ نُوْحٍ أَوْ قَوْمُ هُودٍ أَوْ قَوْمُ صَالِحٍ
وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ ۚ نَسْتَغْفِرُ رَبَّكُمْ ثُمَّ نُؤْتُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ
رَّحِيمٌ﴾

﴿89. "And O my people! Let not my Shuqāq cause you to suffer the fate similar to that of the people of Nūh or of Hūd or of Ṣāliḥ, and the people of Lūṭ are not far off from you"﴾

﴿90. "And ask forgiveness of your Lord and turn unto Him in repentance. Verily, my Lord is Most Merciful, Most Loving."﴾

He (Shu'ayb) said to them,

﴿وَنَنْتَقِرُ لَا يَحْزَنُكُمْ بَدْفِي﴾

﴿And O my people! Let not my Shuqāq cause you﴾

This means, "Do not let your hatred and enmity of me cause you to persist in your corruption and disbelief. If you continue

^[1] At Ṭabarī 15:453.

^[2] At Ṭabarī 15:454.

this way, you will suffer the same vengeance and torment that overcame Nuh's people, Hūd's people, Šālīh's people and Lūt's people." Qatādah said,

﴿وَتَنْفَرُ لَا يَحْرُسُكُمْ يَذُوقُ﴾

﴿And O my people! Let not my Shiqāq cause you﴾

"He is saying, 'Do not be influenced by your differing with me.'¹¹ As Suddī said, "This means your enmity of me should not lead you to continue in misguidance and disbelief, or else you will be afflicted by what afflicted them."

Concerning His statement,

﴿وَمَا قَوْمٌ لُوطٍ يَنْتَصِرُكُمْ بِمِثْلِهِ﴾

﴿and the people of Lūt are not far off from you!﴾

It has been said that this refers to the period of time. Qatādah said, "This means that they were only destroyed before you yesterday." It has also been said that it refers to place. Actually, the verse carries both meanings

﴿وَأَسْتَغْفِرُوا رَبَّكُمْ﴾

﴿And ask forgiveness of your Lord﴾ from the previous sins.

﴿ثُمَّ تَوَلَّوْا إِلَيْهِ﴾

﴿and turn unto Him in repentance.﴾ In whatever evil actions you may encounter in the future

Concerning his statement,

﴿رَبِّكَ وَرَبِّ رَجُلٍ زِدُّوهُ﴾

﴿Verily, my Lord is Most Merciful, Most Loving.﴾ to those who repent.

﴿قَالُوا بِشَيْءٍ مَا نَعْلَمُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِيْنَا ضَعِيفًا رَقِيقًا وَهَٰذَا رَجُلٌ مِّنَّا
أَلْتَّخَذْتَهُ مِن دُونِنَا عَلِيًّا يَعْتَمِرُ الْغَيْثَ أَعْرَبَ عَلَيْنَا حَرْبَهُ مِمَّا نَسْأَلُكَ عَلَيْهِ مِنْ أَهْلِ الْاٰلِ الْاٰثِمِينَ وَنَرَاهُ كَذِبًا
مِّنْكَ رَبِّ يَمَّا نَعْتَمِدُ مَوْجِبَاتٍ ۝۹۱﴾

﴿91. They said: "O Shu'ayb! We do not understand much of what you say, and we see you weak among us. Were it not for your family, you would have been stoned, and you are not

¹¹ Al-Tabari 15:455.

powerful against us.”

﴿92. He said: "O my people! Is then my family of more weight with you than Allah? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do"﴾

The Response of Shu'ayb's People

They said,

﴿يَنْتَعِبُ مَا هُنَا﴾

﴿O Shu'ayb! We do not understand﴾ This means that we do not comprehend.

﴿كَثِيرًا﴾

﴿much﴾ 'most of what you say'. Ath-Thawri said, "He (Shu'ayb) was called the orator of the Prophets."^[1] As-Suddi said,

﴿وَرَأَى لَرَبِّكَ إِنَّا ضِعِفًا﴾

﴿and we see you weak among us﴾ "They meant, 'You are only one person.'" Abu Rawq said, "They meant, 'You are despised, because your tribe is not upon your religion.'"

﴿وَلَوْلَا رَحْمَتُكَ لَكُنَّا مِنَ الْغَالِبِينَ﴾

﴿Were it not for your family, you would have been stoned,﴾

This means, your people. Were it not for their powerful position over the people of Madyan, they would have stoned him to death. Some said that this means with rocks. It has also been said that this means that they would have cursed and insulted him verbally.

﴿وَمَا أَنتَ بِقَوِيٍّ عَلَيْنَا خَالِدًا﴾

﴿and you are not powerful against us.﴾

This means, "You have no position of power over us."

Shu'ayb's Refutation of His People

﴿قَالَ يَبْنَؤُ الرِّجْلُ لَمَ عَرَّ عَنْكُمْ رَبِّي﴾

﴿He said: "O my people! Is then my family of more weight with you than Allah?"﴾

^[1] At-Tabari 15:458.

﴿٩٣﴾

٢٢٢

﴿٩٤﴾

وَنَقُولُ لَا يَحِيزُ مِنْكُمْ شَيْءٌ أَنْ يُصِيبَكُمْ نَارُ مَا أَصَابَ
قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ
بِعِيبٍ ﴿٩٣﴾ وَاسْتَفِمْ وَأَرِيبَكُمْ ثُمَّ قِيلَ لِلَّذِينَ دَفَنُوا
رَبِّكُمْ وَدَّوْدُ ﴿٩٤﴾ قَالُوا أَيْ شَيْءٍ مَا نَفْقَهُ كُنْزٌ أَمْ مَالٌ نَقُولُ
وَإِنَّا لَنَرِيكَ فِيهَا ضَالِماً وَلَوْلَا رَحْمَتُكَ لَرَجَعْنَاكَ وَمَا نَتَّ
عَلَيْكَ بِمَنْزِلٍ ﴿٩٥﴾ قَالَ يَنْفَقُونَ أَوْ هَاطِلٌ أَعَزَّ عَلَيْكُمْ مِنْ
أَنَّهُمْ وَأَنفَذَ سُورَهُ وَرَأَى كَيْدَ ظَهْرِيكَ إِنَّ رَبِّي بِمَا تَعْمَلُونَ
مُحِيطٌ ﴿٩٦﴾ وَنَقُولُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَنِيدٌ
سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ
كَذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ ﴿٩٧﴾ وَلَنَأْتِيَنَّكُمْ
أَمْرًا فَتَفْجَنُوا شُعَبًا وَالَّذِينَ آمَنُوا مَعَهُ رَحِمُوا رَبَّنَا وَأَعْلَفِ
الَّذِينَ ظَلَمُوا أَلَيْسَ الْبَصِيرَةُ فَاغْمُزُوا فِي بُيُوتِهِمْ خَبِيرُوا
كَانَ لَكُمْ سُرُورُهَا أَلَا يَمْلِكُ الْعَيْنُ كَمَا يَمْلِكُ سَمُودُ ﴿٩٨﴾ وَلَقَدْ
أَوْسَلْنَا شَرِيسًا فِي بَنِي إِسْرَءِيلَ أَنْ يَدْعُوا وَلَدًا بَشَرِيسَ ﴿٩٩﴾ إِنَّ فِرْعَوْنَ
وَمَلَائِكَةً فَاتَّبَعُوهُ أَعْمَى فَفِرْعَوْنُ وَمَا أَمْرُ فِرْعَوْنَ بِشَيْءٍ ﴿١٠٠﴾

He says: You would leave me alone out of respect for my people but not out of respect for the greatness of the Lord, the Most Blessed and Exalted? Does not your awe of Allah prevent you from harming His Prophet? Indeed you have placed the fear of Allah,

﴿وَرَأَى كَيْدَ ظَهْرِيكَ﴾

﴿behind your backs.﴾ This means that you have thrown it behind you. You do not obey it, nor do you respect it.

﴿إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾

﴿Verily, my Lord is surrounding all that you do.﴾

This means that He knows all of your actions and He will reward you according to them.

﴿وَنَقُولُ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَنِيدٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ﴾ وَلَنَأْتِيَنَّكُمْ أَمْرًا فَتَفْجَنُوا شُعَبًا وَالَّذِينَ آمَنُوا مَعَهُ رَحِمُوا رَبَّنَا وَأَعْلَفِ الَّذِينَ ظَلَمُوا أَلَيْسَ الْبَصِيرَةُ فَاغْمُزُوا فِي بُيُوتِهِمْ خَبِيرُوا كَانَ لَكُمْ سُرُورُهَا أَلَا يَمْلِكُ الْعَيْنُ كَمَا يَمْلِكُ سَمُودُ ﴿٩٨﴾ وَلَقَدْ أَوْسَلْنَا شَرِيسًا فِي بَنِي إِسْرَءِيلَ أَنْ يَدْعُوا وَلَدًا بَشَرِيسَ ﴿٩٩﴾ إِنَّ فِرْعَوْنَ وَمَلَائِكَةً فَاتَّبَعُوهُ أَعْمَى فَفِرْعَوْنُ وَمَا أَمْرُ فِرْعَوْنَ بِشَيْءٍ ﴿١٠٠﴾

﴿93. "And O my people! Act according to your ability, and I am acting. You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."﴾

﴿94. And when Our commandment came, We saved Shu'ayb

and those who believed with him by a mercy from Us. And Aş-Şayḥah (awful cry) seized the wrongdoers, and they lay (jāthimūn) in their homes.﴾

﴿95. As if they had never lived there! So away with Madyan just as Thamnūd went away!﴾

Shu'ayb's threatening of His People

When the Prophet of Allah, Shu'ayb, despaired of their response to him, he said, "O my people,

﴿اَفْعَلُوا عَلٰى سَعٰتِكُمْ﴾

﴿Act according to your ability.﴾

This means, "Act according to your current ways." This is actually a severe threat.

﴿بِىْ عَيْنٍ﴾

﴿I am acting.﴾ according to my way.

﴿سَرَّ فَلَنُفَصِّلَنَّ مِنْ تَلَوِّ عَذَابٍ يَّرْتَوِيهِ رَجُلٌ مِّنْهُ كَذِبٌ﴾

﴿You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar﴾

meaning, between me and you

﴿وَلَنَرَبُّوْهُ﴾

﴿And watch him!﴾ This means to wait

﴿إِنِّىْ مَعَكُمْ رَقِيْبٌ﴾

﴿I too am watching with you﴾ Allāh then says

﴿وَلَمَّا حَزَّ أَشْرًا نَّهَضْنَا عَلَيْهِ لُحُبًا وَهِيًا، مِّمَّا نَفَعُ حَرَجُوْهُ يَدًا وَأَعْدَدْنَا لَعْنَةً لِّمَن لَّمْ يَتَّبِعْهُ

﴿فَأَنصَرُوا بِرَبِّهِمْ خَشْيَةً﴾

﴿And when Our commandment came, We saved Shu'ayb and those who believed with him by a mercy from Us. And Aş-Şayḥah (awful cry) seized the wrongdoers, and they lay (jāthimūn) in their homes.﴾

His saying Jāthimūn means extinct and lifeless without any movement. Here Allāh mentions that a loud cry (Şayḥah) came to them. In Sūrat Al-A'rāf He says a severe quake (Rajfah)

came to them. In *Surat Ash-Shu'arā'*, He said it was a torment of a cloudy day. They were one nation upon which all of these punishments were gathered on the day of their destruction. In each context, Allāh only mentioned that which was suitable. In *Surat Al-A'rāf* when they said,

﴿لَنَجْزِيَنَّكَ بِنَجْمَةٍ وَأَنْتَ بِمَنْعِكَ مِنْ قَوْمِنَا﴾

﴿We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town.﴾[7:88]

In this verse it was suitable to mention a tremor, or quake (*Rajfah*) The earth in which they practiced their wrongdoing and they wanted to expel their Prophet from it, shook them. Here, due to their disrespectful manners in speaking to their Prophet, Allāh mentioned the awful cry (*Ṣayhah*) which overcame them and killed them. In *Surat Ash-Shu'arā'* when they said,

﴿فَسَقِطْ عَلَيْنَا كَمَا فِيْكَ مِنْ لَّسْتٍ إِنْ كُنْتَ مِنْ الصَّادِقِيْنَ﴾

﴿So cause a piece of the heaven to fall on us, if you are of the truthful!﴾[26:187]

Allāh said in response,

﴿فَلَمَّحَهُمُ عَذَابٌ وَرَءِ الْغُلْمِ إِنَّهُمْ كَانُوا عَذَابَ يَوْمٍ عَظِيْمٍ﴾

﴿So the torment of the day of Shadow seized them. Indeed that was the torment of a Great Day.﴾[26:189]

This is from the intricate secrets and to Allāh belongs all praise and much bounty forever.

Concerning the statement,

﴿كَأَن لَّمْ يَسْكُنُوا فِيْهَا﴾

﴿As if they had never lived there!﴾ This means it was as if they had not lived in their homes before that.

﴿أَلَا تَتَذَكَّرُ كَمَا نَبَذْتَ ثَمُودَ﴾

﴿So away with Madyan as just as Thamūd went away!﴾

They (Thamūd) were their neighbors and they did not live far from the homes of the people of Madyan. They were similar in their disbelief and their highway robbery. They were also both Arabs.

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَتِلْكَ آيَاتُنَا الَّتِي فَتَرَ اللَّهُ لَهُمْ وَلَقَدْ أَرْسَلْنَا بِمُوسَىٰ بِأَمْرٍ مُّبِينٍ﴾
 ﴿وَأَتَيْنَاهُم بِالْعَذَابِ لَأَنَّهُمْ كَانُوا لَا يُؤْمِنُونَ﴾
 ﴿وَأَتَيْنَاهُم بِالْعَذَابِ لَأَنَّهُمْ كَانُوا لَا يُؤْمِنُونَ﴾

496. And indeed We sent Mūsā with Our Āyāt and a manifest authority.﴾

497. To Fir'awn and his chiefs, but they followed the command of Fir'awn, and the command of Fir'awn was no right guide.﴾

498. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.﴾

499. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection, evil indeed is the gift granted.﴾

The Story of Mūsā and Fir'awn

In these verses Allah informs of His sending Mūsā with His signs and clear proofs to Fir'awn, the king of the Coptic people, and his chiefs.

﴿فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ﴾

﴿but they followed the command of Fir'awn.﴾ This means that they followed his path, way and methodology in transgression.

﴿وَمَا أَمْرُ فِرْعَوْنَ بِرَحِيمٍ﴾

﴿and the command of Fir'awn was no right guide﴾

This means there was no right guidance in it. It was only ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this life and he was their leader and chief, likewise he will lead them to the Hellfire on the Day of Resurrection. He will lead them directly to it and they will drink from springs of destruction. Fir'awn will have a great share in that awful punishment. This is as Allāh, the Exalted, said,

﴿فَمَنْ يَعْزُزْهُ الرَّبُّ لَنَنْصُرَهُ لَئِن كَانَتْ عَلَيْنَا بَلَاءٌ مُّبِينٌ﴾

﴿But Fir'awn disobeyed the Messenger; so We seized him with a severe punishment.﴾[73:16]

Allāh also said,

﴿كَذَّبَ وَعَصَى ۖ ثُمَّ أَثَرُ يَتَوَدَّى ۖ فَخَسِرَ فَافْعَرْ ۖ قَالَ لَا رَيْبَ لَكُمْ مِنَ الْقُلُوبِ ۖ فَأَنذَرْتُ لَهُ نَصْلَ الْأُمَمِ ۖ وَالْقَوْلُ ۖ يَدٌ فِي ذَالِكِ لَئِن يَخْتِمْ ۖ﴾

«But Fir'aun belied and disobeyed. Then he turned his back, striving (against Allāh). Then he gathered (his people) and cried aloud, Saying: "I am your lord, most high." So Allāh, seized him with exemplary punishment for his last and first transgression. Verily, in this is an instructive admonition for whosoever fears Allāh.» [79:21-26]

Allāh also said,

﴿مَقْدُمٌ قَرَنَهُ يَوْمَ الْقِيَامِ يَوْمَ تَأْتُرُهُمْ الْعَذْرُ رَبُّنَا الْوَرْدُ الْمَوْرُودُ﴾

«He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.»

This will be the condition of those who were followed. They will have a great share of the punishment on the Day of Resurrection. This is as Allāh says,

﴿يَكُلُّ جَعْفٌ وَلَكِنْ لَا تَعْلَمُونَ﴾

«For each one there is double (torment), but you know not.» [7:38] Allāh also says that the disbelievers will say while they are in the Hellfire,

﴿رَبِّ إِنَّا أَطَعْنَا سَادَتَنَا وَكُهُرَنَا فَأَخْلَفُونَا أَفْجِلًا ۖ رَبَّنَا عَلِمْنَا مِنْكَ جَهَنَّمَ مِنْكَ الْمَذَابُ﴾

«"Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way. Our Lord! Give them double torment."» [33:67-68]

Concerning the statement,

﴿وَأَتَّبِعُوا فِي هَذِهِ نَسْلَهُ يَوْمَ يُنْفَخُ﴾

«They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection.»

meaning, 'We have made them to be followed by something more than the punishment of the Fire and that is their being cursed in this life.'

and some have been (already) reaped.﴾

﴿101. We wronged them not, but they wronged themselves. So their gods whom they call upon besides Allāh, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction ﴾

The Lesson taken from the Destroyed Towns

When Allāh mentioned the story of the Prophets and what happened with them and their nations how He destroyed the disbelievers and saved the believers – He goes on to say,

﴿ذَٰلِكَ مِنْ أَسَاءِ الْاَعْرَافِ﴾

﴿That is some of the news of the (population of) towns﴾

meaning, news of them

﴿نَقُصُّ عَلَيْكَ مِنْهَا قَائِمًا﴾

﴿which We relate unto you; of them, some are (still) standing.﴾

This means still remaining.

﴿وَرَحْمَدًا﴾

﴿and some have been (already) reaped.﴾

This means totally destroyed.

﴿وَمَا عَلَّمْنَاهُمْ﴾

﴿We wronged them not.﴾ This means, "When We destroyed them."

﴿وَلَكِنْ ظَلَمُوا اَنْفُسَهُمْ﴾

﴿but they wronged themselves.﴾

their rejecting their Messengers and disbelieving in them.

﴿فَمَا اَعْتَبَهُمْ اِلٰهَهُمْ﴾

﴿So their gods, profited them [not]...﴾

This is referring to their idols that they used to worship and invoke

﴿وَمِنْ دُونِ اِلٰهِ مِنْ سِوَاہِ﴾

بَيِّنَاتٍ

٢٢٢

الْقُرْآنِ

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَيَسَّ الْأَوْرَدُ
 الْمَوْرَدُ ﴿١٠٢﴾ وَأَنْتُمْ أَوْ هُنَا لَقِنْتُمْ يَوْمَ الْقِيَمَةِ وَيَسَّ
 الرِّقْدَ الْمَرْقَدُ ﴿١٠٣﴾ ذَلِكَ مِنْ آيَاتِ الْقُرْآنِ نَقُصُّهُ عَلَيْكَ
 مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠٤﴾ وَمَا طَلَعْتُمْهُمْ وَلَكِنْ ظَلَمُوا
 أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ
 اللَّهِ مِنْ شَيْءٍ لَمْ آجِئْهُمُ بِكِتَابٍ وَمَا أَدْرَاؤُهُمْ بِغَيْرِ نَذِيرٍ ﴿١٠٥﴾
 وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْآنَ وَهُوَ طَائِلَةٌ إِنَّ أَخْذَهُ
 أَلَمٌ شَدِيدٌ ﴿١٠٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ
 ذَلِكَ يَوْمٌ تَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مُشْهُودٌ ﴿١٠٧﴾ وَمَا
 يُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُعَدَّدٍ ﴿١٠٨﴾ يَوْمَ يَأْتُ لَا تَكُنْ لَكُمْ فُتْرٌ
 إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَرِيعٌ وَنَذِيرٌ ﴿١٠٩﴾ فَأَمَّا الَّذِينَ شَقُوا فِى
 الْأَرْضِ مِنْهُمْ فَهُمْ زَعِيمٌ وَمِنْهُمْ هَادٍ ﴿١١٠﴾ فَهُمْ أَمَّا دَامَتْ
 أَسْمُرَتْ وَالْأَرْضُ لِلْأَمَّا شَاءَ وَتُكَّ إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ
 ﴿١١١﴾ وَأَمَّا الَّذِينَ سَعِدُوا فِى الْآخِرَةِ خَلِيلِينَ مِنْهُمْ أَمَّا دَامَتْ
 أَسْمُرَتْ وَالْأَرْضُ لِلْأَمَّا شَاءَ وَتُكَّ عَطَاءٌ غَيْرُ مُجَدُّوفٍ ﴿١١٢﴾

other than Allāh naught) the idols did not benefit them, nor did they save them when Allāh's command came for their destruction.

﴿وَمَا زَادَهُمْ غَيْرَ تَبَرُّوْا﴾

nor did they add aught to them but destruction.﴾ Mujāhid, Qatadah and others said, "This means loss. Because the reason for their destruction and their ruin was that they followed those false gods. Therefore, they were losers in this life and the Hereafter."^[1]

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرْآنَ وَهُوَ طَائِلَةٌ إِنَّ أَخْذَهُ أَلَمٌ شَدِيدٌ﴾

﴿102. Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.﴾

It is as though Allāh is saying, "Just as We have destroyed these wicked generations who rejected their Messengers, We will do the same to any who are like them."

﴿إِنْ أَخَذَ إِلَهٌ شَيْئًا﴾

﴿Verily, His punishment is painful (and) severe.﴾

In the Two *Ṣaḥīḥs*, it is recorded that Abu Mūsā said that the Messenger of Allāh ﷺ said,

[1] At-Ṭabān 15:473.

إِنْ أَمَرَ اللَّهُ لَيَنْفِيَنَّ لِلظَّالِمِ حَتَّى إِذَا أَخَذَهُ لَمْ يَفْنَيْهِ»

‘Verily, Allāh gives respite to a wrongdoer until He seizes him and he cannot escape.’

Then the Messenger of Allāh ﷺ recited,

﴿وَكَذَلِكَ أَتَتْكَ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ﴾

‘Such is the punishment of your Lord when He seizes the towns while they are doing wrong.’^[1]

﴿إِنْ فِي ذَلِكَ لَآيَةٌ لِّإِنَّ هَٰذَا صَٰلَتِ الْأَرْضُ وَهِيَ بِرَبِّكَ تَجَشَّعُ لَكَ الْكَلْبُ وَفِيكَ يَوْمَ تَشْتَعِلُ السَّمَاءُ وَنَارُ النَّارِ إِلَّا بِالْحَقِّ تَعْمَدُونَ يَوْمَ يَكُنْ لَا مَعْلَمَ قَوْمٍ إِلَّا بِذُنُوبِهِمْ فَيَنْتَقِضُ سَبْعُ سَمَوَاتٍ﴾

‘103. Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all will be present.’

‘104. And We delay it only for a term (already) fixed.’

‘105. On the Day when it comes, no person shall speak except by His (Allāh’s) leave. Some among them will be wretched and (others) blessed.’

The Destruction of the Towns is a Proof of the Establishment of the Hour (Judgement)

Allāh, the Exalted, is saying that in the destruction of the disbelievers and the salvation of the believers by us is,

﴿لَآيَةٌ﴾

‘a sure lesson’.

This means an admonition and lesson concerning the truthfulness of that which We are promised in the Hereafter.

﴿إِنْ كُنْتُمْ رُشْدًا فَالْحَقُّ وَالْحَقُّ يَكْفُرُ بِالْكَافِرِينَ وَالْحَقُّ يَكْفُرُ بِالْكَافِرِينَ وَالْحَقُّ يَكْفُرُ بِالْكَافِرِينَ﴾

‘Verily, We will indeed make victorious Our Messengers and those who believe in this world’s life and on the Day when the witnesses will stand forth.’ [40:51]

^[1] Fath Al-Bārī 8:205, and Muslim 4:1997.

Allāh, the Exalted, also says,

﴿فَأَرْسَلَ إِلَيْهِمْ رَبُّهُمْ لَنُحْلِكَنَّ الظَّالِمِينَ﴾

«So their Lord revealed to them: "Truly, We shall destroy the wrongdoers" ﴿[14:13]

Concerning Allāh's statement,

﴿ذَلِكَ يَوْمٌ نَّجْمَعُ لَهُ الْآلِهَ﴾

«That is a Day whereon mankind will be gathered together,»

This means the first of them and the last of them. This is similar to Allāh's statement,

﴿وَجَمَعْنَاهُمْ قَوْمًا وَآلَهُمْ لَمَّةً﴾

«And We shall gather them all together so as to leave not one of them behind.» [18:47]

﴿وَذَلِكَ يَوْمٌ نُّشْجَرُهُ﴾

«and that is a Day when all will be present.»

This means a day that is great. The angels will be present, the Messengers will gather and all of the creation will be gathered with their families. The humans, Jinns, birds, wild beasts and domesticated riding animals will all be gathered. Then the Most Just, Who does not wrong anyone even an atom's weight, will judge between them and He will increase their good deeds in reward.

Concerning the statement,

﴿وَمَا تَزِيدُهُ إِلَّا لِيُحْشَرُوا﴾

«And We delay it only for a term (already) fixed.»

This means for a fixed period of time than cannot be increased or decreased

Then He says,

﴿يَوْمَ يَأْتِ لَا تَكَلِّمُنَّ عَنْهُ إِلَّا بِإِذْنِهِ﴾

«On the Day when it comes, no person shall speak except by His (Allāh's) leave.»

This means that on the Day of Judgement no one will speak except with the permission of Allāh. This is similar to another verse, which says,

﴿لَا يَكْفُرُ إِلَّا مَنْ أَدْبَرَ الْخُفَى وَقَالَ سَوَاءٌ﴾

﴿they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.﴾ [78:38]

Allāh also says,

﴿رَضَعَتْ أَصْوَاتُ الرَّحْمَنِ﴾

﴿And all the voices will be humbled for the Most Gracious (Allāh).﴾ [20:108]

In the *Hadīth* about the intercession, which is recorded in the Two *Ṣaḥīḥs*, the Messenger of Allāh ﷺ said,

«وَلَا يَكْلُمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ، وَدَعْوَى الرُّسُلِ يَوْمَئِذٍ اللَّهُمَّ! سَلِّمْ سَلِّمْ»

«No one will speak on that day except the Messengers, and the call of the Messengers will be, "O Allāh, save us, save us."»^[1]

Concerning Allāh's statement,

﴿فِيهِمْ شَرٌّ وَسَيِّئٌ﴾

﴿Some among them will be wretched and (others) blessed﴾

This means that from the people of the gathering (on Judgement Day), some will be miserable and some will be happy. This is as Allāh said,

﴿فَرِيقٌ فِي النَّارِ وَفَرِيقٌ فِي النَّارِ﴾

﴿When a party will be in Paradise and a party in the blazing Fire﴾ [42:7]

Al-Hāfiẓ Abu Ya'la recorded in his *Musnad* on the authority of Ibn 'Umar that 'Umar said, "When this verse was revealed,

﴿فِيهِمْ شَرٌّ وَسَيِّئٌ﴾

﴿Some among them will be wretched and (others) blessed.﴾

I asked the Prophet ﷺ, 'O Messenger of Allāh, will there be a sign for us to know (which party we are from)? Will it be because of something that a person did, or something that he did not do?' He said,

«عَلَى شَرِّهِ قَدْ فُرحَ بِهِ يَا عُمَرُ! وَجَرَتْ بِهِ الْأَقْلَامُ، وَتَكَرَّرَ كُلُّ مَيْسَرٍ لَنَا حُلُقٌ لَهُ،

^[1] *Faṭḥ al-Bār* 2:341, and *Muslim* 1:169.

«O Umar, it will be due to something that he did and the pens wrote it down. But every easy deed was created for its purpose (to be carried out)»^[1]

Then Allāh explains the situation of the wretched people and the happy people. He, the Exalted, says,

﴿وَأَنَّا لَنَبْلُوَنَّ مِنْ أَلَدِ لَقْمٍ فِيهَا رَبِّمْ وَيَسْتَبِشِرُونَ﴾
﴿وَأَنَّا لَنَبْلُوَنَّ مِنْ أَلَدِ لَقْمٍ فِيهَا رَبِّمْ وَيَسْتَبِشِرُونَ﴾

﴿106. As for those who are wretched, they will be in the Fire, in it they will experience Zafir and Shahiq.﴾

﴿107 They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends (or will),﴾

The Condition of the Wretched People and their Destination

Allāh, the Exalted, says,

﴿لَقْمٍ فِيهَا رَبِّمْ وَيَسْتَبِشِرُونَ﴾

﴿in it they will experience Zafir and Shahiq.﴾

Ibn 'Abbās said, "Az-Zafir is a sound in the throat and Ash-Shahiq is a sound in the chest. This means that their exhaling will be Zafir and their inhaling will Shahiq."^[2] This will be due to the torment that they will be experiencing. We seek refuge with Allāh from such evil.

﴿حَتَّىٰ يَكُونَ مِنْهَا مَا دَاسَتْ الْقَرْيَةُ وَالْأَرْضُ﴾

﴿They will dwell therein for all the time that the heavens and the earth endure,﴾

Imam Abu Ja'far bin Jarir said, "It was from the customs of the Arabs that when they wanted to describe something that would last forever, they would say, 'This is as enduring as the heavens and the earth.' Or, 'It will last as until the night and day separate.' They would say, 'As long as talkers at night continue to chat.' They meant by these statements the

[1] At-Tirmudhi no. 3111.

[2] At-Tabari 15.460

condition of eternity. Therefore, Allāh addressed them in a manner that they were familiar with among themselves. Thus, He said,

﴿حَتَّىٰ يَكُونَ مِنَّا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ﴾

«They will dwell therein for all the time that the heavens and the earth endure.»¹¹

The literal meaning is also intended with; "for all the time that the heavens and the earth endure." This is due to the fact that there will be heavens and earth in the life of the next world, just as Allāh said,

﴿يَوْمَ يُبَدِّلُ الْاَرْضَ عَرْضَ الْاَرْضِ وَالسَّمٰوٰتِ﴾

«On the Day when the earth will be changed to another earth and so will be the heavens.» [14:48]

For this reason, Al-Hasan Al-Basri said concerning the statement of Allāh,

﴿مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ﴾

«the heavens and the earth endure.»

*Allāh is referring to a heaven other than this heaven (which we see now) and an earth other than this earth. That (new) heaven and earth will be eternal."

- Concerning Allāh's statement,

﴿اِلَّا مَا شَاءَ رَبُّكَ اِنَّ رَبَّكَ مُفْعَلٌ لِّمَا يَرِيْدُ﴾

«except as your Lord wills. Verily, your Lord is the doer of whatsoever He intends.»

This is similar to His statement,

﴿لَقَدْ اَرْسَلْنَاكُمْ حٰطِطِيْنَ فِيْهَا اِلَّا مَا شَاءَ اللّٰهُ اِنَّ رَبَّكَ شَكِيْرٌ عَلِيْمٌ﴾

«The Fire be your dwelling place, you will dwell therein forever, except as Allāh may will. Certainly your Lord is All-Wise, All-Knowing.» [6:128]

It has been said that the exception mentioned in this verse refers to the disobedient among the people of Tawhīd. It is these whom Allāh will bring out of the Fire by the intercession

¹¹ At-Tabari 15:481.

of the interceders. Those who will be allowed to intercede are the angels, the Prophets and the believers. They will intercede even on behalf of those who committed major sins. Then, the generous mercy of Allāh will remove from the Fire those who have never done any good, except for saying *La ilāha illallāh* one day of their life. This has been mentioned in numerous authentic reports from the Messenger of Allāh ﷺ, including narrations from Anas bin Malik, Jābir bin 'Abdullāh, Abu Sa'īd Al Khudrī, Abu Hurayrah and other Companions. No one remains in the Fire after this final intercession, except those who will remain there forever without escape. This is the opinion held by many of the scholars, both past and present, concerning the explanation of this verse.

﴿وَأَنَّ الَّذِينَ سُودُوا فِي لَهْتَوِ حَيِّينَ فَيَا مَا نَامَسِ السَّمَوَاتِ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَلَّةٌ عَمَّا تَحْمُورُ﴾

﴿108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.﴾

The Condition of the Happy People and their Destination

Allāh, the Exalted, says,

﴿وَأَنَّ الَّذِينَ سُودُوا﴾

﴿And those who are blessed.﴾ These are the followers of the Messengers.

﴿فِي لَهْتَوِ﴾

﴿they will be in Paradise.﴾ This means that their final abode will be Paradise.

﴿حَيِّينَ﴾

﴿abiding therein for all the time﴾

This means that they will remain there forever.

﴿فَيَا مَا نَامَسِ السَّمَوَاتِ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ﴾

﴿that the heavens and the earth endure, except as your Lord wills:﴾

The meaning of the exception that is made here is that the condition of eternal pleasure that they will experience therein is something that is not mandatory by itself. Rather, it is something that is dependent upon the will of Allāh. Unto Him belongs the favor of immortality upon them. For this reason they are inspired to glorify and praise Him, just as they are inspired to breathe.^[1] Aḍ-Ḍaḥḥak and Al-Ḥasan Al-Baṣrī both said, "It is about the right of the disobedient people of *Tawḥīd* who were in the Fire and then brought out of it." Then Allāh finished this statement by saying,

﴿مَلَّةٌ مِّنْ مَّحْذُورٍ﴾

﴿a gift without an end.﴾ This means that it will never be cut off. This has been mentioned by Mujāhid, Ibn 'Abbās, Abu Al-'Āliyah and others.^[2] This has been mentioned so that the suspicious person will not doubt after the mention of the will of Allāh. Someone may think that the mention of Allāh's will here means that the pleasure of Paradise may end or change. To the contrary, it has been decreed that this pleasure will truly be forever and will never end. Likewise, Allāh has clarified here that the eternal torment of the people of the Fire in Hell also is due to His will. He explains that He punishes them due to His justness and wisdom. This is why He says,

﴿إِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا﴾

﴿Verily, your Lord is the doer of whatsoever He intends.﴾

Similarly, Allāh says,

﴿لَا يَسْأَلُ عَنَّا بَعَلٌّ وَهُمْ يَسْأَلُونَ﴾

﴿He cannot be questioned as to what He does, while they will be questioned.﴾[21:23]

Here, Allāh soothes the hearts and affirms the intent, by His saying,

﴿مَلَّةٌ مِّنْ مَّحْذُورٍ﴾

﴿a gift without an end.﴾ It has been recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

[1] Muṣalīm 4:2181.

[2] Aḥ-Ṭabarī 15:490.

﴿أَعْتَلَهُمْ إِنَّمَا يَسْتَلُونَ شَيْئًا﴾

4109. So be not in doubt as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.)

4110. Indeed, We gave the Book to Mūsā, but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ān).)

4111. And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.)

Associating Partners with Allāh is no doubt Misguidance

Allāh, the Exalted, says,

﴿تَكُنْ لَكَ دِينُكَ إِنَّمَا يَسْتَلُونَ شَيْئًا﴾

﴿So be not in doubt as to what these people worship.﴾

This refers to the polytheists. Verily, what they are doing is falsehood, ignorance and misguidance. Verily, they are only worshipping what their fathers worshipped before. This means that they have no support for their *Shirk*. They are only mimicking their fathers in ignorance. Therefore, Allāh will give them due recompense for that and He will punish them with a punishment the likes of which none can give besides Him. If they did any good deeds, then Allāh will reward them for those good works in this life, before the life of the Hereafter.

Concerning Allāh's statement,

﴿وَأَنَّا لَمَوْلَاهُمْ فَأَبَىٰ سَوْدَىٰ﴾

﴿And verily, We shall repay them in full their portion without diminution.﴾

'Abdur-Rahmān bin Zayd bin Aslam said, "We will pay them in full their portion of punishment without diminution."^[1] Then, Allāh mentions that He gave Mūsā the Book, but the people

^[1] At-Ṭabari 15:492.

differed concerning it. Some believed in it and some disbelieved in it. Therefore, you, Muhammad, have an example in the Prophets who came before you. So do not grieve or be upset by their denial of you.

﴿وَلَوْلَا صَبْرُكَ سَفَكْتُمُ الْكُلُوبَ﴾

﴿and had it not been for a Word [Kalimah] that had gone forth before from your Lord, the case would have been judged between them,﴾

Ibn Jarir said, "If it were not that the punishment had already been delayed until an appointed time, then Allāh would have decided the matter between you now. The word *Kalimah* carries the meaning that Allāh will not punish anyone until the proof has been established against him and a Messenger has been sent to him^[1] This is similar to Allāh's statement,

﴿وَمَا كُنَّا مُنْذِرِيكَ شَيْئًا﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾ [17:15]

For verily, Allāh says in another verse,

﴿وَلَوْلَا كُنْهٌ مِّنْ رَبِّكَ لَكُنَّ أُمَّةً قَدْ خَلَتْ أَمَّا مَا يَقُولُونَ﴾

﴿And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world) So bear patiently what they say.﴾ [20:129-130]

Then, Allāh informs that He will gather the early generations and the later generations from all of the nations. He will then reward them based upon their deeds. If they did good deeds, their reward will be good, and if they did evil deeds, their reward will be bad. Allāh says,

﴿وَلَا تُلَاقُوا رَبَّكُمْ زَاكِيَةً وَلَا مُذْنِبِينَ﴾

﴿And verily, to each of them your Lord will repay their works in full. Surely, He is All-Aware of what they do.﴾

This means that He is All-Knower of all of their deeds. This includes their honorable deeds and their despicable deeds,

[1] At-Tabari 15:493.

their small deeds and their great deeds. There are many different modes of recitation for this verse, yet all of their meanings agree with what we have mentioned. This is similar to Allāh's statement,

﴿وَأَنذَرْتُكُمْ لَنَا يَوْمَ الْمَصْرُورِ﴾

«And surely, all everyone of them will be brought before Us.» [36:32]

﴿وَتَأْتِيهِمْ كَمَا أَمَرْتُ وَأَأْتِي تِلْكَ الْجُوفُ الْمُؤْتِرَةُ وَتَأْتِي تِلْكَ الْجُوفُ الْمُؤْتِرَةُ﴾¹
 ﴿وَأَنذَرْتُكُمْ لَنَا يَوْمَ الْمَصْرُورِ﴾

«112. So stand (ask Allāh to make) you firm and straight as you are commanded and those who turn in repentance with you, and transgress not. Verily, He is All-Seer of what you do»

«113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor would you then be helped.»

The Command to Stand Firm and Straight

Allāh, the Exalted, commands His Messenger ﷺ and His believing servants to be firm and to always be upright. This is of the greatest aid for gaining victory over the enemy and confronting the opposition. Allāh also forbids transgression, which is to exceed the bounds (of what is allowed). Verily, transgression causes destruction to its practitioner, even if the transgression was directed against a polytheist. Then, Allāh informs that He is All-Seer of the actions of His servants. He is not unaware of anything and nothing is hidden from Him.

Concerning Allāh's statement,

﴿وَلَا تَزُكُّوا إِلَى الْيَوْنِ حَقُّوْا﴾

«And incline not toward those who do wrong,»

'Alī bin Abi Ṭalḥah said that Ibn 'Abbās said, "Do not compromise with them." Ibn Jarir said that Ibn 'Abbās said, "Do not side with those who do wrong."^[1] This is a good statement. This means, "Do not seek assistance from

[1] At-Ṭabari 15:501.

wrongdoers, because it will be as if you are condoning their actions (of evil)."

﴿تَتَسَكَّمُونَ أَنَارًا وَلَمَّا لَكُمْ مِن دُونِهِ آلَاءٌ ثُمَّ لَا تُصَرِّحُونَ﴾

﴿lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped.﴾

This means that you will not have besides Allāh any friend who can save you, nor any helper who can remove you from His torment.

﴿وَأَذِّنِ الصَّلَاةَ لِلَّذِينَ هُم مِّن ذُرِّيَّتِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾^[1]
 ﴿وَأَذِّنِ لِلَّذِينَ هُم مِّن ذُرِّيَّتِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾

﴿114. And perform the Salāh, at the two ends of the day and in some hours of the night Verily, the good deeds remove the evil deeds. That is a reminder for the mindful.﴾

﴿115. And be patient; verily, Allāh wastes not the reward of the doers of good.﴾

The Command to establish the Prayer

'Alī bin Abī Ṭalhah reported that Ibn 'Abbās said,

﴿وَأَذِّنِ الصَّلَاةَ لِلَّذِينَ هُم مِّن ذُرِّيَّتِكَ﴾

﴿And perform the Salāh, at the two ends of the day﴾

"This is referring to the morning prayer (Subh) and the evening prayer (Maghrib)."^[1] The same was said by Al-Hasan and 'Abdur-Rahmān bin Zayd bin Aslam.^[2] In one narration reported by Qatādah, Aq-Dahhak and others, Al-Hasan said, "It means the morning prayer (Subh) and the late afternoon prayer ('Asr)." Mujāhid said, "It is the morning prayer at the beginning of the day and the noon prayer (Zuhr) and late afternoon prayer ('Asr) at the end of the day." This was also said by Muhammad bin Ka'b Al-Quraẓi and Ad-Dahhak in one narration from him.

﴿وَأَذِّنِ الصَّلَاةَ لِلَّذِينَ هُم مِّن ذُرِّيَّتِكَ﴾

﴿and in some hours of the night.﴾

^[1] At-Ṭabari 15 503.

^[2] Ibid.

Ibn 'Abbās, Mujāhid, Al Ḥasan and others said, "This means the night prayer ('Ishā')." Ibn Al-Mubārak reported from Mubārak bin Faḍālah that Al-Ḥasan said,

﴿وَرُبُّكَ زَيْنَ اللَّيْلِ﴾

﴿and in some hours of the night.﴾

"This means the evening (*Maghrib*) and late night ('Ishā') prayers. The Messenger of Allāh ﷺ said,

﴿مِمَّا رَفَعَ اللَّيْلُ الْمَغْرِبُ وَالْبَحَا؛﴾

﴿They are the approach of the night : Maghrib and Ishā'.﴾

The same was said by Mujāhid, Muḥammad bin Ka'b, Qatādah and Aḍ Ḍaḥḥak (that this means the *Maghrib* and 'Ishā' prayers). It should be noted that this verse was revealed before the five daily prayers were made obligatory during the night of *Isrā'* (the Prophet's night journey to Jerusalem). At that time there were only two obligatory prayers: a prayer before sunrise and a prayer before sunset. During the late night another prayer (*Tahajjud*) was also made obligatory upon the Prophet ﷺ and his nation. Later, this obligation was abrogated for his nation and remained obligatory upon him ﷺ. Finally, this obligation was abrogated for the Prophet ﷺ as well, according to one opinion. Allāh knows best.

The Good Deeds wipe away the Evil Deeds

Concerning Allāh's statement,

﴿إِنَّ لِلْغَنَةِ بِرَّ الْغَنَةِ﴾

﴿Verily, the good deeds remove the evil deeds.﴾

This is saying that the performance of good deeds is an expiation of previous sins. This has been mentioned in a *Ḥadīth* recorded by Imām Aḥmad and the *Sunan* Compilers, that the Commander of the faithful, 'Alī bin Abī Ṭalīb, said, "Whenever I used to hear a narration from the Messenger of Allāh (ﷺ), Allāh would cause me to benefit by it however He willed. If anyone informed me of any statement that he said, I would make him swear (by Allāh) that the Prophet ﷺ said it. If he swore by Allāh, then I would believe him. Abu Bakr once told me - and Abu Bakr was truthful - that he heard the Messenger of Allāh ﷺ say,

«مَا مِنْ مُسْلِمٍ تَلَبَّثَ ذَنْبًا فَبَتَّوْهَا وَتَضَلَّى وَتَغْتَبَى إِلَّا غُفِرَ لَهُ»

«There is not any Muslim who commits a sin, then he makes Wudu' and prays two units of prayer, except that he will be forgiven (that sin)»^[1].

In the Two Sahih's it is recorded that the Commander of the faithful, 'Uthmān bin 'Affān made Wudu' for the people (to see), just like the Wudu' of the Messenger of Allāh ﷺ. Then he said, "I saw the Messenger of Allāh ﷺ make Wudu' like this, and he ﷺ said,

«مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ صَلَّى وَتَغْتَبَى لَا يُحْدِثُ فِيهَا نَفْسَهُ غَيْرَ لَهُ مَا تَقْدَمُ مِنْ ذَنْبِهِ»

«Whoever makes Wudu' like this Wudu' of mine, then he prays two units of prayer in which he does not speak to himself, he will be forgiven for his previous sins»^[2]

In the Sahih it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«أَرَأَيْتُمْ لَوْ أَنَّ بَابَ أَحَدِكُمْ نَهْرًا غَمْرًا، يُغْتَبَلُ فِيهِ كُلُّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ ذَنْبِهِ شَيْءٌ؟»

«Do you think that if there was a flowing river at the door of anyone of you and he bathed in it five times every day, would there be any dirt left on him?»

They said, "No, O Messenger of Allāh!" He (ﷺ) said;

«كَذَلِكَ الصَّلَوَاتُ الْخَمْسُ يَتَوَخَّاهُ اللَّهُ بِهِنَّ الذُّنُوبَ وَالْخَطَايَا»

«This is like the five daily prayers, for Allāh uses them to wipe away the sins and wrongdoings»^[3]

Muslim recorded in his Sahih that Abu Hurayrah said that the Messenger of Allāh ﷺ used to say,

«الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، رَزَقْنَاهُ إِلَى مَضَانٍ، فَكَفَّرَاتُ إِمَامٍ يَهْتَمُّ مَا اجْتَنَبَ الْكَبَائِرُ»

^[1] Ahmad 1:9, Abu Dawud 2:180, Tuhfat Al-Ahwardi 8:357, An-Nasā'i in Al-Rubra 6:109 and Ibn Majah 1:446

^[2] Fath Al-Bari 1:320, Muslim 1:260.

^[3] Al-Bukhari no. 527, and Muslim no. 667

‘The five daily prayers, Jumu’ah (Friday prayer) to Jumu’ah and (the fast of) Ramaḍān to Ramaḍān are expiations for whatever sins were committed between them, as long as you stay away from the major sins’^[1]

Al-Bukhārī recorded Ibn Mas’ūd saying that a man kissed a woman (who was not his relative or wife). He then came to the Prophet ﷺ and informed him about the incident. Thus, Allāh revealed,

﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهْرِ وَزُلَاقِ اللَّيْلِ إِنَّكَ تَرْجُو عَذَابَ اللَّهِ﴾

‘And perform Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.’^[11:114]

The man then said, “O Messenger of Allāh, is this only for me?” The Prophet ﷺ replied,

«لِجَمِيعِ أَتْبَاعِي كُلِّهِمْ»

‘This is for all of my (Ummah) followers.’^[2]

Al-Bukhārī recorded this narration in the Book of Prayer as well and the Book of Tafsīr.^[3]

Imām Ahmad recorded that Ibn ‘Abbās said that a man came to ‘Umar and said that a woman came to do business with him. During the course of their business, he took her into his place and did everything with her except the actual act of sexual intercourse. ‘Umar said, “Woe unto you! She probably was a woman whose husband is away (fighting) in the path of Allāh.” The man said, “Of course she was.” ‘Umar then said, “Go to Abu Bakr and ask him about this.” The man went to Abu Bakr and asked him about the matter. Abu Bakr said, “She probably was a woman whose husband is away (fighting) in the path of Allāh,” just as ‘Umar had said. Then he went to the Prophet ﷺ and told him the same story. The Prophet ﷺ said,

«لَعَلَّهَا مُفِيَةٌ فِي سَبِيلِ اللَّهِ»

^[1] Muslim 1:209.

^[2] Faṭḥ Al-Bārī 2:12.

^[3] Faṭḥ Al-Bārī 7:206.

«She probably was a woman whose husband is away (fighting) in the path of Allāh.»

Then a verse of Qur'an was revealed,

﴿رَأَيْتُمُ الْمَلَائِكَةَ مَرْوًّ الْبَارِ رُفُلًا مِنْ اللَّيْلِ إِذْ أَلْصَقُوا بِرُءُوسِهِمْ﴾

«And perform the Ṣalāh, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds.»

The man then said, "O Messenger of Allāh! Is this verse only for me, or does it apply to all of the people in general?" Umar then struck the man on his chest with his hand and said, "No, rather it is for all of the people in general." Then the Messenger of Allāh ﷺ said,

«صَدَقَ عُمرُ»

«Umar has spoken the truth.»^[1]

﴿قُلْ كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً يَبْتَغِيْنَ عَنِ النَّسَاءِ هِ الْأَرْضِ إِلَّا قَلِيلًا مِّنْ نَّبِيٍّ مِّنْهُمْ وَاتَّبَعَ أَكْثَرُ الْأَوَّلِ طُغَمَاءًا أَتَوْا رَبَّهُمْ وَكَانُوا عَصِيْبِيْنَ﴾ وَكَانَ حَكَمُ رَبِّكَ يُهْلِكُ الْقُرُونِ بِطُلُقِ وَأَهْلَهَا تَصِلُحُكَ

«116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from Fasād (corruption) in the earth, except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were criminals.»

«117. And your Lord would never destroy the towns wrongfully, while their people were doers of good.»

There must be a Group of People Who forbid Lewdness

Allāh, the Exalted, says that there should have been a group of wise people present among the past generations who called to good and forbade the evil and corruption that took place among them in the land.

His statement,

﴿إِلَّا قَلِيلًا﴾

[1] Aḥmad 1:245.

«except a few» This means that there were only a small number of people present among them who were of this caliber. They were those whom Allāh saved at the sudden striking of His vengeance, when His anger was let loose. For this reason Allāh commanded this noble Ummah (followers of Muḥammad ﷺ) to always have among them those who command the good and forbid the evil. This is as Allāh says,

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْقُرْآنِ وَيُذَكِّرُونَ فِي الْأَمْرِ ۚ وَمَا يَذَكَّرُ إِلَّا لَكُمْ وَأَنْتُمْ لَا تَعْقِلُونَ﴾

«Let there arise out of you a group of people inviting to all that is good, enjoining righteousness and forbidding evil. And it is they who are the successful» [3:104]

It is related in a Ḥadīth that the Prophet ﷺ said,

«إِنَّ النَّاسَ إِنْ رَأَوْا الشُّكْرَ فَلَمْ يَنْبَرُوا أَوْ شَكَّ أَنْ يَنْبَرُوا لَمَّا يَنْبَرُوا أَوْ شَكَّ أَنْ يَنْبَرُوا لَمَّا يَنْبَرُوا أَوْ شَكَّ أَنْ يَنْبَرُوا»

«Verily, whenever a group of people see an evil and they do not change it, it is likely that Allāh will cover them with (His) punishment.^[1]» Thus, Allāh says,

﴿قُلْ لَوْ كَانَتْ مِنْكُمْ أُولُو بَرْهَانَ مِنَ الْعَالَمِينَ لَكُنْتُمْ أَزْوَاجٌ لَمْ يَحْصُرُوا لَكُمْ مِنَ الْعَالَمِينَ إِلَّا قَلِيلٌ مِمَّنْ نَقَّيْنَا مِنْكُمْ﴾

«If only there had been among the generations before you persons having wisdom, prohibiting (others) from the Fasād in the earth,- except a few of those whom We saved from among them!»

Concerning the statement,

﴿وَلَا تَتَّبِعُوا الْاَوَّلِينَ فَلَا تَكُنْ مِنَ الْخَالِفِينَ﴾

«Those who did wrong pursued the enjoyment of good things of (this worldly) life,»

This means that they continued in their ways of disobedience and evils and they did not heed the protesting of those righteous people, until the torment suddenly seized them.

﴿وَلَا تَكُنْ مِنَ الْخَالِفِينَ﴾

^[1] Ibn Majāh 2:1327.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُونَ مَحْضِلِينَ ﴿١١٨﴾ إِلَّا مَنْ رَجِمَ رَبُّكَ وَلَهُنَّ لَظْفُوهٌ وَقَمَتَ كَلِمَةُ رَبِّكَ لَا أُتِلَانِ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾ وَلَا تَقْصُصْ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نَشِئْتُ بِهِ خَوَافًا إِنَّ وَجْهَكَ لَفِي هَنَدٍ وَالْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِلْعَالَمِينَ ﴿١٢٠﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَى مَكَاتِبِكُمْ إِنَّا عَمِلُونَ ﴿١٢١﴾ وَانظُرُوا إِذَا مَتَّوَلَّوْا وَلَهُ عِيبٌ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا فاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٢﴾

سُورَةُ الْأَنْعَامِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الرَّبُّكَ أَتَى الْكِتَابَ الْتَبِينَ ﴿١﴾ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ هُنَّ نَفْسٌ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٣﴾ إِذَا قَالَ نُوْسُكُ الْيُودِيَا آمَنَّا بِإِبْرَاهِيمَ أَحَدَ عَشَرَ كُرْكُومًا وَالنَّسْرَ وَالْقَمْرَ وَأَنْبِيَاءَهُمْ لِي سَجِدُونَ ﴿٤﴾

﴿and were criminals.﴾ Then, Allāh informs that he does not destroy any town, except that it has wronged itself. No correctional punishment or torment comes to any town, except that its people were wrongdoers. This is as Allāh says,

﴿وَمَا كَانَتْهُمْ ذَلِكُمْ وَلَكِنْ ظَنَرُوا أَنَّهُمْ﴾

﴿We wronged them not, but they wronged themselves.﴾ [11:101] Allāh also says,

﴿وَمَا رَبُّكَ بِظَلَمٍ لَاقِيٍ﴾

﴿And your Lord is not at all unjust to (His) servants.﴾ [41:46]

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُونَ مَحْضِلِينَ﴾. إِلَّا مَنْ رَجِمَ رَبُّكَ وَلَهُنَّ لَظْفُوهٌ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَا أُتِلَانِ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾.

﴿118. And if your Lord had so willed, He could surely have made mankind one Ummah, but they will not cease to disagree.﴾

﴿119. Except him on whom your Lord has bestowed His mercy, and for that did He create them. And the Word of your Lord has been fulfilled (His saying): "Surely, I shall fill Hell with jinn and men all together."﴾

Allāh has not made Faith universally accepted

Allāh, the Exalted, informs that He is able to make all of mankind one nation upon belief, or disbelief. This is just as He said,

﴿وَلَوْ شَاءَ رَبُّكَ لَآتَيْنَا فِي الْأَرْضِ كُلَّهُمْ جَنَّةً﴾

«And had your Lord willed, those on earth would have believed, all of them together.» [10:99]

Allah goes on to say,

﴿وَلَا يَزَالُونَ مُخْتَلِفِينَ ۝ إِلَّا مَن رَّحِمَ رَبُّكَ﴾

«but they will not cease to disagree Except him on whom your Lord has bestowed His mercy,»

This means that people will always differ in religions, creeds, beliefs, opinions and sects.

Concerning Allāh's statement,

﴿إِلَّا مَن رَّحِمَ رَبُّكَ﴾

«Except him on whom your Lord has bestowed His mercy,»

This means that those who have received the mercy of Allāh by following the Messengers are excluded from this. They are those who adhere to what they are commanded in the religion by the Messengers of Allāh. That has always been their characteristic until the coming of the finality of the Prophets and Messengers (Muḥammad ﷺ). Those who received Allāh's mercy are those who followed him, believed in him and supported him. Therefore, they succeeded by achieving happiness in this life and the Hereafter. They are the Saved Sect mentioned in the Ḥadīth recorded in the *Musnad* and *Sunan* collections of Ḥadīth. The routes of transmission of this Ḥadīth all strengthen each other (in authenticity). In these narrations the Prophet ﷺ said,

«إِنَّ الْيَهُودَ افْتَرَقَتْ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَإِنَّ النَّصَارَى افْتَرَقَتْ عَلَى ثَلَاثِينَ وَسَبْعِينَ فِرْقَةً، وَنَسْتَفِرُّكَ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً، كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً رَّحِمَهُ»

«Verily, the Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation (of Muslims) will split into seventy-three sects. All of them will be in the Fire except one sect.»

They (the Companions) said, "Who are they (the Saved Sect) O Messenger of Allāh?" He said,

مَا أَتَا عَلَيْهِ وَصَحَابِي

‘The sect that is upon what my Companions and I are upon’^[1].

Al-Hākim recorded this narration in his *Mustadrak* with this additional wording.^[2]

Concerning Allāh’s statement,

وَوَسَّتُ كُنُفَ رَبِّكَ أَنْتَلَأَ مِنْهُم مِّنَ الْجَنَّةِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

‘And the Word of your Lord has been fulfilled (His saying, “Surely, I shall fill Hell with Jinn and men all together.”)

Allāh the Exalted informs that He precedes everything in His preordainment and decree, by His perfect knowledge and penetrating wisdom. The result of this decree is that from those whom He has created, some deserve the Paradise and some deserve the Hell Fire. From this decree is that He will fill the Hellfire with both mankind and *Jinns*. His is the profound evidence and the perfect wisdom. In the Two *Ṣaḥīḥs* it is recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

اُخْتُصِبَ الْجَنَّةُ وَالنَّارُ فَتَلَايَا الْجَنَّةُ مَا يَبِي لَا يَدْخُلُنِي إِلَّا صُفْيَاءُ النَّاسِ سَقَطَتِ وَقَبِ النَّارِ أَثَرْتُ مَا تُسَكَّرُونَ وَالْمُسْتَعْرَبُونَ. فَقَالَ اللَّهُ غَرَّ رَجُلٌ لِّلْجَنَّةِ. أَتَيْتُ رَحْمَتِي رَحِمْتُكَ مَنَ أَشَاءُ. وَلَكِنَّ يَنْتَرِ أَتَيْتُ غَدَابِي أَسْفَمْتُكَ مَنَ أَشَاءُ. وَلَكُلُّ رَجُلٍ بِكُمْ بِقَوْلِهِ، فَإِنَّا نَخْشَى وَلَا نَرَاهُ مِنَّا فَضَّلَ. خَشِيَ بَنِيَّ، سَأَلَ لَهَا خَلْقًا يُشْكِي فُضِّلَ الْجَنَّةِ، وَإِنَّا نَرَاهُ لَا نَرَاهُ تَقُولُ خَلْقًا مِّنْ مَّرِيدٍ خَشِيَ نَضْعَ غَلَبَتِ رَبُّ الْجَنَّةِ قَدَمًا فَتَقُولُ: مَطَّ قَطَّ وَجْهِيكَ.

‘Paradise and the Hellfire debated. Paradise said, ‘None will enter me except the weak and despoiled of the people.’ The Hellfire said, ‘I have unmerited the haughty and the arrogant people.’ Then Allāh said to the Paradise, ‘You are My mercy and I grant mercy with you to whoever I wish.’ Then He said to the Hellfire, ‘You are My torment and I take vengeance with you

[1] Ahmad 2:332, Abu Dāwūd 5:4, Tuhfat Al-Aḥwādī 7:397 and Ibn Majāh 2:1322.

[2] Al-Hākim 1:129

upon whoever I wish I will fill each one of you.' However, the Paradise will always have more bounties, to such an extent that Allāh will create more creatures to dwell in it and enjoy its extra bounties. The Hellfire will continue saying, 'Are there anymore (to enter me),' until the Lord of might places His Foot over it. Then it (Hell) will say, "Enough, enough, by Your might!"¹¹

﴿رَبُّكَ لَا يُغْنِي عَنْكَ بِنُأْيَا الرُّسُلِ مَا تَنْتَبِهُ. فَذَادَكَ رَعَادُهُ فِي هَذِهِ السَّعَةِ وَرَمَقَهُ رَوَّكَانَ الْعُزْبَيْنِ ۝﴾

﴿120. And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this has come to you the truth, as well as an admonition and a reminder for the believers.﴾

The Conclusion

Allāh, the Exalted, is saying, 'We relate all of these stories to you (Muḥammad) concerning what happened with the Messengers who came before you with their nations. This is an explanation of what transpired in their arguments and disputes and how the Prophets were all rejected and harmed. These stories also explain how Allāh helped His party of believers and disgraced His enemies, the disbelievers. We relate all of this to you (Muḥammad) in order to make your heart firm and so that you may take an example from your brothers who passed before you of the Messengers.'

Concerning Allāh's statement,

﴿رَعَادُهُ فِي هَذِهِ السَّعَةِ﴾

﴿And in this has come to you the truth,﴾

This is referring to this Sūrah itself. This was said by Ibn 'Abbās, Mujāhid and a group of the Salaf and it is the correct view. This means, 'This comprehensive Sūrah contains the stories of the Prophets and how Allāh saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muḥammad) stories of

¹¹) *Fath Al-Bari* 13:444 and *Muslim* 4:2186.

truth and true events in this Sûrah. In this Sûrah is an admonition that prevents the disbelievers, and a reminder that causes the believers to reflect :

﴿رَبُّنَا إِلَهُنَّ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿121. And say to those who do not believe: "Act according to your ability and way, We are acting >

﴿122. And you wait! We (too) are waiting." >

Allah, the Exalted, commands His Messenger ﷺ to say to those who disbelieve in what he has come with from his Lord, by way of warning.

﴿اَفْسَرُوا عَنْ مَكُنِّيَكُمْ﴾

﴿Act according to your ability> This means upon your path and your way.

﴿بِأَنْ عَابِلُونَ﴾

﴿We are acting (in our way). This means that we are upon our path and our way (Islam).

﴿وَأَنْتُمْ بِأَسْمَارِكُمْ﴾

﴿And you wait ! We (too) are waiting > This means,

﴿مَنْ تَقَاتَلْتُمْ مَاتَ تَكُونُ لَهُ عَقَبَةٌ فَأَنْتُمْ لَا تَقَاتِلُونَ﴾

﴿And you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the wrongdoers will not be successful.﴾[6:135]

Verily, Allāh fulfilled His promise to His Messenger ﷺ, helped him and aided him. He made His Word uppermost (victorious), and the word of those who disbelieved lowly and disgraced. Allāh is truly the Most Mighty, Most Wise.

﴿وَنُفِصَ الْغَيْبُ وَالْأَنْبِيَاءُ وَالْأُمَمُ كُلُّهَا فَاتَّبَعُوا مَا كَتَبَ وَرَدَّ﴾
﴿يَعْلَمُ مَا تَعْمَلُونَ﴾

﴿123. And to Allah belongs the Ghaib of the heavens and the earth, and to Him return all affairs (for decision). So worship Him and put your trust in Him. And your Lord is not unaware of what you (people) do.>

Allāh, the Exalted, informs that He is the All-Knower of the

unseen of the heavens and the earth and that unto Him is the final return. He explains that everyone who does a deed, He will give them their deed (reward for it) on the Day of Reckoning. Unto Him belongs the creation and the command. Then He, the Exalted, commands that He should be worshipped and relied upon, for verily, He is sufficient for whoever trusts and turns to Him.

Concerning His statement,

﴿رَبَّنَا لَا تُخَلِّفْ عَلَيْنَا مِثْقَالَ دُنْيَةٍ﴾

﴿And your Lord is not unaware of what you do﴾

This means, The lies (of the disbelievers) against you O Muhammad are not hidden from Him. He is the All-Knower of the conditions of His creatures and He will give them the perfect recompense for their deeds in ~~this~~ life and the Hereafter. ~~He will add you (Muhammad) and his party over the disbelievers in this life and in the Hereafter.~~

This is the end of the *Tafsir* of Sūrah Hūd, and all praises and thanks are due to Allāh.

honorable language, to the most honorable Prophet and Messenger ﷺ, delivered by the most honorable angel, in the most honorable land on earth, and its revelation started during the most honorable month of the year Ramaḍān. Therefore, the Qur'ān is perfect in every respect. So Allāh said,

﴿يَحْمَدُكَ عَلَيْكَ أَحْسَنَ الْعَمَلِ بِمَا رَزَجْنَا إِلَيْكَ هَذَا الْقُرْآنَ﴾

«We relate unto you the best of stories through Our revelations unto you, of this Qur'ān.»

Reason behind revealing Āyah (12:3)

On the reason behind revealing Āyah (12:3), Ibn Jarīr At-Tabarī recorded that 'Abdullāh bin 'Abbās said, "They said, 'O, Allāh's Messenger! Why not narrate to us stories?'^[1] Later on, this Āyah was revealed,

﴿يَحْمَدُ نَفْسَ عَسَىٰ أَحْسَنَ الْأَمْرِ﴾

«We relate unto you the best of stories...»^[2]

There is a Ḥadīth that is relevant upon mentioning this honorable Āyah, which praises the Qur'ān and demonstrates that it is sufficient from needing all books besides it. Imām Ahmad recorded a narration from Jābir bin 'Abdullāh that 'Umar bin Al-Khaṭṭāb came to the Prophet ﷺ with a book that he took from some of the People of the Book. 'Umar began reading it to the Prophet ﷺ who became angry. He said,

«أَتَفَرِّقُونَ بَيْنِي وَبَيْنَ الْخَطَّابِ؟ وَالَّذِي نَفْسِي بِيَدِهِ، لَأَنْذَرَنَّكُمْ بِهَا نِفَاقًا، يَوْمَئِذٍ، لَا تَقُولُ عَنْ شَيْءٍ يَخْبَرُوكُمْ بِهِ حَقٌّ فَتَكْفُرُونَ، أَوْ يَكْذِبُونَ، وَالَّذِي نَفْسِي بِيَدِهِ، لَأَرَىٰ أَدْمُومَ كَأَن خُبَا مَا زِيَعَهُ إِلَّا أَنْ يَنْتَفِعَ،

«Are you uncertain about it Ibn Al-Khaṭṭāb? By the One in Whose Hand is my soul! I have come to you with it white and pure. Do not ask them about anything, for they might tell you something true and you reject it, or they might tell you something false and you believe it. By the One in Whose Hand is my soul! If Mūsā were living, he would have no choice but

[1] About nations that have passed, how they answered their Prophets, what happened to them afterwards, etc

[2] At-Tabarī 15:552.

to follow me.^[1]

Imām Aḥmad also recorded a narration from 'Abdullāh bin Thābit who said, "Umar came to Allāh's Messenger ﷺ and said; 'O Messenger of Allāh! I passed by a brother of mine from [the tribe of] Qurayzah, so he wrote some comprehensive statements from the Tawrah for me, should I read them to you?' The face of Allāh's Messenger ﷺ changed [with anger]. So I said to him, 'Don't you see the face of Allāh's Messenger?' " Umar said, 'We are pleased with Allāh as our Lord, Islām as our religion, and Muḥammad as our Messenger.' So the anger of the Prophet ﷺ subsided, and he said,

«رَأَيْتُ نَفْسَ مُحَمَّدٍ بَيْنِي، نَزَّ أَضْحَ فِيكُمْ مُوسَى ثُمَّ اتَّبَعْتُمُوهُ وَتَرَكْتُمُوِي لَصَلْتُمْ
إِنَّكُمْ خَطِيئَةٌ مِنَ الْأُمَمِ، وَأَنَا خَطِيئَةٌ مِنَ النَّبِيِّينَ»

‘By the One in Whose Hand is Muḥammad's soul, if Mūsā appeared among you and you were to follow him, abandoning me, then you would have strayed. Indeed you are my share of the nations, and I am your share of the Prophets.’^[2]

﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنَّكَ نَظَيْتَ أَحَدَ عَشَرَ كَوْكَبًا وَالْقَمَرَ وَالشَّمْسَ وَنَبِيئَهُمْ ۚ
سَبِّحْتَ ۚ﴾

44. (Remember) when Yūsuf said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me "﴾

Yūsuf's Dream

Allāh says, 'Mention to your people, O Muḥammad, among the stories that you narrate to them, the story of Yūsuf.' Prophet Yūsuf (Joseph) mentioned his dream to his father, Prophet Ya'qūb (Jacob), son of Prophet Ishāq (Isaac), son of Prophet Ibrāhīm (Abraham), peace be upon them all. 'Abdullāh bin 'Abbas stated that the dreams of Prophets are revelations from Allāh.^[3] Scholars of Tafsīr explained that in Yūsuf's dream the eleven stars represent his brothers, who were

[1] Aḥmad 3:387

[2] Aḥmad 4:266. See Al-Itwā' no. 1589.

[3] Al-Ṭabarī 15:554.

eleven, and the sun and the moon represent his father and mother. This explanation was collected from Ibn 'Abbās, Ad-Dahhāk, Qatādah, Sufyān Ath-Thawri and 'Abdur-Rahmān bin Zayd bin Aslam. Yūsuf's vision became a reality forty years later, or as some say, eighty years, when Yūsuf raised his parents to the throne while his brothers were before him,

﴿وَسُورُوا لَهُ سُبُتًا وَقَالَ يَأْتِيهِ هَذَا نَأْوِيلُ رَبِّي بِرَ تَلَّ قَدْ جَعَلَهَا رَبِّي حَقًّا﴾

﴿and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true!"﴾^[1]

﴿قَالَ يَسُو لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُّبِينٌ. ٥﴾

﴿5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shayṭān is to man an open enemy!"﴾

Ya'qūb orders Yūsuf to hide His Vision to avoid Shayṭān's Plots

Allāh narrates the reply Ya'qūb gave his son Yūsuf when he narrated to him the vision that he saw, which indicated that his brothers would be under his authority. They would be subjugated to Yūsuf's authority to such an extent that they would prostrate before him in respect, honor and appreciation. Ya'qūb feared that if Yūsuf narrated his vision to any of his brothers, they would envy him and conspire evil plots against him. This is why Ya'qūb said to Yūsuf,

﴿لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا﴾

﴿Relate not your vision to your brothers, lest they should arrange a plot against you.﴾

This Āyah means, "They might arrange a plot against you that causes your demise." In the Sunnah, there is a confirmed Ḥadīth that states,

﴿إِنَّمَا رَأَىٰ أَخَذْتُمْ مَا يُحِبُّ فَلْيَخُذْهُ يَوْمَ، وَإِنَّمَا رَأَىٰ مَا يَكْرَهُ فَلْيَتَحَوَّلْ إِلَىٰ بَنِي

^[1] At-Tabari 15:557.

الْآخِرِ، وَلْيُتَلَّ عَنْ يَدَيْهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللهِ مِنْ شَرِّهَا، وَلَا يُحَدِّثْ بِهَا أَحَدًا
فَإِنَّهَا لَنْ تَضُرَّهُ

'If any of you saw a vision that he likes, let him narrate it. If he saw a dream that he dislikes, let him turn on his other side, blow to his left thrice, seek refuge with Allāh from its evil and not tell it to anyone. Verily, it will not harm him in this case.'^[1]

In another *Hadīth* that Imām Aḥmad and collectors of the *Sunan* collected, Mu'awiyah bin Ḥaydah Al Qushayri said that the Messenger of Allāh ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَيْرٍ مَا لَمْ تُقَرَّ، فَإِذَا غُرِثَ وَتَفَتْ»

'The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it comes true.'^[2]

Therefore, one should hide the prospects or the coming of a bounty until it comes into existence and becomes known. The Prophet ﷺ said,

«اسْتَعِيْرُوا عَلَى نَفْسِ الْخَوَانِجِ بِكُنَائِبِهَا، فَإِنَّ كُلَّ بَيْ نَفْسٍ مَحْشُودٌ»

'Earn help for fulfilling needs by being discrete, for every owner of a blessing is envied'^[3]

﴿وَكُنْزُكَ يَحْيِيكَ رَبُّكَ وَيُؤْتِيكَ مِنْ تَحْتِ الْأَعْدَابِ وَرَبُّكَ يَخْتَارُ عَلَيْكَ دَعَى الْآلِ يَتَّقُونَ
كَأَنَّهَا عَنْ آتُوكَ مِنْ قُلِّ إِنْزِهِمْ وَإِنزَارٌ إِنَّ رَبَّكَ عَسَىٰ حَكِيمٌ ۝﴾

46. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His favor on you and on the offspring of Ya'qub, as He perfected it on your fathers, Ibrāhīm and Ishāq aforetime! Verily, your Lord is All-Knowing, All-Wise."

Interpretation of Yūsuf's Vision

Allāh says that Ya'qub said to his son Yūsuf, 'Just as Allāh chose you to see the eleven stars, the sun and the moon

^[1] Muslim 4:1772.

^[2] Aḥmad 4:10, Abu Dawūd 5:283 Ibn Mājah 2.1288.

^[3] At-Ṭabari 20.94.

prostrate before you in a vision,

﴿رَكَدَتْكَ شَعْنُكَ رُتَّ﴾

¶ Thus will your Lord choose you, designate and assign you to be a Prophet from Him.

فَوَصَّيْتُ فِي أُولَٰئِكَ

And teach you the interpretation of *Aḥādith*. Mujaḥid and several other scholars said that this part of the *Āyah* is in reference to the interpreting of dreams.¹¹ He said next,

وَأَنْتُمْ بِمُلْكِهِ لَا

and perfect His favor on you', by His Message and revelation to you.' This is why Ya'qûb said afterwards,

﴿كَذَٰلِكَ أَتَتْهُ عَلَىٰ بَیِّنَاتٍ مِّنْ قَبْلِهَا رِزْقًا﴾

as He perfected it before on your fathers, Ibrahim...), Allah's intimate friend.

42

and Ishmael, Ibrahim's son,

يَا أَيُّهَا النَّاسُ إِنِّي خَلَقْتُكُمْ مِنْ نَارٍ وَخَلَقْتُ النَّارَ مِنْ نَارٍ،

*Verily, your Lord is All-Knowing, All-Wise & Allāh knows best whom to chose for His Messages.

لَقَدْ كَانَ يُونُسُ رَاغِبًا ۖ بَيْنَ الْمَلَكَيْنِ ۖ إِذْ قَالَ يُونُسُ وَأُوحِيَ إِلَيَّ بِمَا يَدْعُوهُ فَغَسَّاهُ فِي دُمُوءِهِ ۖ فَغَسَّاهُ فِي سَلْجٍ شَدِيدٍ ۖ فَفَعَلُوا بِيُونُسَ أَمْرَهُمْ أَرَأَيْتُمْ يَجْعَلُ لَكُمْ رَبُّكُمْ أَيْكُمُ وَكَفَرُوا بِرَبِّهِمْ ۖ قَوْلًا صَالِحًا ۖ قَالَ قَبِلْ مِنْهُمْ لَا تَقْنَطُوا يُونُسَ ۖ وَالْقَوْمُ فِي شَكٍّ لَعَنَ بَنِي إِسْرَءِيلَ نَعْرَ الْفِتَارَةِ ۖ بَنِي كَسُفٍ كَذِبِينَ ۙ

﴿٦٧﴾ Verily, in Yūsuf and his brethren there were Ayāt for those who ask.

48 When they said: "Truly, Yūsuf and his brother are dearer to our father than we, while we are 'Usbah (a group). Really, our father is in a plain error." ۞

49. "Kill Yusuf or cast him out to some (other) land, so that

¹¹ At-Tabari 15:560.

the favor of your father may be given to you alone, and after that you will be righteous folk."﴾

﴿10. One from among them said: "Kill not Yusuf, but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travelers."﴾

There are Lessons to draw from the Story of Yūsuf

Allāh says that there are *Āyāt*, lessons and wisdom to learn from the story of Yūsuf and his brothers, for those who ask about their story and seek its knowledge. Surely, their story is unique and is worthy of being narrated.

﴿إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْ بَنَاتِنَا﴾

﴿When they said: "Truly, Yūsuf and his brother are dearer to our father than we..."﴾

They swore, according to their false thoughts, that Yūsuf and his brother Binyāmīn (Benjamin), Yūsuf's full brother,

﴿أَحَبُّ إِلَيْنَا مِنْ بَنَاتِنَا وَخَيْرٌ عِنْدَ﴾

﴿dearer to our father than we, while we are 'Uṣbah.﴾

meaning, a group. Therefore, they thought, how can he love these two more than the group,

﴿إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ﴾

﴿Really, our father is in a plain error.﴾ because he preferred them and loved them more than us.

﴿فَقَتُلُوهُ يَوْمَذَىٰ أَوْ تَمْرُقُوهُ أَرْضًا مِمَّا بَلَ لَكُمْ وَمِنْ أَيْنَكُمُ﴾

﴿Kill Yūsuf or cast him out to some (other) land, so that the favor of your father may be given to you alone.﴾

They said, 'Remove Yūsuf, who competes with you for your father's love, from in front of your father's face so that his favor is yours alone. Either kill Yūsuf or banish him to a distant land so that you are rid of his trouble and you alone enjoy the love of your father.'

﴿وَنُذَكِّرُكُم بِرَبِّكُم يَوْمَ تَصْلَوْنَ﴾

﴿and after that you will be righteous folk.﴾, thus intending repentance before committing the sin,

﴿يَقُلْ قَاتِلُوا يُسُفَ﴾

﴿One from among them said...﴾

Qatādah and Muḥammad bin Ishâq said that he was the oldest among them and his name was Rûbîl (Reuben).¹¹ As-Suddi said that his name was Yahûdha (Judâh). Mujâhid said that it was Shâm'un (Simeon) who said,

﴿لَا تَقْتُلُوا يُسُفَ﴾

﴿Kill not Yûsuf,﴾, do not let your enmity and hatred towards him reach this level, of murder.

However, their plot to kill Yûsuf would not have succeeded, because Allāh the Exalted willed that Yûsuf fulfill a mission that must be fulfilled and complete; he would receive Allāh's revelation and become His Prophet. Allāh willed Yûsuf to be a powerful man in Egypt and govern it. Consequently, Allāh did not allow them to persist in their intent against Yûsuf, through Rûbîl's words and his advice to them that if they must do something, they should throw him down to the bottom of a well,

﴿يَتَّخِذُهُ بَعْضُ الْقَرَّارِ﴾

﴿he will be picked up by some caravan﴾ of travelers passing by. This way, he said, you will rid yourselves of this bother without having to kill him,

﴿إِنْ كُنْتُمْ تَعْلَمُونَ﴾

﴿if you must do something.﴾

meaning, if you still insist on getting rid of him. Muḥammad bin Ishâq bin Yasâr said, "They agreed to a particularly vicious crime that involved cutting the relation of the womb, undutiful treatment of parents, and harshness towards the young, helpless and sinless. It was also harsh towards the old and weak who have the rights of being respected, honored and appreciated, as well as, being honored with Allāh and having parental rights on their offspring. They sought to separate the beloved father, who had reached old age and his bones became weak, yet had a high status with Allāh, from his beloved young son, in spite of his weakness, tender age and his need of his

^[1] Aṣ-Ṭabarî 15.564-565

سورة يوسف

٢٣٦

سورة يوسف

قَالَ يَسُوْفُ لَا تَقْصُصْ رُءُوسَكَ عَلٰٓى الْاَحْيٰى فَكَيْدُكَ كَبِيْرًا ۝۱۱
 اِنَّ الشَّيْطٰنَ لَیْلٰٓئِیْۤیْنٌ عَدُوْمٍۭیْنٍ ۝۱۲ وَكَذٰلِكَ یَجْطِیْكَ
 رُبُّكَ وَیُعِیْظُكَ مِنْ قَاوِلٍۭیْلَ الْاٰحَادِیْثِ وَیُرِیْدُ یُفْتِنَکَ عَلٰی
 وَعَیْزِہٖ اِلٰی یَعْقُوْبَ کَمَا اَنْتَہَا عَلٰی اَوْدَیْنِ مِنْ قَبْلِ اِزْدٰہِمُ وَاِیْحٰی
 اِنَّ رَبَّکَ عَلِیْمٌ حَکِیْمٌ ۝۱۳ لَقَدْ کَانَ فِیْ یُوْسُفَ وَاِخْوٰنِہٖ
 مَا یَنْتَظِرُ السَّآئِیْنُ ۝۱۴ اِذْ قَالُوْا لَیْسَ یُوسُفُ وَاَخُوْہٗ اَحَبُّ اِلَیْ
 اٰیْسَکُمَا وَعَنْ عَصَبِہٖ اِنْ اَنَا لَیْنٌ ضَلٰلٍۭیْنٌ ۝۱۵ اَقْتُلُوْا
 یُوْسُفَ اَوْ اَطْرُدُوْہٗ اَنْضٰی عَمَلِ سَکَمٍ وَحِدَہٗ اَیْسَکُمْ وَتَکُوْنُوْا مِنْ
 تَقٰوِیْمٍ ۝۱۶ فَوَمَا صٰلِحِیْنِ ۝۱۷ قَالَ قَاِیْلٌ مِنْہُمْ لَا تَقْتُلُوْا یُوْسُفَ
 وَالْقَوٰیہٗ فِیْ غِیْمَتٍ اَلْحَبِیْۤیْنِ یَلْقِیْطُہٗ بَعْضُ السَّیَّٰرِ اِذَا کُنَّ
 فِیْہِیْنِ ۝۱۸ قَالُوْا اِیْنَا نَا مَا لَکَ لَا تَأْمُرُ عَلٰی یُوْسُفَ وَاِذَا لَہٗ
 لَیْسَ حُوْرٌ ۝۱۹ اَرْسِیْدُہٗ مَعَہٗ عَدُوٌّۭیْنِ عَلَیْہِ وَیَلْعَبُ وَاِذَا لَہٗ
 حٰفِظُوْنَ ۝۲۰ قَالَ فِیْ لَیْسَ حُرَّتٰیۤیْنِ اَنْ تَذٰہُکُمَا بِہٖ وَاَحٰثُ
 اَنْ یَّا کُلَّہُمَا الذَّنْبُ وَاَنْتُمْ عَنْہُ عٰفِیُوْنَ ۝۲۱ قَالُوْا لَیْنِ
 اَکْمَہُ الذَّنْبُ وَنَحْنُ عَنْہُ عَصَبُہٗ اِذَا تَخٰیسَرُوْنَ ۝۲۲

father's compassion and kindness. May Allāh forgive them, and indeed, He is the Most Merciful among those who have mercy for they intended to carry out a "grave error" Ibn Abi Ḥatim collected this statement, from the route of Salamah bin Al-Faḍl from Muḥammad bin Ishāq.

﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمُرُ عَلَى
 يُوسُفَ وَإِنَّ لَنَا نَصِیْحُونَ ۝
 لَرِیْدُہٗ مَعَہٗ عَدُوٌّۭیْنِ عَلَیْہِ وَیَلْعَبُ
 وَإِنَّ لَنَا لَلْحٰفِظِیْنَ ۝﴾

411. They said: "O our father! Why do you not trust us with Yusuf though we are indeed his well-wishers?"

412. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

Yūsuf's Brothers ask for Their Father's Permission to take Yūsuf with Them

When Yūsuf's brothers agreed to take him and throw him down the well, taking the advice of their elder brother Rūḩ, they went to their father Ya'qūb, peace be upon him. They said to him, "Why is it that you,

﴿لَا تَأْمُرُ عَلَى یُوْسُفَ وَإِنَّ لَنَا نَصِیْحُونَ﴾

do not trust us with Yūsuf though we are indeed his well-wishers?"

They started executing their plan by this introductory

statement, even though they really intended its opposite, out of envy towards Yūsuf for being loved by his father. They said,

﴿أَرْسِلْهُ مَعَنَا﴾

"*Send him with us* tomorrow so that we all enjoy ourselves and play."¹¹ Qatadah, Aḍ-Ḍaḥḥāk and As-Suddi said similarly.¹² Yūsuf's brothers said next,

﴿وَرَأَيْنَا أَنَّهُ لَمْ يَحْصِرْهُ﴾

and verily, we will take care of him.﴾, we will protect him and ensure his safety for you.

﴿قَالَ إِنِّي يَتَغَيَّبُ أَنْ تَذْهَبُوا بِهِ. وَأَعْلَىٰ أَنْ يَأْكُلَهُ الْوَلَدُ وَأَنْتُمْ عَنْهُ غَائِبُونَ.﴾

﴿قَالُوا لَيْسَ أَكْلُهُ إِلَّا أَنْتُمْ نَجَسُ إِلَّا بِمَا لَمْ تُحِصُوا﴾

413. He (Ya'qūb) said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."﴾

414. They said: "If a wolf devours him, while we are 'Usbah (a group), then surely, we are the losers."﴾

Ya'qūb's Answer to Their Request

Allāh narrates to us that His Prophet Ya'qūb said to his children, in response to their request that he send Yūsuf with them to the desert to tend their cattle,

﴿إِنِّي يَتَغَيَّبُ أَنْ تَذْهَبُوا بِهِ﴾

Truly, it saddens me that you should take him away.﴾

He said that it was hard on him that he be separated from Yūsuf for the duration of their trip, until they came back. This demonstrates the deep love that Ya'qūb had for his son, because he saw in Yūsuf great goodness and exalted qualities with regards to conduct and physical attractiveness associated with the rank of prophethood. May Allāh's peace and blessings be on him. Prophet Ya'qūb's statement next,

﴿وَأَعْلَىٰ أَنْ يَأْكُلَهُ الْوَلَدُ وَأَنْتُمْ عَنْهُ غَائِبُونَ﴾

¹¹ Aḍ-Ṭabarī 15:570.

¹² Aḍ-Ṭabarī 15:571.

﴿I fear lest a wolf should devour him, while you are careless of him.﴾

He said to them, 'I fear that you might be careless with him while you are tending the cattle and shooting, then a wolf might come and eat him while you are unaware.' They heard these words from his mouth and used them in their response for what they did afterwards. They also gave a spontaneous reply for their father's statement, saying,

﴿هَذَا أَكَلَهُ لَوْثٌ وَنَحْنُ عُصْبَةٌ إِنَّنَا لَفِئْرُونَ﴾

﴿If a wolf devours him, while we are an 'Usubah, then surely, we are the losers.﴾

They said, 'If a wolf should attack and devour him while we are all around him in a strong group, then indeed we are the losers and weak.'

﴿مَلَأْنَا خَشْيًا بِهِ. وَأَتَمَمْنَا أَنْ يَجْعَلَهُ فِي يَدَيْ لُقْيٍ وَرَجَعْنَا إِلَيْهِ لَقَبْنَاهُمْ بِأَرْحَمٍ فَتَدَّ وَهُمْ لَا يَسْتَفْهِمُونَ﴾

﴿15. So, when they took him away, they all agreed to throw him down to the bottom of the well, and We revealed to him: "Indeed, you shall (one day) inform them of this their affair when they know (you) not."﴾

Yūsuf is thrown in a Well

Allāh says that when Yūsuf's brothers took him from his father, after they requested him to permit that,

﴿وَأَتَمَمُوا أَنْ يَجْعَلُوا فِي يَدَيْ لُقْيٍ﴾

﴿they all agreed to throw him down to the bottom of the well.﴾

This part of the *Āyah* magnifies their crime, in that it mentions that they all agreed to throw him to the bottom of the well. This was their intent, yet when they took him from his father, they pretended otherwise, so that his father sends him with a good heart and feeling at ease and comfortable with his decision. It was reported that Ya'qūb, peace be upon him, embraced Yūsuf, kissed him and supplicated to Allāh for him when he sent him with his brothers. As-Suddī said that the time spent between pretending to be well-wishers and harming Yūsuf was no longer than their straying far from their

father's eyes. They then started abusing Yūsuf verbally, by cursing, and harming him by beating. When they reached the well that they agreed to throw him in, they tied him with rope and lowered him down. When Yūsuf would beg one of them, he would smack and curse him. When he tried to hold to the sides of the well, they struck his hand and then cut the rope when he was only half the distance from the bottom of the well. He fell into the water and was submerged. However, he was able to ascend a stone that was in the well and stood on it.^[1] Allah said next,

﴿وَأَنبِئَهِمْ إِنَّا كُنَّا نَتَّبِعُهُمْ بَآرِهِمْ هُنَا رَوْحًا لَا يَبْصُرُونَ﴾

﴿and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you, not).">﴾

In this *Āyah*, Allah mentions His mercy and compassion and His compensation and relief that He sends in times of distress. Allah revealed to Yusuf, during that distressful time, in order to comfort his heart and strengthen his resolve, 'Do not be saddened by what you have suffered. Surely, you will have a way out of this distress and a good end, for Allah will aid you against them, elevate your rank and raise your grade. Later on, you will remind them of what they did to you.'

﴿وَمَنْ لَا يَبْصُرُونَ﴾

﴿when they know not.﴾ Ibn 'Abbās commented on this *Āyah*, "You will remind them of this evil action against you, while they are unaware of your identity and unable to recognize you."^[2]

﴿وَمِمَّا زَاوَاهُمْ يَوْمَآ يَكُونُ لَهُمَا مَفْجَرٌ مُّقْتَصِدٌ وَمَا يَشْكُرُونَ﴾
﴿فَلَمَّا زَاوَاهُ يَوْمَآ يَكُونُ لَهُمَا مَفْجَرٌ مُّقْتَصِدٌ وَمَا يَشْكُرُونَ﴾
﴿فَلَمَّا زَاوَاهُ يَوْمَآ يَكُونُ لَهُمَا مَفْجَرٌ مُّقْتَصِدٌ وَمَا يَشْكُرُونَ﴾

﴿16 And they came to their father in the early part of the night weeping﴾

﴿17 They said: "O our father! We went racing with one another, and left Yūsuf by our belongings and a wolf devoured

[1] At-Tabari 15:574

[2] At-Tabari 15:577.

him but you will never believe us even when we speak the truth.”﴾

﴿18. And they brought his shirt stained with false blood. He said, "Nay, but your own selves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that (lie) which you describe."﴾

Yūsuf's Brothers try to deceive Their Father

Allān narrates to us the deceit that Yūsuf's brothers resorted to, after they threw him to the bottom of the well. They went back to their father, during the darkness of the night, crying and showing sorrow and grief for losing Yūsuf. They started giving excuses to their father for what happened to Yūsuf falsely claiming that,

﴿إِنَّا مَنَافِقُونَ﴾

﴿We went racing with one another﴾, or had a shooting competition,

﴿وَرَزَعْنَا يَرْشَفَ بَعْدَ مَتَابِ﴾

﴿and left Yūsuf by our belongings﴾, guarding our clothes and luggage,

﴿وَكُنَّا كَاذِبِينَ﴾

﴿and a wolf devoured him﴾, which is exactly what their father told them he feared for Yūsuf and warned against. They said next,

﴿وَمَا أَنتَ بِمُؤْمِنٍ لِّدَعْوَانَا كَذِبَ كُنَّا كَاذِبِينَ﴾

﴿but you will never believe us even when we speak the truth﴾

They tried to lessen the impact of the grave news they were delivering. They said, 'We know that you will not believe this news, even if you consider us truthful. So what about when you suspect that we are not truthful, especially since you feared that the wolf might devour Yūsuf and that is what happened?' Therefore, they said, 'You have reason not to believe us because of the strange coincidence and the amazing occurrence that happened to us.'

﴿وَبَاءُوا عَلَىٰ قَبِيلِهِمْ وَيَوْمَ كَذَّبُوا﴾

﴿And they brought his shirt stained with false blood﴾

on it, to help prove plot that they all agreed on. They slaughtered a sheep, according to Mujāhid, As-Suddi and several other scholars, and stained Yūsuf's shirt with its blood.^[1] They claimed that this was the shirt Yūsuf was wearing when the wolf devoured him, being stained with his blood. But, they forgot to tear the shirt, and this is why Allāh's Prophet Ya'qūb did not believe them. Rather, he told them what he felt about what they said to him, thus refusing their false claim,

﴿يَا سَيِّدَ لِّكُم نَفْسُكُمْ إِنَّمَا نَمْسَرُ بَرِيدًا﴾

﴿Nay, but your ownelves have made up a tale So (for me) patience is most fitting.﴾

Ya'qūb said, "I will firmly observe patience for this plot on which you agreed, until Allāh relieves the distress with His aid and compassion,

﴿وَاللَّهُ الْمُسْتَعَاذُ عَلَى مَا تَصِفُونَ﴾

﴿And it is Allāh (alone) Whose help can be sought against that which you describe.﴾, against the lies and unbelievable incident that you said had occurred.'

﴿وَمَكَثَتِ سَيِّدَةُ الْعَزْلَى وَارْتَدَّتْ فَأَذَى دَلِيلُهَا قَالَ يَتَبَيَّنُ هَذَا فَلَمَّا وَاسْتَدْرَجَتْهُ بِسَمَةِ وَاللَّهُ عَزَّ وَجَلَّ بِمَا يَسْتَلِيقُ ۖ وَتَرَوْهُ بِسَبِّ بَيْتِهِمْ مَدْرَجًا وَكَانُوا فِيهِ مِنَ الْغَافِلِينَ﴾

﴿19. And there came a caravan of travelers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allāh was the All-Knower of what they did.﴾

﴿20. And they sold him for a Bakhis price, - for a few Dirhams. And they were of those who regarded him insignificant.﴾

Yūsuf is Rescued from the Well and sold as a Slave

Allāh narrates what happened to Yūsuf, peace be upon him, after his brothers threw him down the well and left him in it, alone, where he remained for three days, according to Abu Bakr bin 'Ayyāsh. Muḥannad bin Ishāq said, "After Yūsuf's

^[1] At-Ṭabari 15:580.

brothers threw him down the well, they remained around the well for the rest of the day to see what he might do and what would happen to him. Allāh sent a caravan of travelers that camped near that well, and they sent to it the man responsible for drawing water for them. When he approached the well, he lowered his bucket down into it, Yūsuf held on to it and the man rescued him and felt happy,

﴿بَشِّرْهُ هَذَا عَظِيمٌ﴾

﴿"What good news! Here is a boy."﴾

Al-'Awfi reported that Ibn 'Abbas commented, "Allāh's statement,

﴿وَأَسْرَوْهُ يَتْلُو﴾

﴿So they hid him as merchandise﴾, is in reference to Yūsuf's brothers, who hid the news that he was their brother. Yūsuf hid this news for fear that his brothers might kill him and preferred to be sold instead. Consequently, Yūsuf's brothers told the water drawer about him and that man said to his companions,

﴿بَشِّرْهُ هَذَا عَظِيمٌ﴾

﴿"What good news! Here is a boy."﴾, a slave whom we can sell. Therefore, Yūsuf's own brothers sold him¹¹

Allāh's statement,

﴿وَاللَّهُ عَلِيمٌ بِمَا يَتَكَلَّمُونَ﴾

﴿And Allāh was the All-Knower of what they did.﴾

states that Allāh knew what Yūsuf's brothers, and those who bought him, did. He was able to stop them and prevent them from committing their actions, but out of His perfect wisdom He decreed otherwise. He let them do what they did, so that His decision prevails and His appointed destiny rules,

﴿أَلَا لَهُ الْخَلْقُ وَالْأَلَمُ يَدْرِكُ اللَّهُ رُبُّ الْمَكِينِ﴾

﴿Surely, His is the creation and commandment. Blessed is Allah, the Lord of the all that exists!﴾ [7:54]

This reminds Allāh's Messenger Muḥammad ﷺ, that Allāh

¹¹. At-Ṭabarī 16:6

has perfect knowledge in the persecution that his people committed against him and that He is able to stop them. However, He decided to give them respite, then give Muhammad ﷺ the victory and make him prevail over them, just as He gave Yūsuf victory and made him prevail over his brothers.

Allah said next,

﴿وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ﴾

﴿And they sold him for a Bakhs price, - for a few Dirhams﴾

in reference to Yūsuf's brothers selling him for a little price, according to Mujāhid and 'Ikrimah. 'Bakhs' means decreased,^[1] just as Allāh the Exalted said in another Āyah,

﴿لَا يَخَافُ عُصَا وَلَا رَحْمَةً﴾

﴿shall have no fear, either of a Bakhs (a decrease in the reward of his good deeds) or a Rahaq (an increase in the punishment for his sins).﴾ [72:13]

meaning that Yūsuf's brothers exchanged him for a miserably low price. Yet, he was so insignificant to them that had the caravan people wanted him for free, they would have given him for free to them! Ibn 'Abbas, Mujāhid and Aḍ Ḍaḥḥāk said that,

﴿وَشَرَوْهُ﴾

﴿And they sold him﴾, is in reference to Yūsuf's brothers.^[2] They sold Yūsuf for the lowest price, as indicated by Allāh's statement next,

﴿دَرَاهِمَ مَعْدُودَةٍ﴾

﴿for a few Dirhams﴾, twenty Dirhams, according to 'Abdullāh bin Mas'ūd.^[3] Similar was said by Ibn 'Abbās, Nawf Al-Bikālī, As-Suddī, Qatadah and 'Atiyah Al-'Awfī, who added that they divided the Dirhams among themselves, each getting two Dirhams.^[4] Aḍ Ḍaḥḥāk commented on Allāh's statement,

[1] At-Ṭabari 15:12.

[2] At-Ṭabari 15:14-17.

[3] At-Ṭabari 15:12

[4] At-Ṭabari 16:14.

فَلَمَّا دَهَسُوا بِرُءُوسِهِمْ فِي عَيْنِي الرَّجُلَ الَّذِي زُوِّجْنَا
 بِهِ وَلَمْ يَتَذَكَّرْهُمْ أَمْ بِهِمْ حَقُّهُمْ وَأُمٌّ لَّهُمْ وَيَجَارُ
 أَبَاهُمْ عِشَّةٌ يَبَكُّونَ ﴿٢٢١﴾ فَلَوْ أَنَّ آدَامَ عَايَنَّا لَقَبَسْنَا نَفْسَ
 زُرِّكَ نَافِثَةً عِنْدَ مَتْنِهَا فَأَكَلَهُ الذُّنُوبُ وَمَا أَنتَ
 بِمُؤْمِنٍ لَّنَا وَزَكَّيْنَا صَدْرَكَ ﴿٢٢٢﴾ وَجَاءَ وَعَلَى قَبِيلِهِ
 يَدْرِكُ كَذِبٌ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً أَفَصَبِرُ جَمِيعًا
 وَسَاءَ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿٢٢٣﴾ وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا
 وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَسُِّرْ يَٰ حَذَّاءُظْمَ وَأَمْرٌ يُضَعِفُ
 وَاللَّهِ عَلَيْهِمْ يَسْمَلُونَ ﴿٢٢٤﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ بَعِثَ
 دَرَاهِمَ بَعْدَ وَدُوْعِكَ أَوَّاهٍ مِنَ الرُّهَيْبِ ﴿٢٢٥﴾ وَقَالَ
 أَلَيْسَ أَشَرُّهُ مِنْ قَبْلِ أَمْرِي أَتَىٰ عَمِي مَتْرُوكًا عَلَىٰ
 أَنْ يَنْفَعَهُ أَوْ يُلَاحِظَهُ وَلَدَا وَكَذَلِكَ مَكَأَ يُوسُفَ فِي
 الْأَرْضِ وَيُعَلِّمُهُ مِنَ ذَوْلِ الْأَحْبَابِ وَأَنَّهُ عَالِبٌ عَلَىٰ
 أَمْرِهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٢٢٦﴾ وَلَمَّا بَلَغَ
 أَشُدَّهُ مَاتَيْنَاهُ كَمَا وَعَدْنَا وَكذلك بَعَثْنَا نَبِيًّا

﴿وَكَلَّمْنَا بِهِ مِنَ الرُّهَيْبِ﴾

﴿And they were of those who regarded him insignificant.﴾

"Because they had no knowledge of his prophethood and glorious rank with Allāh, the Exalted and Most Honored."

﴿وَقَالَ أَلَيْسَ أَشَرُّهُ مِنْ قَبْلِ أَمْرِي أَتَىٰ عَمِي مَتْرُوكًا عَلَىٰ أَنْ يَنْفَعَهُ أَوْ يُلَاحِظَهُ وَلَدَا وَكَذَلِكَ مَكَأَ يُوسُفَ فِي الْأَرْضِ وَيُعَلِّمُهُ مِنَ ذَوْلِ الْأَحْبَابِ وَأَنَّهُ عَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

﴿21. And he (the man) from Egypt who bought him, said to his wife "Make his stay comfortable, maybe he will profit us or we shall adopt him as a son." Thus did We establish Yūsuf in the land, that We might teach him the interpretation of events. And Allāh has full power and control over His affairs, but most of men know not.﴾

﴿22. And when he [Yūsuf] attained his full manhood, We gave him wisdom and knowledge (the prophethood), thus We reward the doers of good.﴾

Yūsuf in Egypt

Allāh mentions the favors that He granted Yūsuf, peace be on him, by which He made the man from Egypt who bought him, take care of him and provide him with a comfortable life.

He also ordered his wife to be kind to Yūsuf and had good hopes for his future, because of his firm righteous behavior. He said to his wife,

﴿أَكْبِرِي نَفْسَهُ عَنِّي أَنْ يَمَسَّ أَوْ تَحِبُّهُ وَتَنَاقُ﴾

﴿Make his stay comfortable, maybe he will profit us or we shall adopt him as a son.﴾

The man who bought Yūsuf was the minister of Egypt at the time, and his title was 'Azīz' Abu Ishāq narrated that Abu 'Ubaydah said that 'Abdullāh bin Mas'ūd said, "Three had the most insight: the 'Azīz of Egypt, who said to his wife,

﴿أَكْبِرِي نَفْسَهُ﴾

﴿Make his stay comfortable...﴾, the woman who said to her father,

﴿يُحِبُّهُ اسْتَجِرِّي﴾

﴿O my father! Hire him...﴾, [28:26] and Abu Bakr As-Siddiq when he appointed 'Umar bin Al-Khaṭṭāb to be the Khalīfah after him, may Allāh be pleased with them both."^[1]

Allāh said next that just as He saved Yūsuf from his brothers,

﴿كَذَلِكَ مَكَّنَّا يُوسُفَ فِي الْأَرْضِ﴾

﴿Thus did We establish Yūsuf in the land﴾, in reference to Egypt,

﴿وَلَقَدْ عَلَّمْنَاهُ بِلُغَةِ الْمَلِكِ﴾

﴿that We might teach him the interpretation of events.﴾ the interpretation of dreams, according to Mujāhid and As-Suddi.^[2] Allāh said next,

﴿وَاللَّهُ عَالِمُ غَيْبِ أُمُورٍ﴾

﴿And Allāh has full power and control over His affairs,﴾

if He wills something, then there is no averting His decision, nor can it ever be stopped or contradicted. Rather, Allāh has full power over everything and everyone else. Sa'īd bin Jubayr said while commenting on Allāh's statement,

﴿وَاللَّهُ عَالِمُ غَيْبِ أُمُورٍ﴾

[1] At-Ṭabari 16:19.

[2] At-Ṭabari 16:20.

﴿And Allāh has full power and control over His affairs,﴾

"He does what ever He wills."¹¹ Allāh said,

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of men know not.﴾ meaning, have no knowledge of Allāh's wisdom with regards to His creation, compassion and doing what He wills. Allāh said next,

﴿وَلَمَّا بَلَغَ﴾

﴿And when he attained﴾, in reference to Prophet Yūsuf, peace be upon him,

﴿أَشَدَّهُ﴾

﴿his full manhood﴾, sound in mind and perfect in body,

﴿بَيْنَهُ سَكَنٌ وَطَمَاحٌ﴾

﴿We gave him wisdom and knowledge﴾, which is the prophethood that Allāh sent him with for the people he lived among,

﴿وَكُنَّا لَهُ قَرِيبَ الْمُشِيرِينَ﴾

﴿thus We reward the doers of good.﴾ because Yūsuf used to do good in the obedience of Allāh the Exalted.

﴿وَوَرَّانَتْهُ إِلَىٰ حُورٍ بَيْنَهُمَا عَن نَّمِيمٍ. وَطَلَّقَتْ الْأُتْرُجَ وَكَانَتْ حَبِيبَتُ فَاتٍ قَالَتْ نَمَكًا لَّهُ

إِنَّهُ رَبِّي أَنَسَنَ تَوَلَّىٰ إِنَّهُ لَا يَبْلُغُ الْفُلُوسُ﴾

﴿23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allāh! Truly, he is my Rabb! He made my living in a great comfort! Verily, the wrongdoers will never be successful."﴾

Wife of the 'Aziz loves Yūsuf and plots against Him

Allāh states that the wife of the 'Aziz of Egypt, in whose house Yūsuf resided and whose husband recommended that she takes care of him and be generous to him, tried to seduce Yūsuf. She called him to do an evil act with her, because she loved him very much. Yūsuf was very handsome, filled with

¹¹ At-Tabari 16:21

﴿24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and immoral sins. Surely, he was one of Our Mukhlāṣin servants.﴾

This is about the thoughts that cross the mind, according to Al-Baghawi who mentioned this opinion from some of the analysts. Al-Baghawi next mentioned here a *Hadith* that he narrated from 'Abdur Razzaq, from Ma'mar, from Hammām, from Abu Hurayrah, from the Messenger of Allāh ﷺ.

«يَقُولُ اللَّهُ تَعَالَى: إِنْ أَقَامَ عَبْدِي حَسَنًا دُكِّتُمْ لَهُ حَسَنَةً، وَإِنْ غَبِلَهَا دُكِّتُمْ لَهَا بِعَشْرِ أَهْلَائِهَا، وَإِنْ هَمَّ بِسَيِّئٍ فَمَنْ نَعَمْنَا فَاتَّكَبْنَا حَسَنَةً، فَإِنَّمَا نَزَعْنَا مِنْ بَرٍّ أَوْ بَرٍّ، فَإِنْ غَبِلَهَا دُكِّتُمْ بِعَشْرَةِ بِرِّهَا»

«Allāh the Exalted said, 'If my slave intends to perform a good deed, then record it for him as one good deed, if he performs it, then record it for him multiplied ten folds. If he intends to commit an evil act but did not commit it, then record it for him as one good deed, if he left it for My sake. But if he commits it, then write it as one evil deed'»^[1]

This *Hadith* was also collected in the Two *Saḥīḥs*^[2] using various wording, this is one of them. It was also reported that the *Āyah* means that Yusuf was about to beat her. As for the evidence that Yūsuf saw at that moment, there are conflicting opinions to what it was. Ibn Jarir At-Ṭabarī said, "The correct opinion is that we should say that he saw an *Ayah* from among Allāh's *Ayat* that repelled the thought that crossed his mind. This evidence might have been the image of Ya'qūb, or the image of an angel, or a divine statement that forbade him from doing that evil sin, etc. There are no clear proofs to support any of these statements in specific, so it should be left vague, as Allāh left it. Allāh's statement next,

﴿كَذَلِكَ يُقْرِئُكَ فَتَرَى الْبَحْثَةَ﴾

«Thus it was, that We might turn away from him evil and immoral sins.»

^[1] Al-Baghawi 2:420.

^[2] *Fath Al-Bāri* 13:473 *Muslim* 1:117.

وَرَوَدْنَهُ أَنِّي فَأُخْرِجُكَ مِنْهَا عَنْ نَجْيِهِ وَنَجَّيْنَاهُ مِنَ الْغُتُورِ
وَقَالَ هَيْتَ لَكَ لَوْ مَعَادُ اللَّهِ لَهْدُ رَبِّي أَخْسَرُ مَتَوًى
إِنَّهُمْ لَا يَصْلِحُ الظَّالِمُونَ لَهَا وَفَدَّ هَتَّ بِهٖ وَهَمَّ بِهَا
لَوْلَا أَن رَّأَى نُوحًا رَّيًّا كَكَذِّكَ لَيَضْرِبَ عَنْهُ الشَّرُّ
وَالْفَحْشَاءَ يَهٗ مِنْ عَاوِدَ الْمُتَلَحِّصِينَ إِلَيْهِ وَاسْتَعْمَا
لِبَابٍ وَقَدَّتْ قَيْصُهُ مِنْ دُورٍ وَالتَّيَّاسُ بِهَا لَهَا الْبَابُ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءَ إِلَّا أَنْ يَكُونَ أَوْعَدُهُ
أَلَيْسَ ۖ قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَتْ هَذِهِ مِنْ
أَهْلِهَا إِنْ كَانَتْ قَيْصُهُ قَدْ مِّنْ قَبْلِ تَصَدَّقَتْ وَهُوَ مِنَ
الْكَذِبِينَ ۖ وَإِنْ كَانَ قَيْصُهُ قَدْ مِّنْ دُورٍ فَكَذَّبْتَ وَهُوَ
مِنَ الصَّادِقِينَ ۖ فَلَمَّا رَأَى قَيْصُهُ قَدْ مِّنْ دُورٍ قَالَ إِنَّهُ
مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ۖ يُوسُفُ أَعْرِضْ عَنْ
هَذَا وَاسْتَغْفِرِي لِذَنبِكِ بِكِ كُنْتِ مِنَ الْخَاطِئِينَ
ۖ وَقَالَ يَسُو۟فِي الْعَدِي۟سَةِ أَنْرَأَيْتَ الْعَزِيزُ رَوَدْتَنِي
عَنْ نَّفْسِي قَدْ شَفَّعْنَاهَا لِي فِي زَوْجِنِي وَأَخْرَجْتُ
مِنْهَا

means, 'Just as We showed him the evidence that turned him away from that sin, We save him from all types of evil and illegal sexual activity in all his affairs,' because,

﴿يَهُۥ مِنْ عَاوِدَ الْمُتَلَحِّصِينَ﴾

«Surely, he was one of Our Mukhlashin servants.»

meaning, chosen, purified, designated, appointed and righteous. May Allāh's peace and blessings be on him ⁽¹⁾

﴿وَاسْتَعْمَا لِبَابٍ وَقَدَّتْ قَيْصُهُ
مِنْ دُورٍ وَالتَّيَّاسُ بِهَا لَهَا الْبَابُ
قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ
سُوءَ إِلَّا أَنْ يَكُونَ أَوْعَدُهُ

أَلَيْسَ ۖ قَالَ هِيَ رَوَدْتَنِي عَنْ نَفْسِي وَشَهِدَتْ هَذِهِ مِنْ أَهْلِهَا إِنْ كَانَتْ قَيْصُهُ قَدْ مِّنْ قَبْلِ تَصَدَّقَتْ وَهُوَ مِنَ الْكَذِبِينَ ۖ وَإِنْ كَانَ قَيْصُهُ قَدْ مِّنْ دُورٍ فَكَذَّبْتَ وَهُوَ مِنَ الصَّادِقِينَ ۖ فَلَمَّا رَأَى قَيْصُهُ قَدْ مِّنْ دُورٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ۖ يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ بِكِ كُنْتِ مِنَ الْخَاطِئِينَ ۖ﴾

«25. So they raced with one another to the door, and she tore his shirt from the back. They both found her master (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"»

⁽¹⁾ At-Tabari 16-49.

﴿26 He [Yūsuf] said, "It was she that sought to seduce me;" and a witness of her household bore witness (sawmy): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"﴾

﴿27 "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"﴾

﴿28. So when he (her husband) saw his [Yūsuf's] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"﴾

﴿29. "O Yūsuf ! Turn away from this! (O woman!) Ask forgiveness for your sin, verily, you were of the sinful."﴾

Allāh says that Yūsuf and the wife of the 'Azīz raced to the door, Yūsuf running away from her and her running after him to bring him back to the room. She caught up with him and held on to his shirt from the back, tearing it so terribly that it fell off Yūsuf's back. Yūsuf continued running from her, with her in pursuit. However, they found her master, her husband, at the front door. This is when she responded by deceit and evil plots, trying to exonerate herself and implicate him, saying,

﴿مَا جَزَاءُ مَنْ أَرَادَ بِأَمْرِكُمْ سُوءًا﴾

﴿What is the recompense (punishment) for him who intended an evil design against your wife...?﴾,

in reference to illegal sexual intercourse,

﴿إِلَّا أَنْ يُسَبَّرَ﴾

﴿except that he be put in prison﴾

﴿أَوْ عَذَابٌ أَلِيمٌ﴾

﴿or a painful torment?﴾

tormented severely with painful beating. Yūsuf did not stand idle, but he declared the truth and exonerated himself from the betrayal she accused him of,

﴿قَالَ﴾

﴿He [Yūsuf] said﴾, in truth and honesty,

﴿بِعَيْنِ رُؤْيَايَ عَنْ قَوْمِي﴾

﴿It was she that sought to seduce me﴾,

and mentioned that she pursued him and pulled him towards her until she tore his shirt.

﴿وَشَهِدَ شَهِدٌ مِّنْ أَهْلِهَا إِذْ كَانَ قَبِيضُهُ مِّنْ قُدْرٍ﴾

﴿And a witness of her household bore witness (saying): "If it be that his shirt is torn from the front . . .", not from the back,

﴿فَنَكَتَ﴾

﴿then her tale is true﴾

that he tried to commit an illegal sexual act with her. Had he called her to have sex with him and she refused, she would have pushed him away from her and tore his shirt from the front,

﴿وَإِنْ كَانَ قَبِيضُهُ مِّنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنْ كَذِبَتِهَا﴾

﴿But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!﴾

Had Yūsuf run away from her, and this is what truly happened, and she set in his pursuit, she would have held to his shirt from the back to bring him back to her, thus tearing his shirt from the back

There is a difference of opinion over the age and gender of the witness mentioned here 'Abdur-Razzāq recorded that Ibn 'Abbās said that,

﴿وَشَهِدَ شَهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"was a bearded man," meaning an adult male. Ath-Thawri reported that Jābir said that Ibn Abi Mulaykah said that Ibn 'Abbās said, "He was from the king's entourage" Mujāhid, Tkrimah, Al-Ḥasan, Qatādah, 'As-Suddi, Muḥammad bin Ishāq and others also said that the witness was an adult male.

Al 'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿وَشَهِدَ شَهِدٌ مِّنْ أَهْلِهَا﴾

﴿and a witness of her household bore witness﴾

"He was a babe in the cradle"^[1] Similar was reported from Abu Hurayrah, Hilal bin Yasaf, Al Hasan, Sa'îd bin Juhayr and Ad-Dahhāk bin Muzāhim, that the witness was a young boy who lived in the 'Aziz's house.^[2] Ibn Jarîr At-Tabarî preferred this view

Allah's statement,

﴿وَمِنْ رَحْمَةِ رَبِّهِمْ أَنَّ هَذَا الصَّبَّاءُ﴾

«So when he saw his [Yusuf's] shirt torn at the back,»

indicates that when her husband became certain that Yûsuf was telling the truth and that his wife was lying when she heralded the accusation of betrayal at Yûsuf,

﴿قَالَ إِنَّ مِنْكُمْ كَذِبًا﴾

«he said ' "Surely, it is a plot of you women!.. "»

He said, This false accusation and staining the young man's reputation is but a plot of many that you, women, have,'

﴿إِنَّ كَيْدَكُمْ عَظِيمٌ﴾

«Certainly mighty is your plot!»

The 'Azîz ordered Yûsuf, peace be upon him to be discrete about what happened,

﴿يُوسُفُ أَفْرِضْ عَنْ هَذَا﴾

«O Yûsuf ! Turn away from this!», do not mention to anyone what has happened,

﴿وَاَسْتَغْفِرْ لِذَنْبِكَ﴾

«And ask forgiveness for your sin,»

addressing his wife. The 'Azîz was an easy man, or gave excuse to his wife because she saw in Yûsuf an appeal she could not resist. He said to her, 'Ask forgiveness for your sin, the evil desire that you wanted to satisfy with this young man, and then inventing false accusations about him,'

﴿إِنَّكَ كُنْتَ مِنَ الظَّالِمِينَ﴾

[1] At-Tabarî 16:56

[2] At-Tabarî 16:54-55.

cast into prison, and will be one of those who are disgraced.”﴾

﴿33. He said: “O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant.”﴾

﴿34. So his Lord answered his invocation and turned away from him their plot. Verily, He is the All Hearer, the All-Knower.﴾

The News reaches Women in the City, Who also plot against Yūsuf

Allāh states that the news of what happened between the wife of the ‘Azīz and Yūsuf spread in the city, that is, Egypt, and people talked about it,

﴿وَقَالَ يَؤُوسَ الْيَمِينِ﴾

﴿And women in the city said...﴾, such as women of chiefs and princes said, while admonishing and criticizing the wife of the ‘Azīz,

﴿أَتَرَأَيْتِ الْمَرْءَ يَرْوُودُ نَفْسَهَا مِنْ نَفْسٍ﴾

﴿The wife of the ‘Azīz is seeking to seduce her (slave) young man.﴾,

she is luring her servant to have sex with her,

﴿فَلَا تَعْهَدُ حَتَّى﴾

﴿indeed she loves him violently﴾, her love for him filled her heart and engulfed it,

﴿إِنَّا لَنَرَاهَا فِي سَقَطٍ مُبِينٍ﴾

﴿verily, we see her in plain error.﴾, by loving him and trying to seduce him.

﴿فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ﴾

﴿So when she heard of their accusation,﴾

especially their statement, “indeed she loves him violently.” Muhammad bin Ishaq commented, “They heard of Yūsuf’s beauty and wanted to see him, so they said these words in order to get a look at him.” This is when,

﴿فَوَسَّلَتْ لَهُمْ﴾

﴿she sent for them﴾, invited them to her house,

﴿وَأَعَدَّتْ لَهُمْ مَائِدَةً﴾

﴿and prepared a banquet for them.﴾

Ibn 'Abbās, Sa'īd bin Jubayr, Mujāhid, Al-Ḥasan, As-Suddi and several others commented that she prepared a sitting room which had couches, pillows [to recline on] and food that requires knives to cut, such as citron.^[1] This is why Allāh said next,

﴿وَوَسَّلَتْ لَكُلِّ وَاحِدٍ مِنْهُمْ سِكِّينًا﴾

﴿and she gave each one of them a knife﴾, as a part of her plan of revenge for their plot to see Yūsuf,

﴿وَقَالَتْ لِمَرْجٍ عَلَيْهَا﴾

﴿and she said [to Yūsuf]. "Come out before them."﴾, for she had asked him to stay somewhere else in the house,

﴿فَمَآ﴾

﴿Then, when﴾ he went out and,

﴿رَأَوْهُ أَكْبَرُ﴾

﴿they saw him, they exalted him﴾

they thought highly of him and were astonished at what they saw. They started cutting their hands in amazement at his beauty, while thinking that they were cutting the citron with their knives. Therefore, they injured their hands with the knives they were holding, according to several reports of Tafsīr.^[2]

Others said that after they ate and felt comfortable, and after having placed citron in front of them, giving each one of them a knife, the wife of the 'Aziz asked them, "Would you like to see Yūsuf?" They said, "Yes." So she sent for him to come in front of them and when they saw him, they started cutting

[1] Aṭ-Ṭabari 16:71-72.

[2] Aṭ-Ṭabari 16:76-78.

their hands. She ordered him to keep coming and going, so that they saw him from all sides, and he went back in while they were still cutting their hands. When they felt the pain, they started screaming and she said to them, "You did all this from one look at him, so how can I be blamed?"

﴿وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾

«They said: "How perfect is Allāh! No man is this! This is none other than a noble angel!"»

They said to her, "We do not blame you anymore after the sight that we saw." They never saw anyone like Yūsuf before, for he, peace be upon him, was given half of all beauty. An authentic *Hadīth* stated that the Messenger of Allāh ﷺ passed by Prophet Yūsuf, during the Night of *Isrāʾīl* in the third heaven and commented,

«إِنَّا ذَا مَوْ قَدْ أُعْطِيَ شَطْرَ الْخُسْبِ»

«He was given a half of all beauty.»^[2]

Mujāhid and others said [they said]: "We seek refuge from Allāh,"

﴿مَا هَذَا بَشَرًا﴾

«No man is this!»^[3]

They said next,

﴿إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ﴾ نَالَكَ مَلَائِكَةُ اللَّهِ أَنَّى قُتِلَتْ فِيهِ

«"This is none other than a noble angel!" She said: "This is he (the young man) about whom you did blame me..."»

She said these words to them so that they excuse her behavior, for a man who looks this beautiful and perfect, is worthy of being loved, she thought. She said,

﴿وَلَقَدْ زِدْتُ عَنْ قَتِيلِهِ فَأَنْتَقِمُ﴾

«and I did seek to seduce him, but he refused»

[1] The overnight journey from Makkah to Jerusalem, then to heaven, then back to Makkah.

[2] Muslim 1:146.

[3] At-Tabari 16:84

to obey me. Some scholars said that when the women saw Yūsuf's beauty, she told them about his inner beauty that they did not know of, being chaste and beautiful from the inside and outside. She then threatened him,

﴿وَبَيْنَ أَثَمٍ ثُمَّ لَمْ يَفْعَلْ مَا نَأْمُرُ بِتَجَرُّهُ وَإِكْرَامِهِ مِنَ الصَّيْرِ﴾

«And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced»

This is when Prophet Yūsuf sought refuge with Allāh from their evil and wicked plots,

﴿فَلَمْ يَرْبِطِ الْبَيْنَ لَكُمْ إِلَّا وَمَا يَدْعُونَ إِلَّايَ﴾

«He said: "O my Lord! Prison is dearer to me than that to which they invite me .."» illegal sexual acts,

﴿وَلَا تَعْرِفُ عَنِّي كَيْدَهُنَّ أَشَبَّ مِنَ﴾

«Unless You turn away their plot from me, I will feel inclined towards them»

Yūsuf invoked Allāh: If You abandon me and I am reliant on myself, then I have no power over myself, nor can I bring harm or benefit to myself, except with Your power and will. Verily, You are sought for each and everything, and our total reliance is on You Alone for each and everything. Please, do not abandon me and leave me to rely on myself, for then,

﴿أَشَبَّ مِنْهُمْ وَأَنْ يَرْبِطَ الْبَيْنَ لَكُمْ فَاسْتَجَبَ لَهُ رَبِّي﴾

«"I will feel inclined towards them and be one of the ignorant."»

So his Lord answered his invocation»

Yūsuf, peace be upon him, was immune from error by Allāh's will, and He saved him from accepting the advances of the wife of the 'Azīz'. He preferred prison, rather than accept her illicit call. This indicates the best and most perfect grade in this case, for Yūsuf was youthful, beautiful and full of manhood. His master's wife was calling him to herself, and she was the wife of the 'Azīz of Egypt. She was also very beautiful and wealthy, as well as having a great social rank. He refused all this and preferred prison, for he feared Allāh and hoped to earn His reward.

It is recorded in the Two Ṣaḥīḥs that the Messenger of Allāh

Yūsuf left the prison with his honor intact, peace be upon him.

﴿وَرَجَعَ مُعْتَصِرًا مِّنَ قَبَائِلِهِ إِذْ أَنبَأَهُهُمُ ابْنُ الْمَرْثُومَةِ بِمَا كَانَ كَاتِبًا لِلْعَلَمِينَ ۖ إِنَّهُ نَزَّلَ إِلَيْهِ خُزُنَهُمْ فِي ثِيَابِهِ ۖ وَكَانَ صِدْقًا مِّنْ رَبِّكَ مِنَ الْقُرْآنِ ۚ﴾

436 And there entered with him two young men in the prison. One of them said, "Verily, I saw myself (in a dream) pressing wine." The other said, "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof" (They said): Inform us of the interpretation of this. Verily, we think you are one of the doers of good."

Two Jail Mates ask Yūsuf to interpret their Dreams

Qatadah said, "One of them was the king's distiller and the other was his baker."^[1] Each of these two men had a dream and asked Yūsuf to interpret it for them.

﴿وَلَا يَأْتِيكُمُ طَعْمٌ يُرْوَدُهُ، إِلَّا تَأْتِيكُمُ بِأَنبَاءِهِ، قَدْ لَانَ النَّاسُ وَكُنَّا مِنْ عِندِ رَبِّكَ بِمَقَرٍّ ۚ وَكَانَ أَبُوهُمَا صَالِحًا ۚ فَأَرَادَ أَبُوهُمَا خِيَانَةَ ۖ فَفَتَنَهُمَا بِطَوَافٍ مِّنْهُمَا ۖ فَبَدَأَ بِذَاتِ يَمِينِهِ ۖ وَرَأَىٰ عِشْرِينَ زَيْفَرًا ۖ فَكَانَ لَا يَسْمَعُ سِوَاهُ زَيْفَرٍ ۖ فَجَاءَهُ بِذَاتِ شِمَالِهِ ۖ وَرَأَىٰ عِشْرِينَ بُعْثًا مِّنْهُمَا ۖ فَكَانَ لَا يَسْمَعُ سِوَاهُ بُعْثٍ ۖ فَذَكَرَ لَهُمَا ۖ وَكَانَ أَبُوهُمَا صَالِحًا ۚ فَأَرَادَ أَبُوهُمَا خِيَانَةَ ۖ فَفَتَنَهُمَا بِطَوَافٍ مِّنْهُمَا ۖ فَبَدَأَ بِذَاتِ يَمِينِهِ ۖ وَرَأَىٰ عِشْرِينَ زَيْفَرًا ۖ فَكَانَ لَا يَسْمَعُ سِوَاهُ زَيْفَرٍ ۖ فَجَاءَهُ بِذَاتِ شِمَالِهِ ۖ وَرَأَىٰ عِشْرِينَ بُعْثًا مِّنْهُمَا ۖ فَكَانَ لَا يَسْمَعُ سِوَاهُ بُعْثٍ ۖ فَذَكَرَ لَهُمَا ۚ﴾

437 He said: "No food will come to you as your provision but I will inform its interpretation before it comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allāh and are disbelievers in the Hereafter."

438 "And I have followed the religion of my fathers, Ibrāhīm, Ishāq and Ya'qūb and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind, but most men thank not."

Yūsuf calls His Jail Mates to Tawhīd even before He interprets Their Dreams

Yūsuf, peace be upon him, told the two men that he has knowledge in the interpretation of whatever they saw in their

[1] At-Ṭabarī 16-95.

dream, and that he will tell them about the interpretation of the dreams before they become a reality. This is why he said,

﴿لَا يَأْتِيَكُمُ الْغَيْمُ مِنْ رَبِّكُمْ، إِلَّا بِتَأْلُفِكَ يَأْتِيَكُمُ﴾

﴿No food will come to you as your provision, but I will inform you of its interpretation﴾

Mujahid commented,

﴿لَا يَأْتِيَكُمُ الْغَيْمُ مِنْ رَبِّكُمْ﴾

﴿No food will come to you as your provision,﴾ this day,

﴿إِلَّا بِتَأْلُفِكَ يَأْتِيَكُمُ﴾

﴿but I will inform you of its interpretation before it comes﴾

As-Suddi said similarly.¹¹ Yûsuf said that, this knowledge is from Allāh Who taught it to me, because I shunned the religion of those who disbelieve in Him and the Last Day, who neither hope for Allāh's reward nor fear His punishment on the Day of Return,

﴿وَاتَّبَعْتُ مِلَّةَ آبَائِي فِيهِمْ وَاشْبَقَ وَمَعْقُوتٌ﴾

﴿And I have followed the religion of my fathers - Ibrāhīm, Ishāq and Ya'qûb﴾

Yûsuf said, 'I have avoided the way of disbelief and polytheism, and followed the way of these honorable Messengers,' may Allah's peace and blessings be on them. This, indeed, is the way of he who seeks the path of guidance and follows the way of the Messengers, all the while shunning the path of deviation. It is he whose heart Allāh will guide, teaching him what he did not know beforehand. It is he whom Allāh will make an Imām who is imitated in the way of righteousness, and a caller to the path of goodness. Yûsuf said next,

﴿مَا كُنَّا لَنَافِقَ فَنُفْرِكَ بَيْنَهُ مِنْ مَتَرٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَفِي الْآيَاتِ﴾

﴿and never could we attribute any partners whatsoever to Allāh. This is from the grace of Allāh to us and to mankind,﴾

this Tawhīd -Monotheism-, affirming that there is no deity

¹¹ Al-Ṭabarī 16: 100.

وَأَنفُثْنَا

٢٤٠

لِلنَّاسِ

وَأَنفُثْنَا إِلَهُةً مَّا يَلُوكِ الْإِنسِيهِمْ وَأَنفُثْنَا مَآكَتَ
لَا أَدْنَىٰ لَّكَ بِاللَّهِ مِن شَيْءٍ ذَٰلِكَ مِن فَضْلِ اللَّهِ عَلَيَّا وَعَلَى
النَّاسِ وَلَٰكِن أَكْثَرُ النَّاسِ لَا يَتَفَكَّرُونَ ﴿٣٩﴾ يَصْنَعِي
الْيَسْعَىٰ مَآزِبَاتٍ مُّتَفَرِّقَاتٍ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ
﴿٤٠﴾ مَا تَعْبُدُونَ مِن دُونِهِ إِلَّا أَسْمَاءُ سَتَيَبُسُوهَا اللَّهُ
وَمَا لَهُمْ أَوْكُم مَّا أَمَرَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْعَالَمُونَ إِلَّا قِ
أَمْرٌ أَلا تَعْبُدُوا إِلَّا إِيَّاهُ ذَٰلِكَ الْغَيْبُ الْقَنِينُ وَلَٰكِن أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ ﴿٤١﴾ يَصْنَعِي الْيَسْعَىٰ مَآ أَأَحَدُكُمْ
فَيَسْتَعِي رَقِيَّةً خَيْرًا أَمَّا الْآخِرُ فَيُصَلِّبُ قَتَا كُلَّ الْغَبْرِ
مِن رَّأْيِهِ يَفْضِي الْأَمْرَ لِلَّذِي فِيهِ تَشْتَنِبَانِ ﴿٤٢﴾ وَقَالَ لِلَّذِي
ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا أَذْكُرَنِي بِعَذْرِكَ مَآ أَسَنَّهُ
الشَّيْطَانُ ذِكْرًا رَّبِّيهِ. فَلَيْتَ فِي الْيَسْعَىٰ يَضَعُ يَسِيرَ
﴿٤٣﴾ وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَمِعَ بِقَرْنٍ يَمْلِكُ بِأَكْثَرِ
سَمِعَ يَجَالُفَ وَسَمِعَ مُبْلِكَنِي خَضِرَ وَأَخْرَجَ يَابِسَتَ
بِكَاتِبًا أَلَا أَمُوتُ فِي رُبْعِي إِنْ كُنْتُمْ لِلرَّءِيسِ بِأَمْرٍ مَّوَدَّ

worthy of worship
except Allāh alone
without partners,

﴿مِن فَضْلِ اللَّهِ عَلَيْنَا﴾

﴿is from the grace of
Allāh to us﴾, He has
revealed it to us and
ordained it on us,

﴿وَعَلَى النَّاسِ﴾

﴿and to mankind﴾, to
whom He has sent us
as callers to Tawhīd,

﴿وَلَٰكِن أَكْثَرُ النَّاسِ لَا
يَعْلَمُونَ﴾

﴿but most men thank
not﴾ they do not
admit Allāh's favor
and blessing of send-
ing the Messengers to
them, but rather,

﴿بَدَلُوا بَصَاتَ اللَّهِ كَرًا
وَأَعْلَوْا
قَوْمَهُمْ دَارَ الْبَوَارِ﴾

﴿Have changed the blessings of Allāh into disbelief, and caused
their people to dwell in the house of destruction.﴾ [14:28]

﴿يَصْنَعِي الْيَسْعَىٰ مَآزِبَاتٍ مُّتَفَرِّقَاتٍ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ مَا تَعْبُدُونَ مِن دُونِهِ
إِلَّا أَسْمَاءُ سَتَيَبُسُوهَا اللَّهُ وَمَا لَهُمْ أَوْكُم مَّا أَمَرَ اللَّهُ بِهَا مِن سُلْطَانٍ إِنِ الْعَالَمُونَ إِلَّا قِ
أَمْرٌ أَلا تَعْبُدُوا إِلَّا إِيَّاهُ ذَٰلِكَ الْغَيْبُ الْقَنِينُ وَلَٰكِن أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٩﴾

439. "O two companions of the prison! Are many different
lords (gods) better or Allāh, the One, the Irresistible?"

440. "You do not worship besides Him but only names which
you have named (forged) - you and your fathers - for which
Allāh has sent down no authority. The command is for none
but Allāh. He has commanded that you worship none but Him;

that is the straight religion, but most men know not."﴾

Prophet Yûsuf went on calling his two prison companions to worship Allāh alone, without partners, and to reject whatever is being worshipped instead of Him like the idols, which were worshipped by the people of the two men, Yusuf said,

﴿أَرَأَيْتُمْ شُرَكَاءَ اللَّهِ أَن يَأْتِيَهُم مِّنْ لَّدُنْهُ أَتٌ مِّنْ سَمَوَاتٍ أَوْ تُرَابٌ مِّنْ ذُرَىٰ عَالِي سَمَوَاتٍ﴾

﴿Are many, different lords (gods) better or Allāh, the One, the Irresistible?﴾

to Whose grace and infinite kingdom everything and everyone has submitted in humiliation. Prophet Yûsuf explained to them next that it is because of their ignorance that they worship false deities and give them names, for these names were forged and are being transferred from one generation to the next generation. They have no proof or authority that supports this practice, hence his statement to them,

﴿مَا أَرْسَلَ اللَّهُ مِن سُلْطَانٍ﴾

﴿for which Allāh has sent down no authority﴾

or proof and evidence. He then affirmed that the judgement, decision, will and kingdom are all for Allāh alone, and He has commanded all of His servants to worship none but Him. He said,

﴿وَالَّذِیْ أَوْفَرَ نَفْسِیْ﴾

﴿that is the straight religion,﴾

'This, *Tawhîd* of Allāh and directing all acts of worship at Him alone in sincerity, that I am calling you to is the right, straight religion that Allāh has ordained and for which He has revealed what He wills of proofs and evidences,'

﴿وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾, and this is why most of them are idolators,

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾

﴿And most of mankind will not believe even if you eagerly desire it.﴾ [12:103]

When Yûsuf finished calling them, he started interpreting their

dreams for them,

﴿بَصِيحٍ إِلَيْهِ فَأَمَّا أُنَدُّكَمَا يَسْتَقِرُّ رَنْهُ حَرْرًا رَأَى الْآخَرَ بَصَلًا فَاحْكُ الْفَرْ مِنْ رَأْيِهِ فَمِى الْأَمْرُ الْوَى يَوْمَ شَتَّىٰ بَآءٍ ۝﴾

441. "O two companions of the prison! As for one of you, he will pour out wine for his master to drink, and as for the other he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."¹

The Interpretation of the Dreams

Yusuf said,

﴿بَصِيحٍ إِلَيْهِ فَأَمَّا أُنَدُّكَمَا يَسْتَقِرُّ رَنْهُ حَرْرًا﴾

﴿O two companions of the prison! As for one of you, he will pour out wine for his master to drink;﴾

to the man who saw in a dream that he was pressing wine. He did not direct this speech at him, however, so that to lessen the grief of the other person. This is why he made his statement indirect,

﴿رَأَى الْآخَرَ بَصَلًا فَاحْكُ الْفَرْ مِنْ رَأْيِهِ﴾

﴿and as for the other, he will be crucified and birds will eat from his head﴾

which is the interpretation of the other man's dream in which he saw himself carrying bread above his head. Yusuf told them that the decision about their matter has already been taken and it shall come to pass. This is because the dream¹ is tied to a bird's leg, as long as it is not truthfully interpreted. If it is interpreted, then it becomes a reality. Ath Thawri said that 'Imarah bin Al-Qa'qa' narrated that Ibrahim said that 'Abdullah bin Mas'ud said, "When they said what they said to him, and he explained their dreams to them, they replied, 'We did not see anything at all.' This is when he said,

﴿فَمِى الْأَمْرُ الْوَى يَوْمَ شَتَّىٰ بَآءٍ﴾

﴿Thus is the case judged concerning which you both did inquire.﴾⁽¹⁾

⁽¹⁾ At-Tabari 16 103.

The understanding in this is that he who claims that he saw a dream and was given its interpretation, then he will be tied to its interpretation, and Allah has the best knowledge. There is an honorable *Hadith* that Imām Ahmad collected from Mu'āwiyah bin Haydah that the Prophet ﷺ said,

«الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعْرَ، فَإِذَا عُرِثَ وَنُتِ»

«The dream is tied to a bird's leg, as long as it is not interpreted. If it is interpreted, it becomes a reality.»^[1]

«وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي بِرَبِّكَ فَإِنَّهُ النَّبِيُّ وَخَرَّ رَوْدًا.»

«فَلَيْتَ لِي أَلَيْسَ بِي مَضَى سِتْرَيْنِ.»

42. And he said to the one whom he knew to be saved: "Mention me to your king." But Shayṭān made him forget to mention it to his master. So [Yūsuf] stayed in prison a few (more) years.»

Yūsuf asks the King's Distiller to mention Him to the King

Yūsuf knew that the distiller would be saved. So discretely, so that the other man's suspicion that he would be crucified would not intensify, he said,

«اذْكُرْنِي بِرَبِّكَ»

«Mention me to your King.»

asking him to mention his story to the king. That man forgot Yūsuf's request and did not mention his story to the king, a plot from the devil, so that Allah's Prophet would not leave the prison. This is the correct meaning of,

«فَلَنْسَهُ النَّبِيُّ وَخَرَّ رَوْدًا.»

«But Shayṭān made him forget to mention it to his master.»

that it refers to the man who was saved. As was said by Mujāhid, Muḥammad bin Ishāq and several others.^[2] As for, 'a few years', or, *Bida'* in Arabic, it means between three and nine,

[1] Ahmad 4:10.

[2] Aṭ Ṭabarī 16:113.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤١

الْحَمْدُ لِلَّهِ

قَالُوا أَضَلَّتْ أَهْلَهُ وَمَا هِيَ بِأَوَّلِ الْأَحْلِيَّةِ يَعْلَمِينَ ﴿٤٤﴾
 وَقَالَ الَّذِي نَجَّاهُمَا أَذْكُرْ بَعْدَ أَمْرٍ أَنَا أَنْتُكَم بِتَأْوِيلِهِ
 فَأَنْزَلُونَا ﴿٤٥﴾ يُوسُفُ أَيُّهَا الصَّبِيُّ أَفَأَنَا فِي سَبْعِ بَقَرَاتٍ
 يَحْمِلْنَ بَأْسَكُمْ سَبْعَ شَجَرَاتٍ خَضِرَ
 وَلُحْمٌ يُاسْتَبَى لَعَلَّيْ أَزْجَعُ لِي مِنَ الْعَمَلِ يَسْمُونَ ﴿٤٦﴾ قَالَ
 تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُونِي فِي سَبِيلِهِمْ لَأُفْلِحَ
 فَيَوْمَئِذٍ نَكُونُ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ يَأْكُرُ
 مَا فَدَّمْتُمْ لَهُمْ لَأُفْلِحَ فَيَوْمَئِذٍ يَحْمِلُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ
 عَامٌ فِيهِ يَجْعَلُ النَّاسُ وَجْهَهُمْ يَوْمِئِذٍ لَكَ أَلْيَقُ لَكَ الْفِتْنَةُ مَا بَالُ
 الْيَسُوءِ أَتَنِي فَقَطْعُ أَيْدِيٍّ إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ ﴿٤٩﴾ قَالَ
 مَا حَطَبُكُمْ إِذْ رَوَدُّكُمْ يُونُسَ عَنْ نَفْسِهِ غُلَّتْ حَشْرُ اللَّهِ
 مَا عَلَيْنَا عَلَيْهِ مِنْ شَيْءٍ قَالَتْ أُمُّ رُحَيْمٍ أَلَمْ يَكُنْ أَمْرُكَ أَنْ تَنْصَحَ
 أَلَحَقُّ أَنَا رُودُكُمْ عَنْ نَفْسِهِمْ إِنَّهُ لَأَلِيمٌ فَتَوَلَّى ﴿٥٠﴾ ذَلِكَ
 لِيُعَلِّمَ أَتَى لَمْ أَهْتَفِ لِعَيْبٍ وَأَنْ لَإَيُّدِي كَيْدًا لَخَائِبِينَ ﴿٥١﴾

according to Mujāhid and Qatādah.^[1] Wahb bin Munabbih said, "Ayyūb suffered from the illness for seven years, Yūsuf remained in prison for seven years and Bukhtanassar (Nebuchadnezzar - Chaldean king of Babylon) was tormented for seven years."^[2]

وَقَالَ الَّذِي فِي أَرْفِ سَبْعِ
 بَقَرَاتٍ يَسْتَلُو بِأَكْلَهُنَّ سَبْعَ
 عِمَاتٍ وَسَبْعَ شَجَرَاتٍ خَضِرَ
 وَلُحْمٌ يُاسْتَبَى بِأَقْدَامِ النَّاسِ
 فِي رُودِهِمْ إِنْ كُنْتُمْ يَزِيدُنَا
 نَفْعًا لَكُمْ قَالُوا أَضَلَّتْ أَهْلَهُ
 وَمَا هِيَ بِأَوَّلِ الْأَحْلِيَّةِ يَعْلَمِينَ
 وَقَالَ الَّذِي نَجَّاهُمَا أَذْكُرْ بَعْدَ

لَهُمْنَا أَنَا أَنْتُكَم بِتَأْوِيلِهِ فَأَنْزَلُونَا يُوسُفُ أَيُّهَا الصَّبِيُّ أَفَأَنَا فِي سَبْعِ بَقَرَاتٍ يَحْمِلْنَ بَأْسَكُمْ سَبْعَ شَجَرَاتٍ خَضِرَ وَلُحْمٌ يُاسْتَبَى لَعَلَّيْ أَزْجَعُ لِي مِنَ الْعَمَلِ يَسْمُونَ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُونِي فِي سَبِيلِهِمْ لَأُفْلِحَ فَيَوْمَئِذٍ نَكُونُ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ يَأْكُرُ مَا فَدَّمْتُمْ لَهُمْ لَأُفْلِحَ فَيَوْمَئِذٍ يَحْمِلُونَ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يَجْعَلُ النَّاسُ وَجْهَهُمْ يَوْمِئِذٍ لَكَ أَلْيَقُ لَكَ الْفِتْنَةُ مَا بَالُ الْيَسُوءِ أَتَنِي فَقَطْعُ أَيْدِيٍّ إِنَّ رَبِّي بِكَيْدِهِمْ عَلِيمٌ قَالَ مَا حَطَبُكُمْ إِذْ رَوَدُّكُمْ يُونُسَ عَنْ نَفْسِهِ غُلَّتْ حَشْرُ اللَّهِ مَا عَلَيْنَا عَلَيْهِ مِنْ شَيْءٍ قَالَتْ أُمُّ رُحَيْمٍ أَلَمْ يَكُنْ أَمْرُكَ أَنْ تَنْصَحَ أَلَحَقُّ أَنَا رُودُكُمْ عَنْ نَفْسِهِمْ إِنَّهُ لَأَلِيمٌ فَتَوَلَّى ذَلِكَ لِيُعَلِّمَ أَتَى لَمْ أَهْتَفِ لِعَيْبٍ وَأَنْ لَإَيُّدِي كَيْدًا لَخَائِبِينَ

443. And the king (of Egypt) said. "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables!

^[1] At-Tabari 16:115.

^[2] At-Tabari 16:114.

Explain to me my dream, if it be that you can interpret dreams."

444. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."﴾

445. Then the man who was released, now at length remembered and said: "I will tell you its interpretation, so send me forth."﴾

446. (He said): "O Yusuf, the man of truth! Explain to us seven fat cows whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."﴾

447. [Yusuf] said: "For seven consecutive years, you shall sow as usual and that which you reap you shall leave it in the ears, (all) except a little of it which you may eat."﴾

448. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."﴾

449. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."﴾

The Dream of the King of Egypt

The King of Egypt had a dream that Allāh the Exalted made a reason for Yusuf's release from prison, with his honor and reputation preserved. When the king had this dream, he was astonished and fearful and sought its interpretation. He gathered the priests, the chiefs of his state and the princes and told them what he had seen in a dream, asking them to interpret it for him. They did not know its interpretation and as an excuse, they said,

﴿أَمْشَرْنَا نَظْمًا﴾

﴿Mixed up false dreams﴾, which you saw,

﴿وَمَا عَزَّ بِتَأْوِيلِ الْأَنْحُمُ بِشَيْءٍ﴾

﴿and we are not skilled in the interpretation of dreams.﴾

They said, had your dream been a vision rather than a mixed up false dream, we would not have known its

interpretation. The man who was saved from the two, who were Yūsuf's companions in prison, remembered. *Shayṭān* plotted to make him forget the request of Yūsuf, to mention his story to the king. Now, years later, he remembered after forgetfulness and said to the king and his entourage,

﴿لَنَا أَنْبَاءٌ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

﴿I will tell you its interpretation,﴾ he interpretation of this dream,

﴿فَأَرْسَلُونَا﴾

﴿so send me forth,﴾ to the prison, to Yūsuf, the man of truth. So they sent him, and he said to Yūsuf,

﴿يُوسُفُ أَيُّهَا الصِّدِّيقُ أَتُنَا﴾

﴿O Yūsuf, the man of truth! Explain to us..﴾ and mentioned the king's dream to him.

Yūsuf's Interpretation of the King's Dream

This is when Yūsuf, peace be upon him, told the interpretation of the dream, without criticizing the man for forgetting his request that he had made to him. Neither did he make a precondition that he be released before explaining the meaning. Rather, he said,

﴿تَزْرَعُونَ سَبْعَ سِنِينَ دَأَابًا﴾

﴿For seven consecutive years, you shall sow as usual﴾

'you will receive the usual amount of rain and fertility for seven consecutive years.' He interpreted the cows to be years, because cows till the land that produce fruits and vegetables, which represent the green ears of corn in the dream. He next recommended what they should do during these fertile years,

﴿وَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُلَاحِلِهِ إِلَّا قَلِيلًا مِمَّا تَكُلُونَ﴾

﴿and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat﴾

He said, "Whatever you harvest during those seven fertile years, leave it in the ears so as to preserve it better. This will help the harvest stay healthy longer, except the amount that you need to eat, which should not be substantial. Stay away from extravagance, so that you use what remains of the

harvest during the seven years of drought that will follow the seven fertile years.' This was represented by the seven lean cows that eat the seven fat cows.

During the seven years of drought, they will eat from the harvest they collected during the seven fertile years, as represented by the dry ears of corn in the dream. Yūsuf told them that during these years, the remaining ears will not produce anything and whatever they try to plant, will not produce any harvest, so he said,

﴿يَأْكُلْنَ مَا قَدَّمْتُمْ لَنَا إِلَّا قَلِيلًا مِمَّا قَدَّمْتُمْ﴾

«which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).»

He delivered the good news to them that after the consecutive years of drought, there will come a fertile year, during which people will receive rain and the land will produce in abundance. The people will then press wine and oil as usual.

﴿وَقَالَ لِلَّذِينَ ظُنُّوا بِرَبِّهِمْ يَوْمَئِذٍ سُبْحَانَ رَبِّيَ عَلَّمَ جَدَّةَ الرَّسُولِ قَالَ أُنْجِعْ إِلَىٰ رَبِّكَ مَشَقَّةَ مَا بَاءَ الَّذِينَ ظَنُّوا أَنَّهُمْ كَانُوا يَكْفُرُونَ عَلَيْهِ السَّلَامُ قَالَ مَا خَطْبُكُمْ إِذْ رَدَدْتُكُمْ عَنْ قُلُوبِهِمْ قَالَتْ أَرْسَلْتَ الْعَزِيزَ فَقَدْ حَصَمَ إِلَيْنَا فَأَنَا رَدَدْتُمْ عَنْ قُلُوبِهِمْ وَكَلَّمَ رَبِّيَ الْفَاسِقِينَ ﴿٥٠﴾ فَكَذَّبُوا إِلَيْهِ كَذِبًا يَعْتَدُونَ ﴿٥١﴾ وَلَهُمْ أَعْيُنٌ عَلَىٰ آلِهِمْ لَا يُبْصِرُونَ وَلَهُمْ أَعْيُنٌ عَلَىٰ آلِهِمْ لَا يُبْصِرُونَ وَلَهُمْ أَعْيُنٌ عَلَىٰ آلِهِمْ لَا يُبْصِرُونَ﴾

450. And the king said: "Bring him to me." But when the messenger came to him, [Yūsuf] said: "Return to your king and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.'"

451. (The king) said (to the women): "What was your affair when you did seek to seduce Yūsuf?" The women said: "Allāh forbid! No evil know we against him!" The wife of the 'Azīz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."»

452. [Then Yūsuf said: "I asked for this inquiry] in order that he may know that I betrayed him not in (his) absence." And, verily, Allāh guides not the plot of the betrayers.»

453. "And I free not myself (from the blame). Verily, the self is

inclined to evil, except when my Lord bestows His mercy (upon whom He wills) Verily, my Lord is Oft Forgiving, Most Merciful ' >

The King investigates what happened between the Wife of the 'Aziz, the Women in the City, and Yūsuf

Allāh narrates to us that when the king was conveyed the interpretation of his dream, he liked Yūsuf's interpretation and felt sure that it was true. He realized the virtue of Prophet Yūsuf, recognized his knowledge in the interpretation of dreams and valued his good conduct with his subjects in his country. The king said,

﴿اَنْزِلْ يٰٓاٰمِيْنُ﴾

«Bring him to me >

'Release him from prison and bring him to me.' When the king's emissary came to Yūsuf and conveyed the news of his imminent release, Yūsuf refused to leave the prison until the king and his subjects declare his innocence and the integrity of his honor, denouncing the false accusation that the wife of the 'Aziz made against him. He wanted them to know that sending him to prison was an act of injustice and aggression, not that he committed an offense that warranted it. He said,

﴿اَرْسِلْنِيْٓ اِلٰى رَبِّىْٓ﴾

«Return to your lord (i.e. king.. >

The Sunnah of our Prophet ﷺ praised Prophet Yūsuf and asserted his virtues: honor, elevated rank and patience, may Allāh's peace and blessings be on him. The *Musnad* and the *Two Sahīhs* recorded that Abū Hurayrah said that the Messenger of Allāh ﷺ said,

﴿اَنْخَرُ اَحَدُنَا الشُّكَّ مِنْ اِبْرٰهِيْمَ اِذْ قَالَ﴾

«We are more liable to be in doubt than Ibrāhīm when he said,»

﴿وَبِىْٓ اَرٰى كَيْفَ تَحْيِى ٱلْمَوْتُ﴾

«My Lord! Show me how You give life to the dead. >

وَيَزَحِّجُ اللّٰهُ قُلُوْبًا لَّهٗ كَانَ يَأْوِى اِلٰى رُحِي شَبِيْدًا. وَلَوْ لَمْ يَنْتَ فِي الشُّكِّ مَا لَمْ تَكُنْ

يُوسُفَ لَا أَجِبْتُ نَدَائِي،

‘And may Allāh send His mercy on Lū!’ He wished to have powerful support! If I were to stay in prison for such a long time as Yūsuf did, I would have accepted the offer.’^[1]

In another narration collected by Ahmad from Abu Hurayrah, the Prophet ﷺ said about Yūsuf’s statement,

﴿شَنْئُهُ مَا بَدَأَ يُنْصَوُّ نَبِيٌّ قُلْعُنَ يَدَيْهِ إِنْ رَأَى يَكِيدُهُمْ عَلَيْهِمْ﴾

“...and ask him, ‘What happened to the women who cut their hands? Surely, my Lord (Allāh) is Well-Aware of their plot.’”

﴿لَوْ كُنْتُ أَرَى، لَأَسْرَعْتُ الْإِجَانَةَ وَمَا اسْتَنْبْتُ مُنْذَرًا﴾

‘If it was me, I would have accepted the offer rather than await my exoneration first.’^[2]

Allāh said (that the king asked),

﴿قَالَ مَا حَالُكَ إِذَا رَأَيْتَ يُوسُفَ عَنْ نَفْسِهِ﴾

‘He said, “What was your affair when you did seek to seduce Yūsuf?”

The king gathered those women who cut their hands, while being hosted at the house of the wife of the ‘Azīz. He asked them all, even though he was directing his speech at the wife of his minister, the ‘Azīz in particular. He asked the women who cut their hands,

﴿مَا حَالُكُمْ﴾

‘What was your affair..’, what was your story with regards to,

﴿إِذَا رَأَيْتَ يُوسُفَ عَنْ نَفْسِهِ﴾

‘when you did seek to seduce Yūsuf?’ on the day of the banquet?

﴿قَالَ حَسْبُ اللَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ﴾

‘The women said: “Allāh forbid! No evil know we against him!”’

The women answered the king, ‘Allāh forbid that Yūsuf be

[1] Ahmad 2:326, Fath Al-Bān 8:216 Muslim 1:133.

[2] Ahmad 2:346.

guilty of this, for by Allāh, we never knew him to do evil.' This is when,

﴿قَالَتِ امْرَأَتُ الْعَزِيزِ لَنَنصَحَنَّ حَمَلَهُ الْكَافِرِ﴾

«The wife of the 'Azīz said: "Now the truth has Ḥaṣḥaṣa..."»

or the truth is manifest to all, according to Ibn 'Abbās, Mujahid and others.^[1] Ḥaṣḥaṣa also means, 'became clear and plain',

﴿أَنَا زَوَّيْتُهُ مِنْ نَفْسِهِ. وَإِنَّهُ لَكَانَ الْقَذِيحَ﴾

«it was I who sought to seduce him, and he is surely of the truthful.» when he said,

﴿إِنِّي زَوَّيْتَنِي مِنْ نَفْسِي﴾

«It was she that sought to seduce me.»

﴿ذَلِكَ لَعَلَّكَ إِنَّمَا كُنَّ أَهْمُهُ بِالنَّصَبِ﴾

«in order that he may know that I betrayed him not in (his) absence»

She said, 'I admit this against myself so that my husband knows that I did not betray him in his absence and that adultery did not occur. I tried to seduce this young man and he refused, and I am admitting this so that he knows I am innocent,'

﴿وَلَا إِلَهَ إِلَّا يَهْدِي كَيْدَ الْخَائِنِينَ. وَإِنَّا لَنَرِيكَ فِي قَبْرِ﴾

«And, verily, Allāh guides not the plot of the betrayers. And I free not myself (from the blame).»

She said, 'I do not exonerate myself from blame, because the soul wishes and lusts, and this is what made me seduce him,' for,

﴿النَّفْسُ لَأَنَارًا يَأْتِيهِ إِلَّا مَا رَحِمَ رَبِّي﴾

«Verily, the (human) self is inclined to evil, except when my Lord bestows His mercy (upon whom He wills).»

whom Allāh the Exalted wills to grant them immunity,

﴿إِنِّي رَبِّي عَلِيمٌ نَفْسِي﴾

[1] At-Ṭabari 16:138

﴿Verily, my Lord is Oft Forgiving, Most Merciful.﴾

This is the most viable and suitable understanding for the continuity of the story and the meanings of Arabic speech. Al-Māwardī mentioned this in his *Tafsīr*, in support of it, it was also preferred by Imām Abu Al-'Abbās Ibn Taymiyyah who wrote about it in detail in a separate work.

It was said Yūsuf peace be upon him is the one who said,

﴿وَكَيْفَ بَعَثَ لِيِ لَوْ أَنَّهُ﴾

﴿in order that he (the 'Azīz, may know that I betrayed him not) with his wife,

﴿بِالْغَيْبِ﴾

﴿in (his) absence).﴾ until the end of Āyah (53) He said, I sent back the emissary, so that the king would investigate my innocence and the 'Azīz be certain that,

﴿لِي لَمْ أَنَّهُ﴾

﴿I betrayed him not), with his wife,

﴿بِالْغَيْبِ وَلَئِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾

﴿in (his) absence. And, verily, Allāh guides not the plot of the betrayers ﴾

This is the only explanation presented by Ibn Jarīr At-Ṭabarān and Ibn Abi Hātim, but the first view is stronger and more obvious because it is a continuation of what the wife of the 'Azīz said in the presence of the king. Yūsuf was not present at all during this time, for he was released later on and brought to the king by his order.

﴿وَدَلَّكَ إِلَيْكَ أَتَمُّوهُ بِهِ أَسْتَحْضِرُهُ بِحَقِّ مَا كُنْتُ قَدْ إِذْ أَبْرَأَ لَيْتَ مَكِيلٍ أَيْتِي رَبِّي قَالَ﴾

﴿أَسْتَأْذِنُ عَلَى عَزَائِمٍ تَأْتِيَنِي فِي عَيْطٍ عَلِيمٍ﴾

﴿54 And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."﴾

﴿55. [Yūsuf] said: "Set me over the storehouses of the land, I will indeed guard them with full knowledge."﴾

Yûsuf's Rank with the King of Egypt

Allâh states that when he became aware of Yûsuf's innocence and his innocence of what he was accused of, the king said,

﴿أَتَوَيْدُ أَنْسَبِيَهُ إِلَيْنِي﴾

«Bring him to me that I may attach him to my person.», 'that I may make him among my close aids and associates.'

﴿مَنْ أَسْبَغَ﴾

«Then, when he spoke to him», when the king spoke to Yûsuf and further recognized his virtues, great ability, brilliance, good conduct and perfect mannerism, he said to him,

﴿إِنَّكَ آتَيْنَا لَكَ مَكَرًا أُبِينًا﴾

«Verily, this day, you are with us high in rank and fully trusted.»

The king said to Yûsuf, "You have assumed an exalted status with us and are indeed fully trusted." Yûsuf, peace be upon him said,

﴿أَعْلَمُ عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَصِيصٌ عَلِيمٌ﴾

«Set me over the storehouses of the land; I will indeed guard them with full knowledge.»

Yûsuf praised himself, for this is allowed when one's abilities are unknown and there is a need to do so. He said that he is,

﴿حَصِيصٌ﴾

«Hafiz», an honest guard.

﴿عَلِيمٌ﴾

«'Alim», having knowledge and wisdom about the job he is to be entrusted with. Prophet Yûsuf asked the king to appoint him as minister of finance for the land, responsible for the harvest storehouses, in which they would collect produce for the years of drought which he told them will come. He wanted to be the guard, so that he could dispense the harvest in the wisest, best and most beneficial way. The king accepted Yûsuf's offer, for he was eager to draw Yûsuf close to him and to honor him. So

Allāh said,

﴿وَكَذَٰلِكَ مَكَّنَّا يُونُسَ فِي الْأَرْضِ بِمَا يَشَاءُ حَيْثُ شَاءَ نُنَزِّلُ الْفَلَاحَ لِمَن يَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُتَحَنِّينَ﴾^[1] وَلَا نُخْزِرُ الْآخِرَةَ حَيْثُ يَشَاءُ وَلَا نُؤْتِيهِمْ أَجْرَهُم بِمَا كَانُوا يَفْعَلُونَ.

﴿56 Thus did We give full authority to Yūsuf in the land, to take possession therein, when or where he likes. We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

﴿57 And verily, the reward of the Hereafter is better for those who believed and had Taqwā.﴾

Yūsuf's Reign in Egypt

Allāh said next,

﴿وَعَزَّيْنَاهُ مَكَّنَّا يُونُسَ فِي الْأَرْضِ﴾

﴿Thus did We give full authority to Yūsuf in the land﴾, in Egypt,

﴿نُؤْتِيهِم مِّنْ حَيْثُ يَشَاءُ﴾

﴿to take possession therein, when or where he likes﴾

As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam said that this part of the *Āyah* means, "To do whatever he wants therein."^[1] Ibn Jarīr at Tabarī said that it means, "He used to move about freely in the land after being imprisoned, suffering from hardship and the disgrace of slavery."^[2] Allāh said next,

﴿نُؤْتِيهِم مِّنْ حَيْثُ يَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُتَحَنِّينَ﴾

﴿We bestow of Our mercy on whom We will, and We make not to be lost the reward of the good doers.﴾

Allāh says here, We did not let the patience of Yūsuf from the harm his brothers exerted on him and being imprisoned because of the wife of the 'Aziz, to be lost. Instead, Allāh the Exalted and Most Honored rewarded him with His aid and victory,

﴿وَلَا نُضِيعُ أَجْرَ الْمُتَحَنِّينَ﴾^[3] وَلَا نُخْزِرُ الْآخِرَةَ حَيْثُ يَشَاءُ وَلَا نُؤْتِيهِمْ أَجْرَهُم بِمَا كَانُوا يَفْعَلُونَ.

[1] At-Tabarī 16:151-152

[2] At-Tabarī 16:151.

وَمَا تُرَىٰ نَفْسٌ إِلَّا بِالنَّفْسِ لَا تَأْتِي إِلَّا بِالنَّفْسِ إِلَّا مَا رَجَعَهُ
رَبُّكَ إِنَّ رَبِّي عَفُورٌ رَّحِيمٌ ﴿٣٨﴾ قَالَ الْمَلِكُ اأَنْتَ الَّذِي بَدَأْتَ خَلْقَهُ
لنَفْسٍ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدِينَا مَكِينٌ ﴿٣٩﴾ قَالَ
أَجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا ﴿٤٠﴾ وَكَذَلِكَ
مَكَّنَّا يُونُسَ فِي الْأَرْضِ وَجَعَلْنَاهُ آيَةً لِّمَنْ يُنَاسِتُ
بِرَحْمَتِنَا مَنْ نَّشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٤١﴾ وَلَا أُخْرَىٰ
الْآخِرَةُ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٤٢﴾ وَكَسَاءُ إِخْوَتِهِ
يُوسُفَ فَذَلُوا عَلَيْهِ فَعَرَقُوهُ وَهَمُّ لَهُ مُسْكُوتٌ ﴿٤٣﴾ وَلَمَّا
جَهَنَّمُ بِحَبَاثَتِهِمْ قَالَ اأَنْتَ الَّذِي بَدَأْتَ خَلْقَنَا الْآخِرَةُ
أَنْتَ أَرَى الْكَيْلَ وَأَنْ خَيْرَ الْمُنْزِلِينَ ﴿٤٤﴾ فَإِنْ لَوْ تَأْتَوْنِي بِعَلَىٰ
كَيْلٍ لَّكُم عَذَابٌ وَلَا تَقْرَبُونَنِي ﴿٤٥﴾ قَالُوا سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ
وَأَنْ لَّعَلَّهُمْ لَبِثُوا ﴿٤٦﴾ وَقَالَ لِيُفَنِّتَنِي أَجْعَلْنَاهُ آيَةً لِّمَنْ يُرِيدُ
لَقَدْ هَمَمْتُ بِغُورَتِهَا إِذَا انْقَلَبُوا إِلَيْنَا لَعَلَّهُمْ يَرْجِعُونَ
﴿٤٧﴾ فَلَمَّا رَفَعْنَاهُ إِنْ أَيْسَرْنَا إِلَيْنَا مَا مَنَعَ وَمَا الْكَيْدُ
فَأَرْسِلْ مَعَنَا آتِنَاكَ كَيْدَ لَنَا لَعَلَّهَا لِيُفَنِّتَنِي ﴿٤٨﴾

«And We make not to be lost the reward of the good doers. And verily, the reward of the Hereafter is better for those who believed and had Taqwa.»

Allāh states that what He has prepared for His Prophet Yûsuf, peace be upon him, in the Hereafter is much greater, substantial and honored than the authority He gave him in this life. Allāh said about His Prophet Sulaymān (Solomon), peace be upon him,

﴿وَمَا عَطَيْنَاكَ فِيهَا مِنْ شَيْءٍ كَبِيرٍ﴾
جواب ١٩. فَإِنْ لَوْ تَأْتَوْنِي بِعَلَىٰ
وَحَسْبُ خَبْرٍ ﴿١٩﴾

«"This is Our gift, so spend or withhold, no account will be asked of you." And verily, for him is a near access to Us, and a good (final) return (Paradise).» [38.39-40]

Yûsuf, peace be upon him, was appointed minister of finance by Ar-Rayyan bin Al Walid, king of Egypt at the time, instead of the 'Azîz who bought him and the husband of she who tried to seduce him. The king of Egypt embraced Islām at the hands of Yûsuf, peace be upon him, according to Mujāhid.

﴿وَكَسَاءُ إِخْوَتِهِ يُونُسَ فَذَلُّوا عَلَيْهِ فَعَرَقُوهُ وَهَمُّ لَهُ مُسْكُوتٌ﴾
قَالَ اأَنْتَ الَّذِي بَدَأْتَ خَلْقَنَا الْآخِرَةُ أَنْتَ أَرَى الْكَيْلَ وَلَا خَيْرَ الْمُنْزِلِينَ ١٩. فَإِنْ لَوْ تَأْتَوْنِي بِعَلَىٰ
كَيْلٍ لَّكُم عَذَابٌ وَلَا تَقْرَبُونَنِي ٢٠. قَالُوا سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ٢١. وَقَالَ لِيُفَنِّتَنِي
أَجْعَلْنَاهُ آيَةً لِّمَنْ يُرِيدُ لَقَدْ هَمَمْتُ بِغُورَتِهَا إِذَا انْقَلَبُوا إِلَيْنَا لَعَلَّهُمْ يَرْجِعُونَ ٢٢. ١٩

﴿58. And Yūsuf's brethren came and they entered unto him, and he recognized them, but they recognized him not.﴾

﴿59. And when he furnished them with their provisions, he said: "Bring me a brother of yours from your father. See you not that I give full measure, and that I am the best of the hosts?"﴾

﴿60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."﴾

﴿61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."﴾

﴿62. And [Yūsuf] told his servants to put their money into their bags, so that they might know it when they go back to their people; in order that they might come again.﴾

Yūsuf's Brothers travel to Egypt

As-Suddi, Muhammad bin Ishāq and several others said that the reason why Yūsuf's brothers went to Egypt, is that after Yūsuf became minister of Egypt and the seven years of abundance passed, then came the seven years of drought that struck all areas of Egypt. The drought also reached the area of Kana'an (Canaan), where Prophet Ya'qūb, peace be upon him, and his children resided. Prophet Yūsuf efficiently guarded the people's harvest and collected it, and what he collected became a great fortune for the people. This also permitted Yūsuf to give gifts to the people who sought his aid from various areas who came to buy food and provisions for their families. Yūsuf would not give a family man more than whatever a camel could carry, as annual provisions for them. Yūsuf himself did not fill his stomach from this food, nor did the king and his aids eat except one meal a day. By doing so, the people could sustain themselves with what they had for the remainder of the seven years. Indeed, Yūsuf was a mercy from Allāh sent to the people of Egypt.

Yūsuf's brothers were among those who came to Egypt to buy food supplies, by the order of their father. They knew that the 'Azīz of Egypt was selling food to people who need it for a low price, so they took some merchandise from their land with them to exchange it for food. They were ten, because Ya'qūb

peace be upon him kept his son and Yūsuf's brother Binyāmin with him. Binyāmin was the dearest of his sons to him after Yūsuf.

When Prophet Yūsuf's brothers entered on him in his court and the center of his authority, he knew them the minute he saw them. However, they did not recognize him because they got rid of him when he was still young, and sold him to a caravan of travelers while unaware of their destination. They could not have imagined that Yūsuf would end up being a minister, and this is why they did not recognize him, while he did recognize them. As-Suddi said that Yūsuf started talking to his brothers and asked them, "What brought you to my land?" They said, "O, 'Azīz, we came to buy provisions." He asked them, "You might be spies." They said, "Allāh forbids." He asked them, "Where are you from?" They said, "From the area of Kana'an, and our father is Allāh's Prophet Ya'qūb." He asked them, "Does he have other children besides you?" They said, "Yes, we were twelve brothers. Our youngest died in the desert, and he used to be the dearest to his father. His full brother is alive and his father kept him, so that his closeness compensates him for losing our youngest brother [who died]." Yūsuf ordered that his brothers be honored and allowed to remain,

﴿وَلَمَّا جَاهَرَهُمْ بِسَرَاتِهِمْ﴾

﴿And when he furnished them with their provisions,﴾

according to their needs and gave them what they wanted to buy, he said to them, "Bring me your brother from your father's side whom you mentioned, so that I know that you have told me the truth." He continued,

﴿أَلَا تَرَوُنَّ أَنِّي أُؤْتِي الْكَيْلَ بِمِثْقَلٍ ذَرَّةٍ أَنَا خَيْرٌ مِّنْ لَّشَرِّهِمْ﴾

﴿See you not that I give full measure, and that I am the best of the hosts?﴾

encouraging them to return to him. He then threatened them,

﴿بَلْ لَّئِنْ لَّمْ تَأْتِنِي بِهِ، فَلَا كَيْلَ لَكُمَّ مِنِّي﴾

﴿But if you bring him not to me, there shall be no measure (of corn) for you with me.﴾

He threatened them that if the next time they come without Binyāmin with them, they will not be allowed to buy the food that they need,

﴿وَلَا تَقْرَبُونِي ۖ قَالُوا سَرَّيْنَاهُ عَنْ أَبِنَا وَإِنَّا نَمُوتُونَ﴾

﴿“...nor shall you come near me.” They said: “We shall try to get permission (for him) from his father, and verily, we shall do it.”﴾

They said, ‘We will try our best to bring him with us, so that we spare no effort to prove to you that we are truthful in what we told you about ourselves.’ Allāh said,

﴿وَقَالَ يٰٓيُسُفُ﴾

﴿And [Yūsuf] told his servants﴾, or his slaves,

﴿اٰتُوا بِمَتْنِنِكُمْ﴾

﴿to put their money﴾, or the merchandise they brought with them to exchange for food,

﴿وَيٰٓلَيْلِي﴾

﴿into their bags﴾, while they were unaware,

﴿اَلَمْ تَكُنْ مِّنْ حٰفِظِيْنَ﴾

﴿in order that they might come again.﴾ It was said that Yūsuf did this because he feared that his brothers might not have any more merchandise they could bring with them to exchange for food.

﴿فَمَا زَبَدْنَا لَآلِئِهِمْ قَالُوا بَلٰى اَنْتَ a

﴿63. So, when they returned to their father, they said: “O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly, we will guard him.”﴾

﴿64. He said: “Can I entrust him to you except as I entrusted his brother [Yūsuf] to you aforetime? But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.”﴾

Yūsuf's Brothers ask Ya'qūb's Permission to send Their Brother Binyāmīn with Them to Egypt

Allāh says that when they went back to their father,

﴿قَالُوا يَا أَبَانَا مَبْعُوكَ الْكَبِيرُ﴾

﴿they said: "O our father! No more measure of grain shall we get..."﴾

'after this time, unless you send our brother Binyāmīn with us. So send him with us, and we shall get our measure and we shall certainly guard him.' Some scholars read this *Āyah* in a way that means, 'and he shall get his ration.' They said,

﴿وَأَنَا لَمْ نَحْصِرْهُ﴾

﴿and truly, we will guard him.﴾, 'do not fear for his safety, for he will be returned back to you.' This is what they said to Ya'qūb about their brother Yūsuf,

﴿أَرْسِلْهُ مَعَ غَدَا يَرْجِعَ وَيَلْتَمِسْ رَأْيَنَا لَمْ نَحْصِرْهُ "﴾

﴿"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."﴾ [12:12]

This is why Prophet Ya'qūb said to them,

﴿هَلْ مَنَعْتُكُمْ عَلَيْهِ إِلَّا كَمَا مَنَعْتُكُمْ عَلَىٰ لَيْسَ بِهِ مِنْ شَيْءٍ﴾

﴿Can I entrust him to you except as I entrusted his brother [Yusuf] to you aforetime?﴾

He asked them, 'Will you do to him except what you did to his brother Yūsuf before, when you took him away from me and separated me from him?'

﴿فَإِنَّهُ خَيْرٌ حَاضِرًا وَهُوَ زَيْنُكُمْ أَلَمْ يَجِبْ "﴾

﴿But Allāh is the Best to guard, and He is the Most Merciful of those who show mercy.﴾

Ya'qūb said, 'Allāh has the most mercy with me among all those who show mercy. He is compassionate with me for my old age, feebleness and eagerness for my son. I invoke Allāh to return him to me, and to allow him and I to be together; for surely, He is the Most Merciful of those who show mercy.'

«They said: "O our father! What (more) can we desire? . . .",
what more can we ask for,

﴿هَٰذَا بِمَنِّكَ رُدَّتْ إِلَيْنَا﴾

«This, our money has been returned to us;»

Qatadah commented (that they said), "What more can we ask for, our merchandise was returned to us and the 'Azīz has given us the sufficient load we wanted?"^[1] They said next,

﴿وَنَبْتَئُكُمْ أَكْثَرَ﴾

«so we shall get (more) food for our family,», 'if you send our brother with us the next time we go to buy food for our family,'

﴿وَنَقْطَعُ أَمَّاكًا وَنَزِدُّكَ كَيْلَ بَيْعَةٍ﴾

«and we shall guard our brother and add one more measure of a camel's load.»

since Yūsuf, peace be upon him, gave each man a camel's load of corn

﴿ذَٰلِكَ كَيْلَ بَيْعَةٍ﴾

«This quantity is easy (for the king to give).»

They said these words to make their case more appealing, saying that taking their brother with them is worth this gain,

﴿قَالَ لَنْ أَرْسِلَ مَعَكُمْ حَتَّى تُؤْثِرُوا مَعَنَا ذِكْرَ اللَّهِ﴾

«He [Ya'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allāh's Name..."»,

until you swear by Allāh with the strongest oath,

﴿لَا أَتَىٰ بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ﴾

«that you will bring him back to me unless you are yourselves surrounded (by enemies)»,

unless you were all overwhelmed and were unable to rescue him,

﴿فَلَمَّا تَوَارَوْا مَوْبَهُمْ﴾

«And when they had sworn their solemn oath», he affirmed it further, saying,

^[1] At-Tabari 16:162.

﴿لَهُ عَلَى مَا نَعُولُ وَكِيلٌ﴾

﴿Allah is the Witness to what we have said.﴾

Ibn Ishāq commented, "Ya'qub did that because he had no choice but to send them to bring necessary food supplies for their survival. So he sent Binyāmin with them."¹¹¹

﴿وَقَالَ يٰٓأَيُّهَا بَنُو إِسْرَءِيلَ لَا تَدْخُلُوا مِنْ أَرْضِ مِصْرَ فَإِنَّهَا مِنْ أَرْضِ عَدُوِّكُمْ إِنِّي أَلَيْسَ لِي بِمِصْرَ حَصُونَةٌ ۚ وَأَنَا دَاسِلٌ إِلَىٰ هَٰذِهِ ۚ وَلَٰكِنِّي أَخَافُ إِذْ يَقُولُ لِغُفَّارٍ لَّيْسَ بِكُم مِّمَّنْ يَتَّقُونَ ۚ وَالَّذِينَ هُمْ عَنْ آلِهِمْ أَشَقَرُوا ۚ وَلَٰكِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظَيِّرَ أَعْيُنَكُمْ عَلَىٰ الْبَلَاءِ ۚ لَوْلَا إِذْ سَأَلْتُمُونِي أَتَقُولُ بِكُم لَأَعْلَمُ مَا فِي قُلُوبِكُمْ ۖ إِنِّي وَفَّيْتُكُمْ بِرِغَابِ كَثِيرٍ ۚ وَأُولَٰئِكَ مِنْ عَذَابِي يُدْعَوْنَ ۚ﴾

467. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allāh at all. Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him."⁴⁶⁷

468. And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh; it was but a need of Ya'qub's inner self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.⁴⁶⁸

Ya'qub orders His Children to enter Egypt from Different Gates

Allāh says that Ya'qub, peace be upon him, ordered his children, when he sent Binyāmin with them to Egypt, to enter from different gates rather than all of them entering from one gate. Ibn 'Abbās, Muḥammad bin Ka'b, Mujahid, Aḍ-Ḍaḥḥāk Qatadah, As-Suddī and several others said that he feared the evil eye for them, because they were handsome and looked beautiful and graceful. He feared that people might direct the evil eye at them, because the evil eye truly harms, by Allāh's decree, and brings down the mighty warrior-rider from his horse. He next said,

﴿وَمَا أُنِجُ عَنْكُمْ مِنَ كَقْرِ رَبِّ ۚ﴾

﴿and I cannot avail you against Allāh at all.﴾

¹¹¹ Al-Ṭabarī 16:164.

this precaution will not resist Allah's decision and appointed decree. Verily, whatever Allah wills, cannot be resisted or stopped,

﴿إِنِ اتَّخَذَ إِلَّا يَمُّو عَلَيْهِمْ رَحْمَةً فَيَتُوكِ الْمُؤْمِنُونَ﴾ وَلَقَدْ دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ
أَنَّهُمْ لَمَّا كَانَتْ أَيْمَانُهُمْ مِنْ قَوْمٍ مِّنْ قَوْمٍ لَا حَسَمَ فِي قُلُوبِهِمْ فَأَمَرَهُمْ

﴿ Verily, the decision rests only with Allāh. In Him, I put my trust and let all those that trust, put their trust in Him. ” And when they entered according to their father's advice, it did not avail them in the least against (the will of) Allāh, it was but a need of Ya'qub's inner self which he discharged ﴾, as a precaution against the evil eye,

﴿وَلَهُمْ مَّا عِلَّمُوا مِنَّا نَعْمَةً﴾

﴿And verily, he was endowed with knowledge because We had taught him,﴾

he had knowledge that he implemented, according to Qatādah and Ath-Thawri.¹¹ Ibn Jarīr said that this part of the *Āyah* means, he has knowledge that We taught him,

﴿وَلَكِنَّا أَكْثَرُ نَاسٍ لَا يَعْلَمُونَ﴾

﴿but most men know not.﴾¹²

﴿وَلَمَّا دَخَلُوا مِنْ قُدْسٍ إِلَىٰ أَعْيُنَ عِلْمٍ قَالُوا يَا قُوسُوسُ مَا كُنَّا نَعْلَمُ
بِمِثْلِهِ شَيْءٍ﴾

469. And when they went in before Yūsuf, he took his brother (Binyāmīn) to himself and said “Verily, I am your brother, so grieve not for what they used to do.”﴾

Yūsuf comforts Binyāmīn

Allāh states that when Yūsuf's brothers went in before him along with his full brother Binyāmīn, he invited them to a place of honor as privileged guests. He granted them gifts and generous hospitality and kindness. He met his brother in confidence and told him the story of what happened to him and that he was in fact his brother. He said to him,

¹¹ At-Tabarī 16: 168.

¹² Ibid

﴿لَا تَحْزَنْ﴾

'grieve not' nor feel sad for what they did to me.' He ordered Binyamin to hide the news from them and to refrain from telling them that the 'Aziz is his brother Yūsuf. He plotted with him to keep him in Egypt enjoying honor and great hospitality.

﴿فَتَنَا هَمْرَهُمْ بِهَاهِمٍ سَمَلٍ الْبَقَاةِ فِي رَتْلِ أَخِي ثُمَّ أَدَّ مَوْزُونَ إِلَيْهَا الْيَوْمَ إِنَّكُمْ لَنَسْرِفُونَ﴾ قَالُوا وَأَنْتُمْ عَلَيْهِ تَادَا تَقُولُونَ ﴿قَالَ قَالُوا مَعِدُ سُرْعَ الْتَلِيكَ وَلَسَنَ حَا بِو. جَمْدُ يَمِيرُ وَأَمَّا بِو. رُغِيْرُ﴾

﴿70. So when he furnished them forth with their provisions, he put the bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"﴾

﴿71. They, turning towards them, said: "What is it that you have lost?"﴾

﴿72. They said: "We have lost the bowl of the king and for him who produces it is (the reward off) a camel load; and I will be bound by it."﴾

Yūsuf had His Golden Bowl placed in Binyāmin's Bag; a Plot to keep Him in Egypt

After Yūsuf supplied them with their provisions, he ordered some of his servants to place his silver bowl (in Binyāmin's bag), according to the majority of scholars. Some scholars said that the king's bowl was made from gold. Ibn Zayd added that the king used it to drink from^[1] and later, measured food grains with it since food became scarce in that time, according to Ibn 'Abbās, Mujāhid, Qatādah, Aḍ Ḍahḥāk and 'Abdur-Raḥmān bin Zayd.^[2] Shu'bah said that Abu Bishr narrated that Sa'īd bin Jubayr said that Ibn 'Abbās said that the king's bowl was made from silver and he used it to drink with.^[3] Yūsuf had the bowl placed in Binyāmin's bag while they were unaware, and then had someone herald,

﴿إِنْتَهَا الْيَوْمَ إِنَّكُمْ لَنَسْرِفُونَ﴾

[1] At-Ṭabarī 16:172.

[2] Aḡ-Ṭabarī 16:173

[3] Aḡ-Ṭabarī 16:176

تَعْلَمُونَ

٦٤٤

لَا تَعْلَمُونَ

فَسَا جَهْرَهُمْ بِجَهَارِهِمْ حَدَلَ السِّقَابَةَ فِي رُحْلِ أَخِيهِ ثُمَّ
 أَدْنَوْا دُونَ إِيْنَتِهَا أَنْعَبُوا لَكُمْ لَسْرِقُونَ ﴿٦٤٤﴾ قَالُوا وَقَتْلُوا
 عَلَيْهِمْ مَاذَا تَقْعُدُونَ ﴿٦٤٥﴾ قَالُوا فَقَدْ صَوَّعَ الْمَلِكُ
 وَلَمْ نَجْأ بِهِ جَمْلَ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٦٤٦﴾ قَالُوا تَأْتِيهِ
 لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفِيدَ فِي الْأَرْضِ وَمَا كُنَّا سِرْفِينَ
 ﴿٦٤٧﴾ قَالُوا فَجَزَّؤْهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٦٤٨﴾ قَالُوا حَرَّوْهُ
 مِنْ وَجْدِي رَحْلًا بِهِ جَزَّؤْهُ كَذَلِكَ نَجْزِي السَّاعِيْنَ
 ﴿٦٤٩﴾ قَالُوا يَا أَيْمَنُهَا قَبْلُ وَعَاوُ أَخِيهِ ثُمَّ اسْتَخْرَحَهَا مِنْ
 وَعَاوُ أَخِيهِ كَذَلِكَ كَذَبَ الْيُوسُفُ مَا كَانَ لِأَخِي أَنْ يَأْخُذَ
 فِي بَيْتِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَةً مِنْ شَرَاتِهِ
 وَتَقُوقُ كُلَّ ذِي عِلْمٍ عِيبٌ ﴿٦٥٠﴾ قَالُوا إِنْ يَسْرِقْ
 فَقَدْ سَرَقَ آخَرُهُ مِنْ قَبْلُ فَاسْرِقْهَا يُوسُفُ فِي نَفْسِهِ
 وَلَمْ يُمْسِكْهَا لَهُمْ قَالَ أَسْرِفْتُمْ مَكَانَ اللَّهِ أَعْلَمُ بِمَا
 تَصِفُونَ ﴿٦٥١﴾ قَالُوا يَا أَبَا الْعَرَبِ إِنْ لَهُ أَبَاشِعًا كَبِيرٌ
 فَخُذْ أَحَدًا مَعَكَ لِنَأْتِيَنَّكَ مِنْ تَحْمُوزِينَ ﴿٦٥٢﴾

﴿O you (in) the caravan! Surely, you are thieves!﴾

They looked at the man who was heralding this statement and asked him,

﴿مَاذَا تَقْعُدُونَ: قَالُوا فَقَدْ

صَوَّعَ مَلِكٌ﴾

﴿"What is it that you have lost?" They said: "We have lost the bowl of the king..."﴾, which he used to measure food grains,

﴿وَلَمْ نَجْأ بِهِ جَمْلَ بَعِيرٍ﴾

﴿and for him who produces it is a camel load;﴾, as a reward,

﴿وَأَنَا بِهِ زَعِيمٌ﴾

﴿and I will be bound by it﴾, as assurance of

delivery of the reward.

﴿قَالُوا تَأْتِيهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفِيدَ فِي الْأَرْضِ وَمَا كُنَّا سِرْفِينَ: قَالُوا فَقَا حَرَّوْهُ
 إِنْ كُنْتُمْ كَاذِبِينَ: قَالُوا حَرَّوْهُ مِنْ وَجْدِي رَحْلًا بِهِ جَزَّؤْهُ كَذَلِكَ نَجْزِي السَّاعِيْنَ
 أَنْصَلِيهِ: بَلَّا بِأَيْمَنُهَا قَبْلُ وَعَاوُ أَخِيهِ ثُمَّ اسْتَخْرَحَهَا مِنْ وَعَاوُ أَخِيهِ كَذَلِكَ كَذَبَ الْيُوسُفُ
 مَا كَانَ لِأَخِي أَنْ يَأْخُذَ لَمَّا فِي بَيْتِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ تَرْفَعُ دَرَجَةً مِنْ شَرَاتِهِ
 وَتَقُوقُ كُلَّ ذِي عِلْمٍ عِيبٌ:﴾

﴿73. They said: "By Allāh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"﴾

﴿74. They said: "What then shall be the penalty of him, if you are (proved to be) liars."﴾

﴿75. They [Yūsuf's brothers] said: "His penalty should be that

he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the wrongdoers!"

﴿76. So he (Yusuf) began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yusuf. He could not take his brother by the law of the king (as a slave), except that Allah willed it. We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allah)﴾

After Yusuf's servants accused his brothers of theft, they said,

﴿أَلَمْ نَقُلْ لَّكَ عَسَىٰ أَنَّا بِكُمۡ لَإِثۡمَ فِي الْأَرْضِ وَآءَاكُمۡ سَبۡرِينَ﴾

﴿By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!﴾

'Ever since you knew us, you, due to our good conduct, became certain that,

﴿أَلَمْ نَقُلْ لَّكَ عَسَىٰ أَنَّا بِكُمۡ لَإِثۡمَ فِي الْأَرْضِ وَآءَاكُمۡ سَبۡرِينَ﴾

﴿we came not to make mischief in the land, and we are no thieves!﴾

They said, 'Theft is not in our character, as you came to know.' Yusuf's men said,

﴿فَمَا حَزَنُكُمْ﴾

﴿What then shall be the penalty of him﴾, in reference to the thief, if it came out that he is one of you,

﴿إِن كُنْتُمْ سَادِقِينَ﴾

﴿if you are (proved to be) liars?﴾ They asked them, 'What should be the thief's punishment if he is one of you?'

﴿فَالَّذِي حَزَنُكَ مِنْ رَبِّكَ فِي تَحِيلِهِ ۚ فَهَٰذَا حَزَنُكَ غَرَىٰ الظَّالِمِينَ ۝﴾

﴿They said: "His penalty should be that he, in whose bag it is found, should be held for the punishment. Thus we punish the wrongdoers!"﴾

This was the law of Prophet Ibrahim, peace be upon him, that the thief be given as a slave to the victim of theft. This is what Yusuf wanted, and this is why he started with their bags first before his brother's bag, to perfect the plot,

﴿فَلَمَّا تَسَفَرَهَا بَيْنَهُمَا آتٰهُ﴾

﴿Then he brought it out of his brother's bag﴾

Therefore, Yûsuf took Binyamin as a slave according to their judgement and the law which they believed in. So Allāh said;

﴿كَذَٰلِكَ يَكْتُمُ يُونُسُ﴾

﴿Thus did 'We plan for Yûsuf﴾ and this is a good plot that Allāh makes and prefers, because it seeks a certain benefit using wisdom and the benefit of all

Allāh said next

﴿يَا كَارِ لَيْسَ لَكَ فِي دِينِ النَّبِيِّ﴾

﴿He could not take his brother by the law of the king,﴾

as a captive, for this was not the law of king of Egypt, according to Ad Ḍaḥḥāk and several other scholars.^[1] Allāh only allowed Yûsuf to take his brother as a captive after his brothers agreed to this judgement beforehand, and he knew that this was their law. This is why Allāh praised him when He said

﴿رَفَعْنَا دَرَجَاتِهِ فِي الْأَنْبِيَاءِ﴾

﴿We raise to degrees whom 'We will,﴾ just as He said in another Ayah,

﴿مَنْ يَرْغَبْ بَعْدَ تَقْوَىٰ مَوْءُودُكُمْ﴾

﴿Allāh will exalt in degree those of you who believe﴾ [58.11] Allāh said next,

﴿وَقَوْفُ صَعْلَىٰ ذِي بَلَدٍ غَيْرَةٍ﴾

﴿but over all those endowed with knowledge is the All-Knowing.﴾

Al-Hasan commented, "There is no knowledgeable person, but there is another person with more knowledge until it ends at Allāh the Exalted and Most Honored^[2] In addition, 'Abdur Razzāq recorded that Sa'īd bin Jubayr said, "We were with Ibn 'Abbās when he narrated an amazing *Hadith*. A man in the audience said, 'All praise is to Allāh! There is an all knowing above every person endowed with knowledge.' Ibn 'Abbās responded, 'Worse it is that which you said! Allāh is the All-

[1] At-Ṭabarī 16:188

[2] At-Ṭabarī 16:193.

Knowing and His knowledge is above the knowledge of every knowledgeable person ^[1] Simāk narrated that 'Ikrimah said that Ibn 'Abbās said about Allāh's statement,

﴿وَرَفَقَ سَكَنِي دِي بِكُلِّ عِلْمٍ﴾

﴿but over all those endowed with knowledge is the All Knowing (Allāh).﴾

"This person has more knowledge than that person, and Allāh is above all knowledgeable persons."^[2] Similar was narrated from 'Ikrimah ^[3] Qatādah said, "Over every person endowed with knowledge is a more knowledgeable person until all knowledge ends with Allāh. Verily, knowledge started from Allāh, and from Him the scholars learn, and to Him all knowledge returns" 'Abdullāh bin Mas'ūd read the Ayah this way,

(وَرَفَقَ كُلِّ عَالِمٍ عِلْمِهِ)

"And above every scholar, is the All-Knower (Allāh)" ^[4]

﴿كَانُوا إِذْ يَسْرِىٰ فَقَدْ سَرَّكَ أَحَدٌ مِّنْ قُلٍّ مُّشْرِكًا يُوسُفُ وَيٰ هَبِ. رَبِّهِ
سَوْءَ لُهُمْ قَالِ أَسْمُهُمْ مَّكَانًا وَنَهَ أَنْتُمْ بِمَا تَصِفُونَ. ٧﴾

﴿7 They [Yūsuf's brothers] said 'If he steals, there was a brother of his [Yūsuf] who did steal before (him).' But these things did Yūsuf keep in himself, revealing not the secrets to them. He said (within himself): "You are in an evil situation, and Allāh is the Best Knower of that which you describe" ﴾

Yūsuf's Brothers accuse Him of Theft

After Yūsuf's brothers saw that the king's bowl was taken out of Binyāmīn's bag, they said,

﴿إِذْ يَسْرِىٰ فَقَدْ سَرَّكَ أَحَدٌ مِّنْ قُلٍّ مِّنْ قُلٍّ﴾

﴿If he steals, there was a brother of his who did steal before ﴾

They tried to show themselves as innocent from being like Binyāmīn, saying that he did just like a brother of his did

[1] 'Abdur-Razzāq 2 327

[2] At-Ṭabarī 16-192

[3] Ibid.

[4] At-Ṭabarī 16-193

beforehand, meaning Yūsuf, peace be upon him! Allāh said,

﴿مَلَرْنَا بِرُؤُفٍ فِي تَقْوِيهِ﴾

﴿But these things did Yūsuf keep in himself﴾, meaning the statement that he said afterwards,

﴿أَنْتُمْ شَرُّ مَخَلَّاتٍ وَأَنْتُمْ أَفْلَحُ بِمَا قِيلَوتُ﴾

﴿You are in an evil situation, and Allāh is the Best Knower of that which you describe!﴾

Yūsuf said this to himself and did not utter it aloud, thus intending to hide what he wanted to say to himself even before he said it. Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿مَلَرْنَا بِرُؤُفٍ فِي تَقْوِيهِ﴾

﴿But these things did Yūsuf keep in himself﴾. "He kept in himself [his statement next],

﴿أَنْتُمْ شَرُّ مَخَلَّاتٍ وَأَنْتُمْ أَفْلَحُ بِمَا قِيلَوتُ﴾

﴿You are in an evil situation, and Allāh is the Best Knower of that which you describe!﴾."

﴿قَالُوا يَا أَبَتِ الرَّسُولِ إِنَّ لَهُ لَنَا شَيْئًا كَبِيرًا فَخُذْ أَسْمَاءَ مَخَلَّاتٍ مِنْ رَبِّكَ مِنَ النَّبِيِّينَ ۖ فَذَلِكَ الَّذِي أَنْتُمْ وَالْأَنْتُمْ وَجَدْتُمْ مَعَهُ ۖ إِنَّا بِمَا تَفْعَلُونَ وَفِيهِ﴾

﴿78. They said: "O 'Azīz! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the doers of good."﴾

﴿79. He said: "Allāh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be wrongdoers "﴾

Yūsuf's Brothers offer taking One of Them instead of Binyāmīn as a Slave, Yūsuf rejects the Offer

When it was decided that Benyāmīn was to be taken and kept with Yūsuf according to the law they adhered by, Yūsuf's brothers started requesting clemency and raising compassion in his heart for them,

﴿قَالُوا يَا أَبَتِ الرَّسُولِ إِنَّ لَهُ لَنَا شَيْئًا كَبِيرًا﴾

تَفْسِيرُ

٢٤٥

الْبَنِيَّانِ

قَالَ مَكَادُ أَفْوَى أَن نَّأْخُذَ إِلَّا مِنْ وَحْدِنَا مَتَعًا عِنْدَهُ إِنَّا
 إِنَّا لَطَّالِحُونَ ﴿١٧٦﴾ فَلَمَّا اسْتَفْهِسُوا مِنْهُ خَلَعُوا عَلَيْهِ
 قَالُ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّكَ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ
 مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا قَرْنْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ
 الْأَرْضَ حَتَّى يَأْذَنَ لِيَ ابْنُ أُمِّ يُحْزَمَ اللَّهُ لِي وَهُوَ غَيْرُ الْمُتَكَبِّرِينَ
 ﴿١٧٧﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا إِنَّا نَأْتِيَكُم بِأَمْرٍ سَرِيِّ
 وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَا وَمَا كُنَّا بِغَيْبٍ حَافِظِينَ
 ﴿١٧٨﴾ وَنَسِيتُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْبَحِيرَ الَّتِي أَقْبَلْنَا فِيهَا
 وَإِنَّا لَصَادِقُونَ ﴿١٧٩﴾ قَالَ بَلْ سَوَّيْتُ لَكُمُ الْأَرْضَ بِأَمْرٍ
 فَصَبْرٌ جَمِيلٌ عَلَى اللَّهِ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ
 الْعَلِيمُ الْحَكِيمُ ﴿١٨٠﴾ وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَى عَلَى
 يُوسُفَ وَأَيُّ صَبْرٍ عِنْدَهُ مِنَ الْحَزَنِ هُوَ كَلِيمٌ ﴿١٨١﴾
 قَالُوا تَأَلَّيْنَا أَنذَكَرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا
 أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿١٨٢﴾ قَالَ إِنَّمَا أَشْكُوا بِنَاتِي
 وَحُزْنٍ إِلَى اللَّهِ وَآعْلَمَ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨٣﴾

«They said, "O 'Azîz! Verily, he has an old father..."»

who loves him very much and is comforted by his presence from the son that he lost,

﴿فَعَزَّ أَهْلًا مَكَّةَ﴾

«so take one of us in his place.», instead of Binyāmīn to remain with you,

﴿يَا قَرْطَبُ مِنْ تَشْعِيبَ﴾

«Indeed we think that you are one of the doers of good.», the good doers, just, and accepting fairness,

﴿قَالَ مَكَادُ أَفْوَى أَن نَّأْخُذَ إِلَّا مِنْ وَحْدِنَا مَتَعًا عِنْدَهُ﴾

«He said: "Allāh forbid, that we should take anyone but him with whom we found our property..."», 'according to the judgement that you gave for his punishment,

﴿يَا إِنَّا لَطَّالِحُونَ﴾

«Indeed, we should be wrongdoers.», if we take an innocent man instead of the guilty man.

﴿فَلَمَّا اسْتَفْهِسُوا مِنْهُ خَلَعُوا عَلَيْهِ قَالُ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّكَ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا قَرْنْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِيَ ابْنُ أُمِّ يُحْزَمَ اللَّهُ لِي وَهُوَ غَيْرُ الْمُتَكَبِّرِينَ. أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا إِنَّا نَأْتِيَكُم بِأَمْرٍ سَرِيِّ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَا وَمَا كُنَّا بِغَيْبٍ حَافِظِينَ. وَنَسِيتُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْبَحِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ.﴾

﴿80 So, when they despaired of him, they consulted in private
The eldest among them said: "Know you not that your father
did take an oath from you in Allāh's Name, and before this you
did fail in your duty with Yūsuf? Therefore I will not leave this
land until my father permits me, or Allāh decides my case and
He is the Best of the judges.﴾

﴿81 "Return to your father and say, 'O our father! Verily,
your son has stolen, and we testify not except according to
what we know, and we could not know the Unseen'﴾

﴿82 "And ask (the people of) the town where we have been,
and the caravan in which we returned; and indeed we are
telling the truth."﴾

Yūsuf's Brothers consult Each Other in Confidence; the Advice Their Eldest Brother gave Them

Allāh narrates to us that Yūsuf's brothers were desperate because they could not secure the release of their brother Binyāmīn, even though they had given a promise and sworn to their father to bring him back. They were unable to fulfill their promise to their father, so,

﴿حَكَمُوا﴾

﴿in private﴾, away from people's eyes,

﴿يَخِيرُوا﴾

﴿they consulted﴾, among themselves,

﴿قَالَ كَبِيرُهُمْ﴾

﴿The eldest among them said﴾, and his name, as we mentioned, was Rūbīl, or Yahudhā. He was the one among them who recommended throwing Yūsuf into a well, rather than killing him. So Rūbīl said to them,

﴿أَلَمْ نَسْعُرْكَ أَنَّكَ قَدْ أَخَذْتَ عَلَيْنَا بَيْنَ أَكْفَادٍ﴾

'﴿Know you not that your father did take an oath from you in
Allāh's Name,﴾

that you will return Binyāmīn to him? However, you were not able to fulfill this promise and, before you caused Yūsuf to be lost from his father,

﴿فَلَنْ أَرِجَ الْأَرْضَ﴾

«Therefore I will not leave this land», I will not leave Egypt,

﴿حَتَّىٰ يَأْذَنَ لِي أَبِي﴾

«until my father permits me,» allows me to go back to him while he is pleased with me,

﴿أَوْ يَفْضَحَ اللَّهُ لِي﴾

«or Allāh decides my case» by using the sword, or, they says, by allowing me to secure the release of my brother,

﴿وَهُوَ خَيْرُ الْفُضَحِينَ﴾

«and He is the Best of the judges»

He next ordered them to narrate to their father what happened so that they could present their excuse about that happened to Binyāmīn and as claim their innocence before him. Rūḥ said to them (to say to their father),

﴿رَمَا كُنَّا بِغَيْبٍ خُيُوتٍ﴾

«and we could know the Unseen»

or, 'we did not know that your son had committed theft,' according to Qatādah and Ikrimah.¹¹ 'Abdur-Rahmān bin Zayd b.n Aslam said that it means, 'we did not know that Binyāmīn stole something that belonged to the king, we only stated the punishment of the thief,'

﴿وَسَتَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا﴾

«And ask (the people of) the town where we have been,», in reference to Egypt,¹² according to Qatadah,¹³ or another town

﴿وَالَّذِي أَتَيْنَا فِيهَا﴾

«and the caravan in which we returned», 'about our truthfulness, honesty, protection and sincere guardianship,

﴿رَبَّنَا لَسْبِقُونِ﴾

^[11] At-Tabarī 16:211-212.

^[12] At-Tabarī 16:210

^[13] At-Tabarī 16:212.

«and indeed we are telling the truth.»

in what we have told you, that Binyāmīn stole and was taken as a captive as compensation for his theft.'

﴿قَالَ بَلْ سَوَّكُم لَكُمْ أَنتُمْ أَتَرَوْا بِمِثْقَلِ ذَرَّةٍ مِّنَ نَّارٍ أَوْ بَلَّغْنَا بَیِّنَاتٍ لَّكُم مِّن قَبْلِ يَاسُوفَ وَتَوَلَّيْتُمْ عَنْهُ فَجَعَلَ رَبُّكُمُ الْغَافِلِينَ ۚ﴾
 ﴿يَا قُلُوبُ إِنَّا جَاءُوكُمْ فَنَدَّبَكُم بِذِكْرِ يُونُسَ هُوَ لَوْ تَكُونُ مِنَ الْهَالِكِينَ ۚ﴾ قَالَ إِنَّمَا أَنتُم بَشَرٌ لِّمِثْلِكُمْ وَإِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ۚ﴾

«83. He [Ya'qūb] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allāh will bring them (back) all to me. Truly, He! Only He is All-Knowing, All-Wise."»

«84. And he turned away from them and said: "Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing.»

«85. They said: "By Allāh! You will never cease remembering Yūsuf until you become weak with old age, or until you be of the dead."»

«86. He said: "I only complain of my grief and sorrow to Allāh, and I know from Allāh that which you know not."»

Allāh's Prophet Ya'qūb receives the Grievous News

Allāh's Prophet Ya'qūb repeated to his children the same words he said to them when they brought false blood on Yūsuf shirt,

﴿بَلْ سَوَّكُم لَكُمْ أَنتُمْ أَتَرَوْا مِثْقَالَ ذَرَّةٍ

«Nay, but your own selves have beguiled you into something
 So patience is most fitting (for me).»

Muḥammad bin Ishāq said, "When they went back to Ya'qūb and told him what happened, he did not believe them and thought that this was a repetition of what they did to Yūsuf. So he said,

﴿بَلْ سَوَّكُم لَكُمْ أَنتُمْ أَتَرَوْا مِثْقَالَ ذَرَّةٍ

«Nay, but your own selves have beguiled you into something.

So patience is most fitting (for me).﴾

Some said that since this new development came after what they did before [to Yūsuf], they were given the same judgement to this later incident that was given to them when they did what they did [to Yūsuf]. Therefore, Ya'qūb's statement here is befitting,

﴿ذَلَّ سَوْنُكُمْ أَنْتُمْ أَنْتُمْ قَصِدَ حَيْدٍ﴾

﴿Nay, but your own selves have beguiled you into something.

So patience is most fitting (for me).﴾

He then begged Allāh to bring back his three sons: Yūsuf, Binyāmīn and Rūbīl to him.^[1] Rūbīl had remained in Egypt awaiting Allāh's decision about his case, either his father's permission ordering him to go back home, or to secure the release of his brother in confidence. This is why Ya'qūb said,

﴿عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ﴾

﴿May be Allāh will bring them (back) all to me. Truly, He'

Only He is All Knowing﴾, in my distress,

﴿الْعَزِيزُ﴾

﴿the All-Wise﴾, in His decisions and the decree and preordainment He appoints. Allāh said next,

﴿وَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْنَى عَلَى يُونُسَ﴾

﴿And he turned away from them and said: "Alas, my grief for Yūsuf!">﴾

He turned away from his children and remembered his old grief for Yūsuf,

﴿يَا أَسْنَى عَلَى يُونُسَ﴾

﴿Alas, my grief for Yūsuf!﴾

The new grief, losing Binyāmīn and Rūbīl, renewed his old sadness that he kept to himself. 'Abdur-Razzāq narrated that Ath-Thawrī said that Sufyān Al-'Uṣfurī said that Saīd bin Jubayr said, "Only this nation [the following of Prophet

^[1] At-Ṭabarī 16:214.

Muhammad ﷺ were given *Al Istirja'*^[1] Have you not heard the statement of Ya'qūb, peace be upon him,

﴿يُتَسَمَّى عَنِ بُرْسَةٍ وَابْتِغَتْ بَيْنَهُ مِنَ الْغُرَى وَهُوَ كَوْبِدٌ﴾

﴿"Alas, my grief for Yūsuf!" And he lost his sight because of the sorrow that he was suppressing﴾^[2].

Ya'qūb suppressed his sorrow and did not complain to a created being, according to Qatādah and other scholars^[3]. Ad-Dahhak also commented, "Ya'qūb was aggrieved, sorrowful and sad."^[4]

Ya'qūb's children felt pity for him and said, while feeling sorrow and compassion,

﴿لَنْ نَقْصُرَ عَنْكَ بِرُسَةٍ﴾

﴿By Allāh! You will never cease remembering Yūsuf﴾. You will keep remembering Yūsuf,

﴿حَتَّى تَكُونَ رَرَةً﴾

﴿until you become weak with old age﴾, until your strength leaves you,

﴿أَوْ تَكُونَ مِنَ الْمَيِّتِينَ﴾

﴿or until you be of the dead﴾. They said, 'if you continue like this, we fear for you that you might die of grief.'

﴿وَلَقَدْ يَمَنَّا أَنْكَرًا بَيْنَ وَأَخَوَتِي إِلَى اللَّهِ﴾

﴿He said: "I only complain of my grief and sorrow to Allāh."﴾ When they said these words to him, Ya'qūb said,

﴿يَمَنَّا أَنْكَرًا بَيْنَ وَأَخَوَتِي إِلَى اللَّهِ﴾

﴿I only complain of my grief and sorrow﴾ for the afflictions that struck me,

﴿إِلَى اللَّهِ﴾

﴿to Allāh﴾, alone,

[1] Saying: "To Allāh we belong and to Him shall be our return."

[2] 'Andur-Razzaq 2:227.

[3] At-Tabari 16:216.

[4] At-Tabari 16:218.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٤٦

الْأَنْبِيَاءُ

يَسْبِقُ أَذْهَبُوا فَتَحَسَّرُوا مِنْ يُونُسَ وَأَخِيهِ وَلَا تَأْتِسُوا
 مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِئُكُمْ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ
 ﴿٥٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْمَرْيُومُ سَنَّاوَأَمَلْنَا الْفُتُورَ
 وَرَحْمَتَا بِصَدَقَةٍ مُرْجِنَةٍ قَلِيلٍ لَنَا الْكِيلَ وَنَصَدَّقُ عَلَيْكَ
 إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٥٨﴾ قَالَ هَلْ عَلِمْتُمْ مَآلَكُمْ
 يُونُسَ وَأَخِيهِ إِذْ أَنتُمْ جَاهِلُونَ ﴿٥٩﴾ قَالُوا أَأَوَّلَك
 لَا تَبُورُ يُونُسَ قَالَ أَيْبَا يُونُسَ وَهَذَا أَفْنَى قَدْ مَرَّ اللَّهُ
 عَلَيْنَا لَأَمَنَ بَنِي إِصْرَ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
 الْمُتَعَمِّينَ ﴿٦٠﴾ قَالُوا أَنَا اللَّهُ لَقَدْ مَنَّ اللَّهُ عَلَيْكَ
 وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٦١﴾ قَالَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى
 الْيَوْمَ نَتُفِّرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٦٢﴾
 أَذْهَبُوا بِمِصْرٍ هَذَا قَالُوا هَذَا عَلَى وَجْهِ آبَائِنَا بَعِيدًا
 وَأَنْتُمْ بِالْأَعْيُنِ أَجْمَعِينَ ﴿٦٣﴾ وَلَمَّا فَصَلَ
 الْفُلُ قَالَ أَبَوَاهُ إِنِّي لِأَجِدُ رَيْحَ يُونُسَ لَوْلَا أَنْ
 تَعْتَدُونَ ﴿٦٤﴾ قَالُوا أَنَا هُوَ إِنَّكَ لَبِىَ صَلَاتِكَ الْكَافِرِينَ ﴿٦٥﴾

﴿وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

«and I know from Allāh that which you know not.»

I anticipate from Allāh each and every type of goodness.' Ibn 'Abbās commented on the meaning of,

﴿وَأَعْلَمُ مِنْ اللَّهِ مَا لَا تَعْلَمُونَ﴾

«and I know from Allāh that which you know not.»

"The vision that Yūsuf saw is truthful and Allāh will certainly make it come true."^[1]

﴿يَسْبِقُ أَذْهَبُوا فَتَحَسَّرُوا مِنْ

يُونُسَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ

رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِئُكُمْ مِنْ رَوْحِ

اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ﴾ فَلَمَّا

دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْمَرْيُومُ

سَنَّاوَأَمَلْنَا الْفُتُورَ وَرَحْمَتَا بِصَدَقَةٍ

مُرْجِنَةٍ قَلِيلٍ لَنَا الْكِيلَ وَنَصَدَّقُ عَلَيْكَ

إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٥٨﴾

سَنَّا وَأَمَلْنَا الْفُتُورَ وَرَحْمَتَا بِصَدَقَةٍ مُرْجِنَةٍ قَلِيلٍ لَنَا الْكِيلَ وَنَصَدَّقُ عَلَيْكَ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٥٨﴾

487. "O my sons! Go you and inquire about Yūsuf and his brother, and never give up hope of Allāh's mercy. Certainly no one despairs of Allāh's mercy, except the people who disbelieve."﴿

488. Then, when they entered unto him, they said: "O 'Azīz! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allāh does reward the charitable."﴿

[1] At-Ṭabari 16:227.

Ya'qûb orders His Children to inquire about Yûsuf and His Brother

Allâh states that Ya'qûb, peace be upon him, ordered his children to go back and inquire about the news of Yûsuf and his brother Binyâmin, in a good manner, not as spies. He encouraged them, delivered to them the good news and ordered them not to despair of Allâh's mercy. He ordered them to never give up hope in Allâh, nor to ever discontinue trusting in Him for what they seek to accomplish. He said to them that only the disbelieving people despair of Allâh's mercy

Yusuf's Brothers stand before Him

Allâh said next,

﴿هَٰذَا دَخَلُوا عَلَيْهِ﴾

﴿Then, when they entered unto him﴾, when they went back to Egypt and entered upon Yûsuf,

﴿هَٰذَا بَنَاتُنَا الَّذِي فُتِنَّا مِنْهُ وَبَقِيَ الْقَوْمُ الْكَافِرُ﴾

﴿they said "O Azîz! A hard time has hit us and our family... '﴾, because of severe droughts and the scarcity of food,

﴿وَرَحْمَتَنَا ضَعُفَ مَرْتَبَتُهَا﴾

﴿and we have brought but poor capital,﴾

means, 'we brought money for the food we want to buy, but it is not substantial,' according to Mujâhid, Al-Ĥasan and several others.^[1]

Allâh said that they said next,

﴿وَأَوْزِبْنَا آلَ الْكَافِرِ﴾

﴿so pay us full measure﴾ meaning, 'in return for the little money we brought, give us the full measure that you gave us before ' Ibn Mas'ûd read this Āyah in a way that means, "So give the full load on our animals and be charitable with us "^[2] Ibn Jurayj commented, "So be charitable to us by returning our brother to us "^[3] And when Sufyan bin 'Uyaynah was asked if

[1] At-Tabari 16:238.

[2] Ibid

[3] At-Tabari 16:243.

the *Sadaqah* (charity) was prohibited for any Prophet before our Prophet ﷺ, he said, "Have you not heard the *Ayah*,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مِمَّا رَزَقْنَاهُمْ يُقَاتِلُوا فِي سَبِيلِ اللَّهِ وَيَتَذَكَّرُوا أَلَّهُمْ لَا يُفْسِدُوا فِيهِمْ أُصْلَابَهُمْ﴾

﴿so pay us full measure and be charitable to us. Truly, Allah does reward the charitable﴾?"

Ibn Jarir At-Tabari^[1] collected this statement

﴿قَالَ هَلْ عَلِمْتُمْ مَا نَزَّلَ اللَّهُ بِكُمْ مِنْ بَرْقٍ فَأَنْتُمْ جَاهِلُونَ﴾ "قَالَ أُولَئِكَ لَأَنْتَ يُوسُفُ
قَالَ أَلَا يُوسُفُ بَعْدَ إِسْرٍ قَدْ مَنَّ اللَّهُ عَلَىَّ أَنَّهُ مِنَ نَجْوَى وَبَصِيرَةٍ ذَلِكَ اللَّهُ لَا
يُضِلُّ أَشْرَ النَّاسِ. قَالُوا نَأْتُوهُ لَقَدْ آتَيْنَاكَ اللَّهُ حُسْنًا وَإِنْ كُنَّا لَاحِلِينَ
قَالَ لَا تَخْشَوْا عَلَيْهِمْ تَزَيَّرَ اللَّهُ نَعْمَ اللَّهُ تَعَالَى وَهُوَ الرَّحِيمُ" ﴿

489 He said, "Do you know what you did with Yūsuf and his brother, when you were ignorant?" ﴿

490. They said: 'Are you indeed Yūsuf?' He said, 'I am Yūsuf, and this is my brother. Allah has indeed been gracious to us. He who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost.' ﴿

491 They said: "By Allah! Indeed Allah has preferred you above us, and we certainly have been sinners." ﴿

492. He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy" ﴿

Yūsuf reveals His True Identity to His Brothers and forgives Them

Allāh says when Yūsuf's brothers told him about the afflictions and hardship, and shortages in food they suffered from in the aftermath of the drought that struck them and he remembered his father's grief for losing his two children, he felt compassion, pity and mercy for his father and brothers. He felt this way, especially since he was enjoying kingship, authority and power, so he cried and revealed his true identity to them when he asked them,

﴿هَلْ يَسْتَمِعُونَ نَجْمًا بِمُوسَى وَأَخِيهِ إِذْ أَشْرَ جَاهِلُونَ﴾

^[1] At-Tabari 16 242

﴿Do you know what you did with Yūsuf and his brother, when you were ignorant?﴾ meaning, 'when you separated between Yūsuf and his brother,'

﴿بِذُنُوبِكُمْ كُنْتُمْ ضَالِّينَ﴾

﴿when you were ignorant?﴾ He said, 'What made you do this is your ignorance of the tremendous sin you were about to commit.' It appears, and Allah knows best, that Yūsuf revealed his identity to his brothers only then by Allah's command, just as he hid his identity from them in the first two meetings, by Allah's command. When the affliction became harder, Allah sent His relief from that affliction, just as He said He does,

﴿وَبَدَّ عَسَىٰ قَوْلًا لَّيْسَ بِهِ كَرْهُنَّ إِنَّهُنَّ عِندَ رَبِّكَ يَوْمَئِذٍ كَانَتٍ﴾

﴿Verily, along with every hardship is relief. Verily, along with every hardship is relief.﴾[94:5-6]

This is when they said to Yūsuf,

﴿أَإِنَّكَ لَأَنْتَ يُسُفُفُ﴾

﴿Are you indeed Yūsuf?﴾, in amazement, because they had been meeting him for more than two years while unaware of who he really was. Yet, he knew who they were and hid this news from them. Therefore, they asked in astonishment,

﴿أَإِنَّكَ لَأَنْتَ يُسُفُفُ قَالَ لَأَنَا نُوحٌ وَقَدْ آتَيْنَاكَ﴾

﴿Are you indeed Yūsuf? He said: "I am Yūsuf, and this is my brother "﴾

Yūsuf said next,

﴿فَقَدْ مَنَّ اللَّهُ عَلَيْنَا﴾

﴿Allah has indeed been gracious to us.﴾ by gathering us together after being separated all this time,

﴿إِنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ يَوْمَئِذٍ لَّا يَصْغُرُ أَحَدٌ مِّنْهُمْ قُلُوبًا لَّا تَفْطَنُ لِقَاءَهُمْ قُلُوبُهُمْ قُلُوبُهُمْ لَقَدْ مَنَّ اللَّهُ عَلَيْنَا﴾

﴿"Verily, he who has Taqwa, and is patient, then surely, Allah makes not the reward of the gooddoers to be lost. They said: "By Allah! Indeed Allah has preferred you above us."﴾

They affirmed Yūsuf's virtue above them, being blessed with

beauty, conduct, richness, kingship, authority and, above all, prophethood. They admitted their error and acknowledged that they made a mistake against him,

﴿قَالَ لَا تَنْرِبْ عَلَيْكُمْ إِلَيَّ﴾

﴿He said: "No reproach on you this day."﴾

He said to them, 'There will be no blame for you today or admonishment, and I will not remind you after today of your error against me.' He then multiplied his generosity by invoking Allah for them for mercy,

﴿يَسِّرْ اللَّهُ لَكُمْ ذُرِّيَّتَكُمْ وَأَرْحَمَ الرَّحِمِينَ﴾

﴿may Allah forgive you, and He is the Most Merciful of those who show mercy!﴾

﴿اذْجَبُوا يَسْبِي مَا نَالُوهُ عَلَىٰ دَبِّهِ أَفْ يَأْتِ بِمِيرَاةٍ وَأُنُوبٍ بِأَفْئِئِكُمْ أَتَمُوتُكُمْ رَيْبٌ
وَلَمَّا فَصَلَ الْيُوسُفَ قَالَ الْيُوسُفُ إِنِّي لَأُحَدِّثُكُمْ بِشَيْءٍ كَبِيرٍ وَلَوْ أَنِّي تَحَدَّثُكُمْ رَيْبٌ فَلَمَّا نَالَهُ إِذْكَ
بِئْسَ مَثَلٌ لِّلْقَادِرِينَ﴾

93. "Go with this shirt of mine, and cast it over the face of my father, his vision will return, and bring to me all your family."

94. And when the caravan departed, their father said: "I do indeed sense the smell of Yūsuf, if only you think me not semle)."﴾

95. They said: "By Allah! Certainly, you are in your old Dalal (error)."

Ya'qūb finds the Scent of Yūsuf in his Shirt!

Yūsuf said, 'Take this shirt of mine,

﴿وَالْقَوُوهُ عَلَىٰ دَبِّهِ أَفْ يَأْتِ بِمِيرَاةٍ﴾

﴿and cast it over the face of my father, his vision will return﴾,' because Ya'qūb had lost his sight from excessive crying,

﴿وَأُنُوبٍ بِأَفْئِئِكُمْ أَتَمُوتُكُمْ﴾

﴿and bring to me all your family.﴾ all the children of Ya'qūb.

﴿وَلَمَّا فَصَلَ الْيُوسُفَ﴾

﴿And when the caravan departed﴾ from Egypt,

﴿وَالْأَرْقَمُ﴾

﴿their father said﴾, Ya'qub, peace be upon him said to the children who remained with him,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ نَورًا إِن تَعْبُدُونِ﴾

‘I do indeed feel the smell of Yūsuf, if only you think me not senile’, except that you might think me senile because of old age’ ‘Abdur-Razzāq narrated that Ibn ‘Abbās said, “When the caravan departed [from Egypt], a wind started blowing and brought the scent of Yūsuf’s shirt to Ya’qūb. He said,

﴿إِنِّي لَأَجِدُ رِيحَ يُوسُفَ نَورًا إِن تَعْبُدُونِ﴾

‘I do indeed feel the smell of Yūsuf, if only you think me not senile’

He found his scent from a distance of eight days away!^[1]

Similar was also reported through Sufyān Ath Thawri and Shu’bah and others reported it from Abu Sinān.^[2]

Ya’qūb said to them,

﴿لَوْ لَا أَن تَعْبُدُونِ﴾

‘if only you think me not senile.’

Ibn ‘Abbās, Mujāhid, ‘Atā, Qatādah and Sa’id bin Jubayr commented, “If only you think me not a fool!”^[3] Mujāhid and Al-Hasan said that it means, “If only you think me not old.”^[4] Their answer to him was,

﴿إِنَّكَ بَرٍّ سَوِيٍّ الْقَدِيرِ﴾

‘Certainly, you are in your old Dalal.’

meaning, ‘in your old error,’ according to Ibn ‘Abbās^[5] Qatādah commented, “They meant that, ‘because of your love for Yūsuf you will never forget him.’ So they uttered a harsh word to their father that they should never have uttered to

[1] ‘Abdur-Razzāq 2:329.

[2] At-Tabari 16:250.

[3] At-Tabari 16:253.

[4] At-Tabari 16:255.

[5] At-Tabari 16:257.

حَامِدٌ

٢١٧

سُورَةُ يُسُوفَ

مَسَآءُ نَسِيْرٍ اَلْقَسُ عَلٰى رُحُوْمِهِمْ ۚ فَارْتَدَّ بِسِيْرٍ اَقْبَالَ
 اَنْتُمْ اَقْبَلَ حُكْمِهِ فِىْ اَعْمٰمٍ مِّنْ اَمْرِ مَا لَا تَعْلَمُوْنَ ۚ اَلَا تَاْتُوْنَ
 يٰۤاٰمَانَ اسْتَغْفِرْ سَادُوْا سَاۤءَ مَا كُنْتُمْ تَعْمَلُوْنَ ۚ اَلَا تَسُوْۤا
 اَسْتَغْفِرْ لَكُمْ رَبِّىْ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ۚ فَكَسَا
 دَحْلُوْا عَنْ يُّسُوفَ ۚ اٰوَىٰ اِلَيْهِ اَبُوْهُوْا وَقَالَ اَدْخُلُوْا مِصْرَ
 اِنْ مَشَاءَ اللّٰهُ ۚ اٰمَنَّا بِالَّذِىۤ اٰوَىٰٓ اِلَيْهِ ۚ وَرَفَعَ اَبُوْهُوْا عَلٰى عَمْرُوْهُ اَحْرَافًا
 نَّهْ سَجْدًا ۚ وَقَالَ يٰۤاَسْحَدُ نَاۤوِيْلُ رَدِّىْ مِّنْ قَدْرِ قَدْ حَمَلْتُمْ
 رَبِّىْ حَقًّا ۚ وَقَدْ اَحْسَنَ اِلٰى ذٰلِكَ اَخْرَجْنِىْ مِنْ لَيْسِىْ وَحَدَّ بِكُمْ
 مِّنَ الْاَذَىۤ اَنْ تَعْبُدُوْا اِلٰهَ الشُّبْحٰنِ بَنِيۤىۡ وَبَنِيۤىۡ اَحْوَفِىۡ اِلٰى
 رَبِّىْ لَطِيْفٌ لِّعَابِسَاتِهٖۤ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٢١٧﴾ رَبِّىۡ
 قَدْ اٰتٰنِىۡ مِنَ الْمُلْكِ وَعَلَّمَنِىۡ مِمَّنْ نَّاۤوِيْلُ الْاَحْيٰوِيۡٓ مَا يَلٰٓءُ
 اَلْاَسْحَدِۡتُ وَاَلْاَرْضِۡ اَمْتُ وَلِىۡ فِى الدُّنْيَا وَاَلْاٰخِرَةِ نُوْفًىۡ
 مُّسْلِمًا ۚ لَّحَقْنِىۡ بِالصَّٰلِحِيْنَ ﴿٢١٨﴾ ذٰلِكَ مِنْ اَنْبِيَآءِ لَقِيۡمِ
 نُوْحٍ ۚ اِلَيْكَ وَاَدَّكَ لَآ تَرٰهُمْ اَجْمَعُوْا اَلْتَرٰهُمْ وَهُمْ يَكْفُرُوْنَ
 ﴿٢١٩﴾ وَمَا اَلْكُفْرَ السَّٰبِقِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيۡنَ ﴿٢٢٠﴾

¶ I do indeed feel the
 smell of Yūsuf, if only
 you think me not
 senile. ¶

Yūsuf's Brothers feel Sorry and Regretful

This is when Yūsuf's
 brothers said to their
 father, with humbles-
 ness,

فَاْتَيْنَا نَسِيْرًا لِّمَا دُوْنَا اِنْ
 كُنَّا عٰطِيْنَ ۚ فَارْتَدَّ
 اَسْمُرُ لَكُمْ رَبِّىۡ اِنَّهٗ
 الْعَزِيْزُ الرَّحِيْمُ ۚ

¶ "O our father! Ask
 forgiveness (from Al'ah)
 for our sins, indeed we
 have been sinners." He
 said: "I will ask my
 Lord for forgiveness for
 you, verily, He! Only

He is the Oft-Forgiving, the Most Merciful."

and He forgives those who repent to Him. 'Abdullāh bin Mas'ūd, Ibrāhīm At-Taymī, 'Amr bin Qays, Ibn Jurayy and several others said that Prophet Ya'qub delayed fulfilling their request until the latter part of the night ¹¹

﴿كَسَا دَحْلُوْا عَنْ يُّسُوفَ ۚ اٰوَىٰٓ اِلَيْهِ اَبُوْهُوْا وَقَالَ اَدْخُلُوْا مِصْرَ اِنْ مَشَاءَ اللّٰهُ ۚ اٰمَنَّا بِالَّذِىۤ اٰوَىٰٓ اِلَيْهِ ۚ وَرَفَعَ اَبُوْهُوْا عَلٰى عَمْرُوْهُ اَحْرَافًا نَّهْ سَجْدًا ۚ وَقَالَ يٰۤاَسْحَدُ نَاۤوِيْلُ رَدِّىْ مِّنْ قَدْرِ قَدْ حَمَلْتُمْ رَبِّىْ حَقًّا ۚ وَقَدْ اَحْسَنَ اِلٰى ذٰلِكَ اَخْرَجْنِىْ مِنْ لَيْسِىْ وَحَدَّ بِكُمْ مِّنَ الْاَذَىۤ اَنْ تَعْبُدُوْا اِلٰهَ الشُّبْحٰنِ بَنِيۤىۡ وَبَنِيۤىۡ اَحْوَفِىۡ اِلٰى رَبِّىْ لَطِيْفٌ لِّعَابِسَاتِهٖۤ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ۚ﴾

¶99 Then, when they came in before Yūsuf, he took his

¹¹ At-Tabarī 16:262

parents to himself and said: "Enter Egypt, if Allāh wills, in security."﴾

﴿100. And he raised his parents to the 'Arsh and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life, after Shayṭān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.﴾

Yūsuf welcomes His Parents; His Dream comes True

Allāh states that Ya'qūb went to Yūsuf in Egypt. Yūsuf had asked his brothers to bring all of their family, and they all departed their area and left Kana'an to Egypt. When Yūsuf received news of their approach to Egypt, he went out to receive them. The king ordered the princes and notable people to go out in the receiving party with Yūsuf to meet Allāh's Prophet Ya'qūb, peace be upon him. It is said that the king also went out with them to meet Ya'qūb. Yūsuf said to his family, after they entered unto him and he took them to himself,

﴿وَقَالَ ادْخُلُوا مِصْرَ فِي سَفَرٍ أَقْصَىٰ﴾

﴿and said: "Enter Egypt, if Allāh wills, in security."﴾

He said to them, 'enter Egypt', meaning, 'reside in Egypt', and added, 'if Allāh wills, in security', in reference to the hardship and famine that they suffered.

Allāh said next,

﴿فَأَتَيْنَاهُ بِأَبْنَائِهِ﴾

﴿and he took his parents to himself﴾

As-Suddi and 'Abdur-Rahmān bin Zayd bin Aslam said that his parents were his father and maternal aunt,^[1] as his mother had died long ago.^[2] Muḥammad bin Ishāq and Ibn

^[1] Aḡ-Ṭabarī 16:267.

^[2] Aḡ-Ṭabarī 16:269.

Jarir At-Tabari said, "His father and mother were both alive." Ibn Jarir added, "There is no evidence that his mother had died before then. Rather, the apparent words of the Qur'an testify that she was alive." This opinion has the apparent and suitable meaning that this story testifies to.^[1]

Allāh said next,

﴿وَرَفَعَ يُوسُفَ عَلَى الْقَرْيَةِ﴾

﴿And he raised his parents to Al-'Arsh﴾

he raised them to his bedstead where he sat, according to Ibn 'Abbās, Mujāhid and several others.^[2] Allāh said,

﴿وَحَرَّيَا لَهُ سُجَّدًا﴾

﴿and they fell down before him prostrate.﴾

Yūsuf's parents and brothers prostrated before him, and they were eleven men,

﴿وَقَالَ يٰٓأَتَيْنَا هَٰذَا تَلْوِيًا مِّمَّنْ بَرَأْنَا﴾

﴿And he said, "O my father! This is the Tawil (interpretation) of my dream aforetime."﴾, in reference to the dream that he narrated to his father before,

﴿إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا﴾

﴿I saw (in a dream) eleven stars...﴾

In the laws of these and previous Prophets, it was allowed for the people to prostrate before the men of authority, when they met them. This practice was allowed in the law of Ādam until the law of 'Isā, peace be upon them, but was later prohibited in our law. Islām made prostration exclusively for Allāh Alone, the Exalted and Most Honored. The implication of this statement was collected from Qatadah and other scholars.^[3]

When Mu'adh bin Jabal visited the Shām area,^[4] he found them prostrating before their priests. When he returned (to Al-

^[1] At-Tabari 16:267.

^[2] Ibid

^[3] At-Tabari 16:269

^[4] Greater Syria, which now comprises Syria, Lebanon, Palestine and Jordan.

Madīnah], he prostrated before the Messenger of Allāh ﷺ, who asked him,

«مَا مَآ بِمُعَاذٍ؟»

«What is this, O, Mu'adh?» Mu'adh said, "I saw that they prostrate before their priests. However, you, O Messenger of Allāh, deserve more to be prostrated before." The Messenger ﷺ said,

«لَوْ كُنْتُ مَرًا أَخَذًا أَنْ يَسْجُدَ لِأَخِي، لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ بِرَوْحِهَا يُعْصَمُ خَلْقُ
عَالَمِهَا»

If I were to order anyone to prostrate before anyone else (among the creation), I would have ordered the wife to prostrate before her husband because of the enormity of his right on her.^[1]

Therefore, this practice was allowed in previous laws, as we stated. This is why they [Ya'qūb and his wife and eleven sons] prostrated before Yūsuf, who said at that time,

﴿يَا أَيُّهَا مَدَا تَأْوِيلُ رُؤْيَايَ فِي قَلْبٍ قَدْ جَاءَهَا رُبِّي حَقًّا﴾

«O my father! This is the Ta'wīl of my dream aforesaid! My Lord has made it come true!»

using the word, 'Ta'wīl', to describe what became of the matter, later on. Allāh said in another Āyah,

﴿حَتَّى يَبْلُغُوا إِلَى نَجْمِهِمْ يَوْمَ ذُنُوبِهِمْ يَوْمَ سَأَلُوا﴾

«Await they just for its Ta'wīl? On the Day the event is finally fulfilled...».

meaning, on the Day of Judgement what they were promised of good or evil will surely come to them.

Yūsuf said,

﴿قَدْ جَاءَهَا رُبِّي حَقًّا﴾

«My Lord has made it come true!»

mentioning that Allāh blessed him by making his dream come true,

﴿وَرَفَعْنَا لَكَ ذِكْرَكَ إِنَّكَ مِنْ خُاسِمٍ أَسْمَى﴾

^[1] Ibn Mājah 1:595.

«He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin life,»

out of the desert, for they lived a bedouin life and raised cattle, according to Ibn Jurayj and others.^[1] He also said that they used to live in the Arava, Ghur area of Palestine, in Greater Syria. Yūsuf said next,

﴿يٰٓرَبِّ ۤاِنِّىٓ اَتَتْخَلْتُنۡ بَیۡىَ رَبِّىۡ بِغَدۡۙتٍ ۤاِىۡدٍ رَبِّىۡ لَاۤ اُبۡسَۡۤءُ﴾

«after Shaytān had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He wills.»

for when Allāh wills something, He brings forth its reasons and elements of existence, then wills it into existence and makes it easy to attain,

﴿اِنَّهٗ هُوَ الْغٰۤیۡۤبُ﴾

«Truly, He! Only He is the All-Knowing.» what benefits His servants,

﴿الْحَكِيۡمُ﴾

«the All-Wise» in His statements, actions, decrees, preordainment and what He chooses and wills.

﴿رَبِّ قَدْ اٰتٰنِیۡ مِنْ اَلۡفَاۤیۡۤکِ وَعَلَّمَنِیۡۤیۡ مِنْ تَاۤوۡۤیۡۤلِ الْاَحۡۤصَاۤیِۡۤیۡ قَابَلۡتِىۡۤیۡ وَالاۤرۡۤصِ لَیۡۤسَ

رَبِّیۡۤیۡ فِی الدُّنۡیَا وَالۡاٰخِرَةِ نُوۡفِیۡ سُلٰۤمًا وَّالۡحَمْدُ لِلّٰهِ الْعَلِیِّ الْعَظِیۡۤمِ ۝۷۰﴾

«101 "My Lord! You have indeed bestowed on me of the sovereignty, and taught me something of the interpretation of dreams - the (Only) Creator of the heavens and the earth! You are my Wah in this world and in the Hereafter. Cause me to die as a Muslim, and join me with the righteous "»

Yūsuf begs Allāh to die as A Muslim

This is the invocation of Yūsuf, the truthful one, to his Lord the Exalted and Most Honored. He invoked Allāh after His favor was complete on him by being reunited with his parents and brothers, after He had bestowed on him prophethood and kingship. He begged his Lord the Exalted and Ever High, that

^[1] At-Tabari 16:276.

as He has perfected His bounty on him in this life, to continue it until the Hereafter. He begged Him that, when he dies, he dies as a Muslim, as Aḍ-Ḍaḥḥāk said, and to join him with the ranks of the righteous, with his brethren the Prophets and Messengers, may Allāh's peace and blessings be on them all.^[11] It is possible that Yūsuf, peace be upon him, said this supplication while dying. In the Two *Saḥīḥs*, it is recorded that 'Ā'ishah, may Allāh be pleased with her, said that while dying, the Messenger of Allāh ﷺ was raising his finger and said - thrice,

«اللَّهُمَّ فِي الرَّئِيقِ الْأَعْلَى ثَلَاثًا»

«O Allāh to Ar-Rafiq Al-A'la [the uppermost, highest company in heaven].»^[12]

It is also possible that long before he died, Yūsuf begged Allāh to die as a Muslim and be joined with the ranks of the righteous.

﴿وَبَشِّرِ الصَّادِقِينَ الَّذِينَ إِذْ أُتْمِرُوا أَمْرُهُمْ وَعَمَّ بِكَرْهُهُمْ قَالُوا لَوْ كُنَّا مُنْشَرِينَ لَوْ كُنَّا مُنْشَرِينَ لَوْ كُنَّا مُنْشَرِينَ﴾
 ﴿وَبَشِّرِ الصَّادِقِينَ الَّذِينَ إِذْ أُتْمِرُوا أَمْرُهُمْ وَعَمَّ بِكَرْهُهُمْ قَالُوا لَوْ كُنَّا مُنْشَرِينَ لَوْ كُنَّا مُنْشَرِينَ لَوْ كُنَّا مُنْشَرِينَ﴾
 ﴿وَبَشِّرِ الصَّادِقِينَ الَّذِينَ إِذْ أُتْمِرُوا أَمْرُهُمْ وَعَمَّ بِكَرْهُهُمْ قَالُوا لَوْ كُنَّا مُنْشَرِينَ لَوْ كُنَّا مُنْشَرِينَ لَوْ كُنَّا مُنْشَرِينَ﴾

﴿102. That is of the news of the Ghayb (Unseen) which We reveal to you. You were not (present) with them when they arranged their plan together, and (while) they were plotting.﴾

﴿103. And most of mankind will not believe even if you desire it eagerly.﴾

﴿104. And no reward you ask of them for it; it (the Qur'ān) is no less than a Reminder unto the 'Ālamīn (men and jinn).﴾

This Story is a Revelation from Allāh

Allāh narrated to Muḥammad, peace be upon him, the story of Yūsuf and his brothers and how Allāh raised him over them, giving him the better end, triumph, the sovereignty and wisdom (i.e., prophethood), even though they tried to harm and kill him. Allāh said, This and similar stories are part of

^[11] Aṭ-Ṭabari 16:280.

^[12] *Faṭḥ Al-Bārī* 7:743.

the unseen incidents of the past, O Muḥammad,

﴿نُوحِىْ إِلَيْكَ﴾

﴿which We reveal to you.﴾

and inform you of, O Muḥammad, because it carries a lesson, for you to draw from and a reminder to those who defy you.' Allāh said next,

﴿وَمَا كُنْتَ بِذِيهِمْ﴾

'﴿You were not (present) with them﴾, you did not witness their conference nor saw them,

﴿إِذْ اتَّخَذُوا أَمْرَهُمْ﴾

﴿when they arranged their plan together,﴾ to throw Yūsuf into the well,

﴿رَغْمَ يَكْرَهُهُمْ﴾

﴿and (while) they were plotting﴾

against him We taught you all this through Our Revelation which We sent down to you.' Allāh said in other Āyāt,

﴿وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَلْفَافَهُمْ﴾

﴿You were not with them, when they cast lots with their pens...﴾ and,

﴿وَمَا كُنْتَ بِجَانِبِ الصَّوْرِ إِذْ فَصَّلْنَا ذَا قُسُوفٍ﴾

﴿And you were not on the western side, when We made clear to Musā the commandment...﴾ [28 44] until,

﴿وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا﴾

﴿And you were not at the side of the Tur when We did call.﴾[28:46]

Allāh also said,

﴿وَمَا كُنْتَ تَاوِيلًا فِي أَهْلِ مَدْيَنَ يَتْلُوا عَلَيْهِمْ يُبَيِّنُ﴾

﴿And you were not a dweller among the people of Madyan, reciting Our verses to them.﴾ [28:45]

Allāh states that Muḥammad is His Messenger and that He has taught him the news of what occurred in the past, which

attribute partners unto Him ﴿

﴿107. Do they then feel secure from the coming against them of the covering veil of the torment of Allāh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?﴾

People neglect to ponder the Signs before Them

Allāh states that most people do not think about His signs and proofs of His Oneness that He created in the heavens and earth. Allāh created brilliant stars and rotating heavenly objects and planets; al. made subservient. There are many plots of fertile land next to each other on earth, and gardens, solid mountains, lively oceans, with their waves smashing against each other and spacious deserts. There are many live creatures and others that have died, and animals, plants and fruits that are similar in shape, but different in taste, scent, color and attributes. All praise is due to Allāh the One and Only, Who created all types of creations, Who Alone will remain and last forever. It is He Who is unique in His Names and Attributes.

Allāh said next,

﴿وَمَا يَزِيدُهُمْ إِلَّا وَفْءَ عُشْرِكُمْ﴾

﴿And most of them believe not in Allāh except that they attribute partners unto Him.﴾

Ibn 'Abbas commented, "They have a part of faith, for when they are asked, 'Who created the heavens? Who created the earth? Who created the mountains?' They say, 'Allāh did.' Yet, they associate others with Him in worship."^[1] Similar is said by Mujahud, 'Aṭā, Ikrimah, Asn Sha'bi, Qutādah, Aḍ Ḍaḥḥāk and 'Abdur Rahman bin Zayd bin Aslam.^[2] In the *Sahīh*, it is recorded that during the *Hajj* season, the idolators used to say in their *Talbiyah*: "Here we rush to Your service. You have no partners with You, except a partner with You whom You own but he owns not!"^[3] Allāh said in another *Āyah*

^[1] Aḥ Ṭabari 16:292.

^[2] Ibid

^[3] Muslim 2:843

﴿بِئْسَ الْيَرْبُوكَ ظَنَرُ عِبَادَتِهِ﴾

«Verily, joining others in worship with Allāh is a great Zulm (wrong) indeed.» [31:13]

This indeed is the greatest type of Shirk, associating others with Allāh in worship. It is recorded in the Two *Saḥīḥs* that 'Abdullāh bin Mas'ūd said, "I said, 'O Allāh's Messenger' What is the greatest sin?' He said,

«أَنْ تَدْعَىٰ لِلَّهِ بِمَا هُوَ بِدُونِهِ وَفَرَّخْتِ»

«That you call a rival to Allāh while He alone created you.»^[1]

Al-Ḥasan Al-Baṣrī commented on Allāh's statement,

﴿وَمَا يَزِيدُهُمْ إِلَّا بُعْدًا عَنْهُ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him»

"This is the hypocrite; if he performs good deeds, he does so to show off with the people, and he is an idolator while doing this." Al-Ḥasan was referring to Allāh's statement,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَءُوا الْقُرْآنَ أَكْثَرَ مِنْ مَرَّةٍ وَاحِدَةٍ وَلَا يَذْكُرُوا اللَّهَ إِلَّا قَلِيلًا﴾

«Verily, the hypocrites seek to deceive Allāh, but it is He Who deceives them And when they stand up for Aṣ-Ṣalāh, they stand with laziness and to be seen of men, and they do not remember Allāh but little.» [4:142]

There is another type of hidden Shirk that most people are unaware of. Ḥammād bin Salamah narrated that 'Asim bin Abi An-Najūd said that 'Urwah said, "Ḥudhayfah visited an ill man and saw a rope tied around his arm, so he ripped it off while reciting,

﴿وَمَا يَزِيدُهُمْ إِلَّا بُعْدًا عَنْهُ﴾

«And most of them believe not in Allāh except that they attribute partners unto Him»

In a *Ḥadīth*, from Ibn 'Umar collected by At-Tirmidhi who said

[1] *Fath Al-Bāri* 8:350, Muslim 1:90.

it was Hasan, the Prophet ﷺ said,

«مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ»

«He who swears by other than Allah, commits Shirk.»^[1]

Imām Ahmad, Abu Dawud and other scholars of *Hadith* narrated that ‘Abdullāh bin Mas‘ūd said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّقَى وَالْتَمَائِمَ وَالْتَوَالَهَ شِرْكٌ»

«Verily, Ar-Ruqā, At-Tamā'im and At-Tiwalah are all acts of Shirk.»^[2]

In another narration collected by Ahmad and Abu Dāwud, the Prophet ﷺ said,

«الطِّيرَةُ شِرْكٌ وَمَا إِلَّا، وَلَكِنَّ اللَّهَ يُذِيبُهُ بِالتَّوَكُّلِ»

«Verily, At-Tiyarah (omen) is Shirk; everyone might feel a glimpse of it, but Allāh dissipates it with Tawakkul.»^[3] ^[4]

Allah said next,

﴿أَتَأْمِنُوا أَنْ يَأْتِيَهُمْ غَيْثٌ مِنْ عَذَابِ اللَّهِ﴾

«Do they then feel secure from the coming against them of the covering veil of the torment of Allāh?»

Allāh asks, 'Do these idolators who associate others with Allāh in the worship, feel secure from the coming of an encompassing torment from where they perceive not?' Allāh said in other 'Āyāt,

﴿أَتَأْمِنُوا أَنْ يَمْكُرُوا السَّيِّئَاتِ أَمْ حَتَّىٰ أَتَايَهُمُ الْمَسْأَلُ مِنْ حَتَّىٰ لَا يَنْصَرِفُوا ۚ أَمْ يُلْقُونَ فِي تَفْلِهِمْ مَا هُمْ بِمُتَعَبِينَ ۚ أَمْ يُلْقُونَ عَلَىٰ غُورِهِمْ مِنْ رَبِّكَ﴾

[1] Tuhfat Al-Ahwadhi 5:135.

[2] Ahmad 1:381, Abu Dawud 4:212, Ibn Majah 2:1167. Ar-Ruqā is the act of reciting incantations, charm etc., the lawful type is done with Qur'ān. At-Tamā'im is the act of putting an amulet around the necks of children to save them from the effects of evil eye. At-Tiwalah is a kind of bewitchment done by those who claim they can cause a woman to be more loved by her husband or vice versa.

[3] Reliance on and trust in Him

[4] Ahmad 1:389, Abu Dawud 4:230.

﴿أَوَلَيْسَ لَهُمْ﴾

﴿Do then those who devise evil plots feel secure that Allāh will not sink them into the earth, or that the torment will not seize them from directions they perceive not? Or that He may catch them in the midst of their going to and from, so that there be no escape for them (from Allāh's punishment)? Or that He may catch them with gradual wasting (of their wealth and health)? Truly Your Lord is indeed full of kindness, Most Merciful.﴾ [16:45-47]

and,

﴿أَمْأَيِّنَ أَفْعَلُ نَوْمَهُمْ أَنِ يَأْتِيَهُمْ بَأْسًا بَئْسَ وَهْمُهُمْ يَتَوَكَّلُونَ ۖ « أَوْ أَمِنَ الْفَرَقَىٰ لَمْ يَأْتِيَهُمْ بَأْسًا سَحَىٰ وَهْمُهُمْ يَلْمِزُونَ ۖ « أَفَلَا يَتَذَكَّرُونَ ۚ أَفَلَا يَأْمَنُ مَكْشَرَهُمْ أَفَلَا الْقَوْمُ الْخَاسِرُونَ. ۝﴾

﴿Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allāh? None feels secure from the plan of Allāh except the people who are the losers ۝ [7:97-99]

﴿قُلْ هَدَيْتُهُمْ سَبِيلًا أَذْهَبًا يَلِ الْفِتْرَةَ عَلَىٰ نَفْسِهِمْ أَنَا وَهُمْ أَسْمَعُونَ ۖ وَسَمِعَ اللَّهُ وَهُوَ آتَا مِنْ الشَّرِيفِينَ. ۝﴾

﴿108 Say "This is my way; I invite unto Allāh with sure knowledge, I and whosoever follows me. And Glorified and Exalted be Allāh. And I am not of the idolators. ۝

The Messenger's Way

Allāh orders His Messenger ﷺ to say to mankind and the Jinns that this is his way, meaning, his method, path and Sunnah, concentrating on calling to the testimony that there is no deity worthy of worship except Allāh alone without partners. The Messenger ﷺ calls to this testimonial with sure knowledge, certainty and firm evidence. He calls to this way, and those who followed him call to what Allāh's Messenger ﷺ called to with sure knowledge, certainty and evidence, whether logical or

religious evidence,

﴿وَسُبِّحَ أَنَّهُ﴾

﴿And Glorified and Exalted be Allāh.﴾

This part of the *Āyah* means, I glorify, honor, revere and praise Allāh from having a partner, equal, rival, parent, son, wife, minister or advisor. All praise and honor be to Allāh, glorified He is from all that they attribute to Him,

﴿سُبِّحَ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَن فِيهِنَّ وَإِلَّا يَتَّبِعُ يَتَّبِعُونَ فَلَئِنْ لَا تَعْلَمُونَ
تَسْبِيحَهُمْ أَنَّهُ كَانَ عِندَ غُلَامٍ عَجُوزًا﴾

﴿The seven heavens and the earth and all that is therein, glorify Him, and there is not a thing but glorifies His praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.﴾ [17:44]

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِم مِّنْ أَمْرِنَا لَقَدْ فَجَّرْنَا بِهَا الْإِنسَ
يَسْطَرُوا فِيكَ كَالْمِثْقَالِ الذَّيْنِ مِن نَّهْيِهِمْ وَقَدْ جَاءَ الْآخِرُ حَرًّا لِّدَرِكَ أَثْقَالًا
تَهْلِكُونَ فِيهَا﴾

﴿109. And We sent not before you (as Messengers) any but men unto whom We revealed, from among the people of townships. Have they not traveled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who have Taqwa. Do you not then understand?﴾

All of the Prophets are Humans and Men

Allāh states that He only sent Prophets and Messengers from among men and not from among women, as this *Āyah* clearly states Allāh did not reveal religious and legislative laws to any woman from among the daughters of Ādam. This is the belief of *Ahlus-Sunnah wal-Jamā'ah*. Shaykh Abu Al-Hasan, 'Alī bin Ismā'il Al-Ash'arī mentioned that it is the view of *Ahlus-Sunnah wal-Jamā'ah*, that there were no female Prophets, but there were truthful believers from among women Allāh mentions the most honorable of the truthful female believers, Maryam, the daughter of 'Imrān, when He said,

﴿مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأِنَّهُمْ جَمْعًا كَانُوا

يَاكُونُ نَفْسًا

«The Messiah [Isā], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother was a Šiddiqah [truthful believer]. They both used to eat food.» [5:75]

Therefore, the best description Allāh gave her is Šiddiqah. Had she been a Prophet, Allāh would have mentioned this fact when He was praising her qualities and honor. Therefore, Mary was a truthful believer according to the words of the Qur'ān.

All Prophets were Humans not Angels

Aḍ-Ḍaḥḥāk reported that Ibn 'Abbās commented on Allāh's statement,

رَبَّنَا أَرْسَلْنَا مِنْ نَحْنِكَ إِلَّا رِجَالًا

«And We sent not before you (as Messengers) any but men»

"They were not from among the residents of the heaven (angels), as you claimed."^[1] This statement of Ibn 'Abbās is supported by Allāh's statements,

رَبَّنَا أَرْسَلْنَا نَحْنِكَ مِنَ الرُّسُلِ إِلَّا إِنْهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ

«And We never sent before you any of the Messengers, but verily, they ate food and walked in the markets», [25:20]

رَبَّنَا خَلَقْنَاهُمْ حَسَنًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ثُمَّ سَدَقْنَاهُ الْوَعْدَ فَأَنْجَيْنَاهُمْ مِنْ غَمَضَةٍ وَفَعَلْنَا لِقَوْمِهِمْ كَمَا نَحْنُ لِمَنْ يَفْجُرْ

«And We did not create them with bodies that ate not food, nor were they immortals. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed extravagant», [21:8-9]

and,

قُلْ مَا أَنَا بِشَيْءٍ مُرْسَلٍ

«Say: "I am not a new thing among the Messengers."» [46:9]

^[1] Ad Durr Al-Manthūr 4:595

Allāh said next,

﴿مِّنْ أَهْلِ الْقُرَىٰ﴾

﴿from among the people of townships﴾, meaning, from among the people of cities, not that they were sent among the bedouins who are some of the harshest and roughest of all people.

Drawing Lessons from the Incidents of the Past

Allāh said next,

﴿أَمْ نَجْعَلُ الْأَرْضَ مِثْلَ مَرْثَىٰ﴾

﴿Have they not traveled in the land﴾, meaning, 'Have not these people who rejected you, O Muhammad, traveled in the land,'

﴿يَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ﴾

﴿and seen what was the end of those who were before them?﴾

that is, the earlier nations that rejected the Messengers, and how Allāh destroyed them. A similar end is awaiting all disbelievers. Allāh said in another Āyah,

﴿لَقَدْ يَجْرَأُ الْكَافِرُونَ أَنْ يَخْلُقُوا قُلُوبًا مِّثْلَ الْقُلُوبِ الَّتِي خَلَقَ﴾

﴿Have they not traveled through the land, and have they hearts wherewith to understand?﴾ [22:46]

When they hear this statement, they should realize that Allāh destroyed the disbelievers and saved the believers, and this is His way with His creation. This is why Allāh said,

﴿وَلَقَدْ أَتَوْا آلَاءَ رَبِّكُم مَّا أَتَوْا﴾

﴿And verily, the home of the Hereafter is the best for those who have Taqwa.﴾

Allāh says, 'Just as We saved the faithful in this life, We also wrote safety for them in the Hereafter, which is far better for them than the Life of the present world.' Allāh said in another Āyah,

﴿إِنَّا لَنَعْلَمُ رُسُلَكُم مَّا هُمْ فِي لِقَائِهِمْ أَفَلَا يَتَذَكَّرُونَ﴾

﴿أَلَمْ نَجْعَلْ لَهُم مَّا فِي هَذِهِ حَسْبًا مِّثْلَ مَا فِي الْآخِرَةِ﴾

﴿Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses

تِلْكَ آيَاتُ

٢١٨

الْكِتَابِ

وَمَا تَنْتَهِلُهُمْ عَلَيْهِمْ مِنْ آخِرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢١٨﴾
 وَكَأَيِّنْ مِنْ مَا يَتَوَلَّى الشَّعِيرُ وَالْأَرْضِ يَمْشُونَ عَلَى
 وَهْمٍ عَنْهَا مُعْرِضُونَ ﴿٢١٩﴾ وَمَا يَوْمُنُكُمْ إِلَّا مُعَرِّفَةٌ لِكُلِّ
 وَهْمٍ مُشْرُكُونَ ﴿٢٢٠﴾ أَلَمْ يَتَوَلَّ أَنْ تَنْتَهِبْ مِنْ عَمَابِ أَيْ
 لَوْ تَأْتِيهِمْ الشَّاعَةُ بَعْدَ وَهْمٍ لَا يَنْصُرُونَ ﴿٢٢١﴾ قُلْ هَذِهِ
 سَبِيلُ أَدْعُو إِلَى اللَّهِ عَلَى تَصَدُّقٍ أَنَا وَمَنِ اتَّبَعْتُمْ وَسِبْغَتِ
 اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٢٢٢﴾ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ
 إِلَّا رَحْمَةً لِيُذَكِّرَ الَّذِينَ فِي الْأَرْضِ فَسْطَرُوا فِي
 الْأَرْضِ فَسْطَرُوا كَيْفَ كَانَتْ عَقِيبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
 وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا يَعْلَمُونَ ﴿٢٢٣﴾ حَتَّى
 إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ
 نَصْرُنَا فَجَمَعَ مَنْ نَشَاءُ وَلَا يَرُدُّ شَيْئًا عَنْ الْقَوْمِ الْمُجْرِمِينَ
 ﴿٢٢٤﴾ لَقَدْ كَانَتْ فِي مَصْعَبِهِمْ آيَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ
 حَدِيثًا يُفْتَرَعُ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ
 وَتَفْصِيلُ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿٢٢٥﴾

will stand forth (i.e. Day of Resurrection). The Day when their excuses will be of no profit to the wrongdoers. Theirs will be the curse, and theirs will be the evil abode (in Hellfire) ﴿40:51-52﴾

﴿حَتَّى إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا خَدَعَهُمْ ضُرًّا مُنْجًى مِنْ شَرٍّ وَلَا يُرَدُّ شَيْئًا عَنْ قَوْمِهِ الْأَخْرَجِينَ﴾

﴿110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied, then came to them Our help, and whomsoever We willed were rescued And Our punishment cannot be warded off

from the people who are criminals.﴾

Allāh's Prophets are aided by Victory in Times of Distress and Need

Allāh states that He sends His aid and support to His Messengers, peace be upon them, when distress and hardship surround them and they eagerly await Allāh's aid. Allāh said in another Āyah,

﴿وَرَزَّلْنَا حَتَّى يَتَوَلَّى الرُّسُلُ وَآلِهِنَّ نَصْرًا مِمَّنْ مَتَّى نَصْرُ أَفْوَى﴾

﴿...and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?"﴾ [2:214]

As for saying of Allāh,

﴿كَذَّبُوا﴾

﴿they were denied﴾ There are two recitations for it. One of them is with a *Shadda* (meaning: they were betrayed by their people). And this is the way 'Ā'ishah, may Allāh be pleased with her, recited it.

Al-Bukhārī said that 'Urwah bin Az-Zubayr narrated that he asked 'Aishah about the meaning of the following verse,

﴿حَتَّىٰ يَأْتِيَ الْوَعْدَ الْأَمْلَ﴾

﴿Until when the Messengers give up hope ﴾, Respite will be granted, is it denied or betrayed? 'Ā'ishah replied, "betrayed." 'Urwah said, "I said, They were sure that their people betrayed them, so why use the word 'thought'?" She said, "Yes, they were sure that they betrayed them." I said,

﴿وَكُنُوا أَنَّهُمْ كَذَّبُوا﴾

﴿and they thought that they were denied (by Allāh)﴾?

'Ā'ishah said, 'Allāh forbid! The Messengers did not suspect their Lord of such a thing.' I asked, 'So what does this *Āyah* mean?' She said, 'This Verse is concerned with the Messengers' followers who had faith in their Lord and believed in their Messengers. The period of trials for those followers was long and Allāh's help was delayed until the Messengers gave up hope for the conversion of the disbelievers amongst their nation and suspected that even their followers were shaken in their belief, Allāh's help then came to them.^[1]

Ibn Jurayj narrated that Ibn Abi Mulaikah said that Ibn 'Abbās read this *Āyah* this way,

﴿وَكُنُوا أَنَّهُمْ كَذَّبُوا﴾

﴿and they thought they were denied.﴾ 'Abdullah bin Abi Mulaikah said, "Then Ibn 'Abbas said to me that they were humans. He then recited this *Āyah*,

﴿حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۚ﴾

﴿...even the Messenger and those who believed along with him said, "When (will come) the help of Allāh?" Yes! Certainly, the

[1] *Faṭḥ Al-Bān* 8.217

help of Allāh is near! [2:214]"

Ibn Jurayj also narrated that Ibn Abi Mulaykah said that 'Urwah narrated to him that 'Āishah did not agree to this and rejected it. She said, "Nothing that Allāh has promised Muḥammad, peace be upon him, but Muḥammad knew for certainty that it shall come, until he died. However, the Messengers were tried with trials until they thought that those believers, who were with them, did not fully support them." Ibn Abi Mulaykah said that 'Urwah narrated that 'Āishah recited this Āyah this way,

(وَعَلُّوا أَنَّهُمْ قَدْ كُذِّبُوا)

"and they thought that they were betrayed."¹¹

Therefore, there is another way of reciting this word, and there is a difference of opinion about its meaning. We narrated the meaning that Ibn 'Abbās gave. Ibn Mas'ūd said, as Sufyān Ath-Thawri narrated from him, that he read the Āyah this way,

﴿عَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied.﴾

'Abdullāh commented that this is the recitation that you dislike. Ibn 'Abbās also commented on the Āyah,

﴿عَتَّىٰ إِذَا اسْتَيْسَرَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied﴾

"When the Messengers gave up hope that their people would accept their messages, and their people thought that their Messengers had not said the truth to them, Allāh's victory came then,

﴿مَنْ يَشَاءُ﴾

﴿and whomsoever We willed were rescued.﴾

Ibn Jarīr At-Ṭabari narrated that Ibrāhīm bin Abi Hamzah [Hurrah] Al-Jazari said, "A young man from Quraysh asked

¹¹ At-Ṭabari 16:307.

Sa'd bin Jubayr 'O, Abu 'Abdullāh! How do you read this word, for when I pass by it, I wish I had not read this Sūrah.

﴿حَتَّىٰ إِذَا اسْتَيْسَرَ الْفُلُ وَجَرْنَا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿until, when the Messengers gave up hope and thought that they were denied...﴾

He said, 'Yes, it means, when the Messengers gave up hope that their people will believe in them and those to whom the Messengers were sent thought that the Messengers were not truthful.'" Ad Ḍaḥḥāk bin Muzāḥim commented, "I have not seen someone who is called to knowledge and is lazy accepting the invitation, until today! If you traveled to Yemen just to get this explanation, it will still be worth it ' Ibn Jarir At-Ṭabari narrated that Muslim bin Yasar asked Sa'd bin Jubayr about the same *Āyah* and he gave the same response. Muslim stood up and embraced Sa'd bin Jubayr, saying, "May Allāh relieve a distress from you as you relieved a distress from me!"^[1] This was reported from Sa'd bin Jubayr through various chains of narration. This is also the *Tafsīr* that Mujāhid bin Jabr and several other Salaf scholars gave for this *Āyah*. However, some scholars said that the *Āyah*,

﴿وَجَرْنَا أَنَّهُمْ قَدْ كُذِّبُوا﴾

﴿and thought that they were denied﴾,

is in reference to the believers who followed the Messengers, while some said it is in reference to the disbelievers among the Messengers' nation. In the latter case, the meaning becomes: 'and the disbelievers thought that the Messengers were not given a true promise of victory ' Ibn Jarir At-Ṭabari narrated that Tamim bin Hadhlam said, "I heard 'Abdullāh bin Mas'ūd comment on this *Āyah*,

﴿حَتَّىٰ إِذَا اسْتَيْسَرَ الْفُلُ﴾

﴿until, when the Messengers gave up hope﴾

that their people will believe in them, and their people thought when the respite was long, that the Messengers were not given a true promise."^[2]

[1] At-Ṭabari 16:303.

[2] At-Ṭabari 16:304.

﴿لَقَدْ كُنَّا فِي صَفْوَتِهِمْ ذُرِّيًّا لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَفُ وَلَئِيكُم نَصِيدٌ
الَّذِي يَتَّبِعُوهُ يَتَّقِبْهُ سُلَيْمٌ وَرَحْمَةٌ لِّلرَّحِيمِينَ﴾

﴿111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ān) is not a forged statement but a confirmation of that which was before it and a detailed explanation of everything and a guide and a mercy for the people who believe.﴾

A Lesson for Men Who have Understanding

Allah states here that the stories of the Messengers and their nations and how we saved the believers and destroyed the disbelievers are,

﴿ذُرِّيًّا لِأُولِي الْأَلْبَابِ﴾

﴿a lesson for men of understanding﴾, who have sound minds,

﴿مَا كَانَ حَدِيثًا يُفْتَرَفُ﴾

﴿It is not a forged statement﴾

Allāh says here that this Qur'ān could not have been forged; it truly came from Allāh,

﴿وَلَئِيكُم نَصِيدٌ الَّذِي يَتَّبِعُوهُ﴾

﴿but a confirmation of that which was before it﴾

in reference to the previously revealed Divine Books, by which this Qur'ān testifies to the true parts that remain in them and denies and refutes the forged parts that were added, changed and falsified by people. The Qur'ān accepts or abrogates whatever Allāh wills of these Books,

﴿وَتَفْصِيلٌ كُلِّ شَيْءٍ﴾

﴿and a detailed explanation of everything﴾

Meaning the allowed, the prohibited, the preferred and the disliked matters. The Qur'ān deals with the acts of worship, the obligatory and recommended matters, forbids the unlawful and discourages from the disliked. The Qur'ān contains major facts regarding the existence and about matters of the future in general terms or in detail. The Qur'ān tells us about the Lord, the Exalted and Most Honored, and about His Names

and Attributes and teaches us that Allāh is glorified from being similar in any way to the creation. Hence, the Qur'ān is,

﴿هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

﴿a guide and a mercy for the people who believe﴾

with which their hearts are directed from misguidance to guidance and from deviation to conformance, and with which they seek the mercy of the Lord of all creation in this life and on the Day of Return. We ask Allāh the Most Great to make us among this group in the life of the present world and in the Hereafter, on the Day when those who are successful will have faces that radiate with light, while those whose faces are dark will end up with the losing deal.

This is the end of the *Tafsīr* of Sūrah Yūsuf, and all the thanks and praises are due to Allāh, and all our trust and reliance are on Him Alone.

The Tafsir of Sūrat Ar-Ra'd (Chapter -13)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿الرَّحْمٰنُ الرَّحِيْمُ الَّذِيْ يَرْسُلُ الرُّسُلَ اِنْ شِئْتَ اَلْعٰلَمُ وَلَٰكِيْۤنْ اَكْثَرُ النَّٰسِ لَا يَشْكُرُوْنَ﴾

﴿1. Alif Lām Mīm Rā. These are the verses of the Book (the Qur'ān), and that which has been revealed unto you from your Lord is the truth, but most men believe not ﴾

The Qur'ān is Allāh's Kalām (Speech)

We talked before, in the beginning of Sūrat Al-Baqarah (chapter 2) about the meaning of the letters that appear in the beginnings of some chapters in the Qur'ān. We stated that every Sūrah that starts with separate letters, affirms that the Qur'ān is miraculous and is an evidence that it is a revelation from Allāh, and that there is no doubt or denying in this fact. This is why Allāh said next,

﴿يَقُلْ هَٰٓؤُلَآءُ اٰيٰتُ الْكِتٰبِ﴾

﴿These are the verses of the Book﴾, the Qur'ān, which Allāh described afterwards,

﴿وَالَّذِيْۤ اُنْزِلَ اِلَيْكَ﴾

﴿and that which has been revealed unto you﴾, O Muḥammad,

﴿مِنْ رَّبِّكَ الْحَقُّ﴾

﴿from your Lord is the truth﴾, Allāh said next,

﴿وَلَٰكِيْۤنْ اَكْثَرُ النَّٰسِ لَا يَشْكُرُوْنَ﴾

﴿but most men believe not ﴾ just as He said in another Āyah,

above it from every direction. The distance between the first heaven and the earth is five hundred years from every direction, and its thickness is also five hundred years. The second heaven surrounds the first heaven from every direction, encompassing everything that the latter carries, with a thickness also of five hundred years and a distance between them of five hundred years. The same is also true about the third, the fourth, the fifth, the sixth and the seventh heavens.^[1] Allāh said,

﴿اللَّهُ الَّذِي سَخَّرَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ وَالْهَيْكَلُ﴾

﴿It is Allah who has created seven heavens and of the earth the like thereof.﴾ [65:12]

Allāh said next,

﴿بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾

﴿..without any pillars that you can see.﴾

meaning, 'there are pillars, but you cannot see them,' according to Ibn 'Abbās, Mujāhid, Al-Ḥasan, Qatadah, and several other scholars^[2]. Iyās bin Mu'āwiyah said, "The heaven is like a dome over the earth," meaning, without pillars.^[3] Similar was reported from Qatadah, and this meaning is better for this part of the Āyah,^[4] especially since Allāh said in another Āyah,

﴿يَتَنَبَّهَاتُ الْمَسْكَاةُ أَنْ تَنفَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ﴾

﴿He withholds the heaven from falling on the earth except by His permission.﴾ [22:65]

Therefore, Allāh's statement,

﴿بِغَيْرِ عَمَدٍ تَرَوْنَهَا﴾

^[1] This comes from an authentic narration from Ibn Mas'ūd. See *Al-Ulu (Mukhtasir)* p. 103. and *Al-Majma'* 1:86. There is also a weak narration attributed to the Prophet ﷺ saying the same. It was recorded by Aṭ-Ṭirmidhī 2:525, as well as others.

^[2] Aṭ-Ṭabari 16:324.

^[3] Ibid.

^[4] Aṭ-Ṭabari 16:325.

﴿that you can see﴾, affirms that there are no pillars. Rather, the heaven is elevated (above the earth) without pillars, as you see. This meaning best affirms Allāh's ability and power.

Al-Istawā', Rising above the Throne

Allāh said next,

﴿ثُمَّ قَسَمَ عَلَى الْقُرْآنِ﴾

﴿Then, He rose above (Istawā) the Throne.﴾

We explained the meaning of the *Istawā'* in Sūrat Al-A'rāf [7:54], and stated that it should be accepted as it is without altering, equating, annulling its meaning, or attempts to explain its true nature. Allāh is glorified and praised from all that they attribute to Him.

Allāh subjected the Sun and the Moon to rotate continuously

Allāh said,

﴿وَسَرَّ السَّمَرُ وَالْقَمَرُ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى﴾

﴿He has subjected the sun and the moon, each running (its course) for a term appointed﴾

It was said that the sun and the moon continue their course until they cease doing so upon the commencement of the Final Hour, as Allāh stated,

﴿وَأَتَقَسَمُ قَسَمِي إِسْتَنْقَرُ لَهَا﴾

﴿And the sun runs on its fixed course for a term (appointed)﴾ [36:38]

It was also said that the meaning is until they settle under the Throne of Allāh after passing the other side of the earth. So when they, and the rest of the planetary bodies reach there, they are at the furthest distance from the Throne. Because according to the correct view, which the texts prove, it is shaped like a domb, under which is all of the creation. It is not circular like the celestial bodies, because it has pillars by which it is carried.^[1] This fact is clear to those who

[1] See Sūrat Ghāfir 40:7.

correctly understand the *Āyat* and authentic *Hadīths*. All the (praise is due to) Allah and all the favors are from Him

Allah mentioned the sun and the moon here because they are among the brightest seven heavenly objects. Therefore, if Allah subjected these to His power, then it is clear that He has also subjected all other heavenly objects. Allāh said in other *Āyat*,

﴿لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِتَّعَدُونَ﴾

﴿Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allāh Who created them, if you (really) worship Him.﴾ [41:37]

and,

﴿وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ بِأَمْرِ اللَّهِ فَاسْجُدْ لَهُ فَاسْجُودَ الْكَافِرُ﴾

﴿And (He created) the sun, the moon, the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ [7:54]

Allāh's statement next,

﴿يَعْلَمُ الْغُيُوبَ ۚ لَقَدْ لَعَنَّ الَّذِينَ الَّذِينَ كَفَرُوا وَعَصَوْا أَمْرًا﴾

﴿He explains the *Āyāt* in detail, that you may believe with certainty in the Meeting with your Lord.﴾

means, He explains the signs and clear evidences that testify that there is no deity worthy of worship except Him. These evidences prove that He will resurrect creation if He wills, just as He started it.

﴿وَقَدْ خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۚ وَنُفِثَ فِي السَّمَاءِ الْمَاءَ فَاتَخَذُوا سَحَابًا ۚ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ نَضْلٍ مُكْنَنٍ ۖ فَرَزَقْنَاكَ مِنْ أَمْرٍ أَسْرَرٍ ۖ وَجَعَلْنَاكَ كَلِمَ تَقْرَهُ ۖ وَتَرَاهُ مُجْمَعَتٍ ۖ رُدِّدْ إِلَىٰ رَبِّكَ ذَلِكِ النَّصِيحُ ۖ فَاصْطَبِرْ ۚ﴾

43. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruit He made

Zawjayn Ithnayn (two in pairs). He brings the night as a cover over the day. Verily, in these things, there are Āyāt (signs) for people who reflect.﴾

﴿4. And in the earth are neighboring tracts, and gardens of vines, and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise, watered with the same water; yet some of them We make more excellent than others to eat. Verily, in these things there are Āyāt (signs) for the people who understand.﴾

Allāh's Signs on the Earth

After Allāh mentioned the higher worlds, He started asserting His power, wisdom and control over the lower parts of the world. Allāh said,

﴿وَمَنْ أَلَمَّ مَذَّ الْأَرْضِ﴾

﴿And it is He Who spread out the earth﴾

made it spacious in length and width. Allāh has placed on the earth firm mountains and made rivers, springs and water streams run through it, so that the various kinds of fruits and plants of every color, shape, taste and scent are watered with this water,

﴿وَمِنْ كُلِّ ثَمَرٍ ثَمَرَتَانِ﴾

﴿and of every kind of fruit He made Zawjayn Ithnayn.﴾, two types from every kind of fruit,

﴿يَبْرِئُ الْبَلَدَ الْكَلْبَ﴾

﴿He brings the night as a cover over the day.﴾

Allāh made the day and night pursue each other, when one is about to depart, the other overcomes it, and vice versa. Allāh controls time just as He controls space and matter,

﴿فَإِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

﴿Verily, in these things, there are Āyāt for people who reflect.﴾ who reflect on Allāh's signs and the evidences of His wisdom.

Allāh said,

﴿وَلِي الْأَرْضِ يُطْعِمُ شَعِيرَاتٍ﴾

﴿And in the earth are neighboring tracts,﴾

Meaning, next to each other, some of them are fertile and produce what benefits people, while others are dead salty and do not produce anything. This meaning was collected from Ibn 'Abbās, Mujāhid, Sa'īd bin Jubayr, Ad-Dahhāk and several others.^[1] This also covers the various colors and types of diverse areas on the earth; some red, some white, or yellow, or black, some are stony, or flat, or sandy, or thick, or thin, all made to neighbor each other while preserving their own qualities. All this indicates the existence of the Creator Who does what He wills, there is no deity or lord except Him. Allāh said next,

﴿وَحُتَّتْ مِنْ أَعْنَبٍ وَزَيْتٍ وَنَخْلٍ﴾

﴿and gardens of vines, and green crops (fields), and date palms...﴾

Allāh's statement, next,

﴿سِوَاةً وَكَفُورًا﴾

﴿*Ṣinwān* wa (or) *Ghayru Ṣinwān*.﴾

'*Ṣinwān*' means, growing into two or three from a single stem, such as figs, pomegranate and dates. '*Ghayru Ṣinwān*' means, having one stem for every tree, as is the case with most plants. From this meaning, the paternal uncle is called one's '*Ṣinu*' of his father. There is an authentic *Ḥadīth* that states that the Messenger of Allāh ﷺ said to 'Umar bin Al-Khaṭṭab,

أَنَا شَعَرْتُ أَنَّ عَمَّ الرَّجُلِ سِوَاةٌ

‘Do you not know that man’s paternal uncle is the *Ṣinu* of his father?’^[2]

Allāh said next,

﴿يَسْقَى بِمَاءٍ وَاحِدٍ وَنَجْعِلُ مِنْهُمَا الْاَكْثَرَ﴾

﴿watered with the same water, yet some of them We make more excellent than others to eat﴾

[1] At-Ṭabarī 16:331-333.

[2] Muslim 2:677.

Abu Hurayrah narrated that the Prophet ﷺ commented on Allāh's statement,

﴿وَتَقِيلُ بَعْضًا عَلَى بَعْضٍ ۖ وَالْأَكْثَرُ﴾

«yet some of them We make more excellent than others to eat.»

«الدُّغْلُ، وَالْقَارِيبِيُّ، وَالْحُلُّزُ، وَالْخَابِضُ»

«The Dagal,^[1] the Persian, the sweet, the bitter. »^[2]

At-Tirmidhi collected this *Hadith* and said, "*Hasan Gharib*." Therefore, there are differences between plants and fruits with regards to shape, color, taste, scent, blossoms and the shape of their leaves. There are plants that are very sweet or sour, bitter or mild, fresh; some plants have a combination of these attributes, and the taste then changes and becomes another taste, by Allāh's will. There is also some that are yellow in color, or red, or white, or black, or blue, and the same can be said about their flowers; and all these variances and complex diversities are watered by the same water. Surely, in this there are signs for those who have sound reasoning, and surely, all this indicates the existence of the Creator Who does what He wills and Whose power made distinctions between various things and created them as He wills. So Allāh said,

﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

«Verily, in these things there are *Āyāt* for the people who understand.»

﴿وَلَا يَنْفَعُ نَفْسًا لِّمَا كَانَتْ تَكْفُرُ ۚ لَّهَا لَٰئِي خَلْقٍ حَدِيدٌ ۚ أُولَٰئِكَ الْأَبْرَارُ كَثُرُوا ۖ وَوُضِعَ الْأَقْلَامُ فِي أَعْيُنِهِمْ ۚ وَلَٰئِلَهُمْ نُزُولُكَ أَصْحَابُ الْأَنْزَارِ ۖ هُمْ فِيهَا حَاكِمُونَ ۝٥٠﴾

«5. And if you wonder, then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks. They will be dwellers of the Fire to abide therein forever»

[1] These are different dates.

[2] *Tuhfat Al-Ahwadhi* 8:544.

Denying Resurrection after Death, is Strange

Allāh says to His Messenger Muhammad, peace and blessings be upon him,

﴿إِنْ يَسْتَعْجِلُ﴾

﴿And if you wonder.﴾

at the rejection of the polytheists who deny Resurrection, even though they witness Allāh's signs and evidences that He made in His creation which testify that He is able to do everything. Yet, they admit that Allāh originated the creation of all things and brought them into existence after they were nothing. However, they deny Allah's claim that He will resurrect the world anew, even though they admit to what is more amazing than what they deny and reject. Therefore, it is amazing that they said,

﴿إِنَّا كُنَّا تُرَابًا لَّيْ عَنَّا جَبَلٌ﴾

﴿When we are dust, shall we indeed then be (raised) in a new creation?﴾

It is an obvious fact to every sane and knowledgeable person that creating the heavens and earth is a greater feat than creating men, and that He Who has originated creation is more able to resurrect it anew,

﴿أَرَأَيْتُمْ أَفَىٰ أَفَىٰ آلَؤُىٰ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَهَمْ يَسْتَعْجِلُ بِعَذٰبِ عٰلٍ لَّيْ يَخْرٰى
لَعْنَةُ عٰلٍ لَّيْمٌ عَلٰى كُلِّ شَيْءٍ غَيْرٌ مُّجْتَرِبٌ﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely is able to do all things﴾[46:33]

Allāh described those who deny Resurrection,

﴿وَأُولٰٓئِكَ اَلْوَيْلٌ كَثِيْرٌ رَّحِمَتِ رَبِّكَ لَآ تَعْدُوْهُ اَنْفُسُهُمْ﴾

﴿They are those who disbelieved in their Lord! They are those who will have iron chains linking their hands to their necks.﴾

They will be dragged in the Fire by these chains,

﴿وَأُولٰٓئِكَ اَنْفُسُهُمْ اَلْوٰىلُ لِمَا كَانُوْا يَكْفُرُوْنَ﴾

﴿They will be dwellers of the Fire to abide therein forever.﴾, for they will remain in Hell forever and will never escape it or be

removed from it.

﴿يَسْتَعْجِلُونَ بِاسْتِجَابَتِهِمْ فَلِلَّهِ الْحَسْبُ وَكَفَىٰ لَهُمْ عَذَابُهُمْ﴾
﴿يَسْتَعْجِلُونَ بِاسْتِجَابَتِهِمْ فَلِلَّهِ الْحَسْبُ وَكَفَىٰ لَهُمْ عَذَابُهُمْ﴾

46. They ask you to hasten the evil before the good, while exemplary punishments have indeed occurred before them. But verily, your Lord is full of forgiveness for mankind, in spite of their wrongdoing. And verily, your Lord is (also) severe in punishment!.

The Disbelievers ask for the Punishment to be delivered now!

Allāh said,

﴿يَسْتَعْجِلُونَ﴾

﴿They ask you to hasten﴾, in reference to the disbelievers,

﴿يَسْتَعْجِلُونَ بِاسْتِجَابَتِهِمْ فَلِلَّهِ الْحَسْبُ﴾

﴿the evil before the good,﴾ meaning, the punishment. Allāh said in other Āyāt that they said,

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۚ لَوْ مَا نَأْتِيَاكَ بِالْمَلَكِ إِن كُنْتَ مِنَ الْمُرْسَلِينَ ۚ مَا نَعْمَلُ لَكَ تَعْجِيلًا إِلَّا بِالْحَقِّ وَمَا كُنَّا بِكَ بِشَاكِرِينَ﴾

﴿And they say: "O you to whom the Dhikr (the Qur'ān) has been sent down! Verily, you are a mad man! Why do you not bring angels to us if you are of the truthful?" We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!﴾[15 6-8],

and two Āyāt;

﴿يَسْتَعْجِلُونَ بِالنَّارِ﴾

﴿And they ask you to hasten on the torment!﴾[29:53-54] Allāh also said,

﴿سَأَلَ سَائِلٌ بِسَائِلٍ وَيُسِرُّ وَيُخْفِي﴾

﴿A questioner asked concerning a torment about to befall.﴾ [70:1].

﴿يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ كَفَرُوا مُشْفِقُونَ بِهَا وَلَئِنْ لَّمْ يَأْتُواكُم بِبُرْهَانٍ﴾

«Those who believe not therein seek to hasten it, while those who believe are fearful of it, and know that it is the very truth »[42:18].

and,

﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِسْمَ﴾

«They say. "Our Lord! Hasten to us Qittana.»[38:16], meaning, our due torment and reckoning Allāh said that they also supplicated,

﴿وَرَأَوْا قِسْمَ ظَنُّوا أَنَّهُمْ بِهِ كَذَبُوا فَرَأَوْهُمُ الْخَسَفَ بَيْنَ يَدَيْهِ﴾

«And (remember) when they said. "O Allah! If this (the Qur'an) is indeed the truth from You »[8:32]

They were such rebellious, stubborn disbelievers that they asked the Messenger to bring them Allāh's torment Allāh replied,

﴿وَمَذَّ طُنُفُ مِنْ قَبْلِهِمْ تَمَتُّتْ﴾

«while exemplary punishments have indeed occurred before them.»

Meaning, 'We have exerted Our punishment on the previous disbelieving nations, and made them a lesson and example for those who might take heed from their destruction.'

If it was not for His forbearance and forgiveness, Allāh would have indeed punished them sooner. Allāh said in another Āyah,

﴿وَلَوْ يَرَاهُ اللَّهُ الْإِنْسَ يَمَسُّكُمْ مِمَّا تَعْمَلُونَ عَنْ ظَهْرِكُمْ مِنْ فَتَكَةٍ﴾

«And if Allāh were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth »[35:45]

Allāh said in this honorable Āyah,

﴿وَلَوْ أَنَّ رَبَّكَ لَدَدٌ مُغْفِرٌ إِنَّكَ عَلَىٰ طَائِفَةٍ﴾

«But verily, your Lord is full of forgiveness for mankind in spite of their wrongdoing.»

He is full of forgiveness, pardoning and covering the mistakes of people, in spite of their wrongdoing and the errors committed night and day. Allāh next reminds that His punishment is severe, so that fear and hope are both addressed and mentioned. Allāh said in other Āyat,

﴿إِنْ كَذَّبُوكَ فَقُلْ رَّبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ﴾

﴿If they belie you, say: "Your Lord is the Owner of vast mercy, and never will His wrath be turned back from the people who are criminals."﴾[6:147]

﴿إِنَّ رَبَّنَا لَسَمِيعٌ الْغَيْبِ وَلَهُ قَعُورٌ رَجِيمٌ﴾

﴿Verily, your Lord is quick in retribution and certainly He is Oft-Forgiving, Most Merciful.﴾[7:167],

and,

﴿يَقِمْ بِمَا مَنَعْتَ إِنَّا الْمَغْفُورُ الرَّحِيمُ﴾ وَالْعَذَابُ هُوَ الْعَذَابُ الْأَلِيمُ ﴿٤٩﴾

﴿Declare unto My servants that truly I am the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾[15:49 50]

There are many other Āyāt that mention both fear and hope.

﴿وَقُولُوا لِلَّذِينَ لَا تُغْنِي عَنْهُمْ آيَاتُنَا وَمَا يَدْعُونَ إِلَى شَيْءٍ لَّا يَنْفَعُهُمْ إِنَّمَا يَنْفَعُهُمْ إِيَّاكَ يَا رَبُّهُمُ﴾

﴿7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.﴾

The Idolators ask for a Miracle

Allāh states that out of their disbelief and stubbornness, the idolators asked why is not a miracle sent down to the Messenger ﷺ from his Lord, just like the earlier Messengers? For instance, the disbelievers were being stubborn when they asked the Prophet ﷺ to turn Aṣ-Ṣafā into gold, to remove the mountains from around them, and to replace them with green fields and rivers. Allāh said,

﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ﴾

﴿And nothing stops Us from sending the Āyāt but that the people of old denied them.﴾[17:59]

Allāh said here,

﴿إِنَّمَا أَنْتَ مُنذِرٌ﴾

﴿You are only a warner﴾, and your duty is only to convey Allāh's Message which He has ordered you,

﴿يَسِّرْ عَلَيْكَ مَدَنَهُمْ وَتَكُنْ لَهُمُ يَهْدًى مِّنْ يُّسَارَةٍ﴾

﴿Not upon you is their guidance, but Allāh guides whom He wills.﴾[2:272]

Allāh said,

﴿وَلِكُلِّ قَوْمٍ هَادٍ﴾

﴿And to every people there is a guide﴾

meaning that for every people there has been a caller, according to Ibn 'Abbās and as narrated from him by Ali bin Abi Talhah ^[1] Allāh said in a similar Āyah,

﴿وَلَمْ يَكُنْ أُمَّةٌ إِلَّا فِيهَا نَذِيرٌ﴾

﴿And there never was a nation but a warner had passed among them.﴾[35:24]

Similar has reported from Qatādah and 'Abdur-Rahmān bin Zayd ^[2]

﴿إِنَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا يَحْمِلُ الْأُنْثَىٰ وَمَا تَرَوْنَ وَمَا تُحْمِلُونَ وَسُكْرٌ مُّوَدٌّ يُّعَدُّ بِمِقْيَاسِهِ غَيْرُ الْغَيْبِ وَالشَّهَادَةُ الْكَبِيرُ الْمَعْلُومُ﴾

﴿8 Allāh knows what every female bears and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.﴾

﴿9 All-Knower of the unseen and the seen, the Most Great, the Most High﴾

Allāh is All-Knower of Al-Ghayb (Unseen)

Allāh affirms His perfect knowledge, from which nothing is hidden, and that He has complete knowledge of whatever every female creature is carrying.

﴿وَيَعْلَمُ مَا فِي الْأَرْحَامِ﴾

﴿And He knows that which is in the wombs.﴾[31:34],

whether male or female, fair or ugly, miserable or happy.

^[1] At-Tabari 16:357.

^[2] At-Tabari 16:356

whether it will have a long or a short life. Allāh said in other Āyāt,

﴿مَرَّ لَكَ بِكَ مَا كُنْتَ تَزِيدُ الْآرْضُ بِهِ إِنَّهُ لَكُنْ عِلْمٌ﴾

«He knows you well when He created you from the earth, and when you were fetuses.» [53:32],

and,

﴿عَلَّمَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ عَلَاقًا مِنْ حَبِّ خَلْقٍ فِي عُلَاقٍ ثَلَاثٍ﴾

«He creates you in the wombs of your mother: creation after creation in three veils of darkness.» [39:6]

meaning stage after stage. Allāh also said,

﴿وَلَقَدْ خَلَقْنَا آدَمَ مِنْ صَلَافٍ مِنْ لَبَنٍ ثُمَّ يَجْعَلُهُ رُفًا خَلَقْنَا
الطِّينَ عَلَقًا نَخْلَقُ الْفَلَكَةَ مَضْمَةً مَكْنَسَةً لَمْ يَكُنْ الْفَلَكَةُ لَمْ يَكُنْ
أَمَّا هَذَا خَلَقَ نَارًا فَخَلَقَ أَنَّهُ أَحْسَنُ الْخَالِقِينَ﴾

«And indeed We created man out of an extract of clay. Thereafter We made him as a Nutfah in a safe lodging. Then We made the Nutfah into a clot, then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allāh, the Best of creators.» [23:12-14]

In the two Ṣaḥīḥs it is recorded that 'Abdullāh bin Mas'ūd said that the Messenger of Allāh ﷺ said,

«إِنْ خُلِيَ أَحَدُكُمْ بِمَخْمَعٍ فِي بَطْنٍ أَنَّهُ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً بِمِثْلِ ذَلِكَ، ثُمَّ
يَكُونُ مَضْمَةً بِمِثْلِ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكَ فَيُزَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، يَكْتُبُ رِزْقَهُ،
وَعَمَلَهُ، وَغَلَبَهُ، وَشَقِيَّ أَوْ سَعِيدَهُ»

«The matter of the creation of one of you is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allāh sends an angel who is ordered to write four things. He is ordered to write down his provisions, his life span, his deeds, and whether he will be blessed or wretched.»^[1]

[1] Fath Al-Barī 11:486, Muslim 4:2036.

In another *Hadith*, the Prophet ﷺ said,

«يَقُولُ الْمَلَكُ أَيُّ رَبِّ أَكْثَرُ أَمْ أَثَرُ؟ أَيُّ رَيْثٍ أَصْغَى أَمْ صَغِيرٌ؟ فَمَا الرِّزْقُ؟ فَمَا الْآخِرُ؟ يَقُولُ ۞ زَيْتُكَ الْتَنُّ»

«Then the angel asks, "O my Lord! Is it a male or a female, miserable or happy, what is its provisions and life span?" Allāh then ordains and the angel records it.»^[1]

Allāh said next,

﴿وَمَا تَبِغُ الْأَرْحَامُ وَمَا تَزِدُّ﴾

«and by how much the wombs fall short or exceed»

Al-Bukhārī recorded that 'Abdullāh bin 'Umar said that the Messenger of Allāh ﷺ said,

«مَنَاتِيعُ الْغَيْبِ خُمْسٌ، لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ. لَا يَعْلَمُ مَا فِي بَيْتِي إِلَّا اللَّهُ. وَلَا يَعْلَمُ مَا تَبِغُ الْأَرْحَامُ إِلَّا اللَّهُ. وَلَا يَعْلَمُ مَتَى يَأْتِي الْمَطَرُ أَحَدٌ إِلَّا اللَّهُ. وَلَا تَدْرِي نَفْسٌ مَتَى أَرْضِبُ نَفْثًا، وَلَا يَعْلَمُ مَتَى تَبْغِي السَّاعَةُ إِلَّا اللَّهُ»

«The Keys of the Ghayb (unseen knowledge) are five, nobody knows them but Allāh. Nobody knows what will happen tomorrow except Allāh; nobody knows what is in the womb except Allāh; nobody knows when it will rain except Allāh; no soul knows at what place he will die except Allāh; and nobody knows when the (Final) Hour will begin except Allāh.»^[2]

Al-'Awfi reported from Ibn 'Abbas that he said,

﴿وَمَا تَبِغُ الْأَرْحَامُ﴾

«and by how much the wombs fall short», this refers to miscarriages,

﴿وَمَا تَزِدُّ﴾

«or exceed», this refers to carrying her fetus in her womb for the full term. Some women carry their fetus for ten months, while others for nine months. Some terms are longer or shorter than others. This is the falling short or exceeding that Allāh the Exalted mentioned, and all this occurs by His knowledge.»^[3]

[1] *Fath Al-Bāri* 11:486, *Muslim* 4:2038.

[2] *Fath Al-Bāri* 8:225.

[3] *Al-Ṭabari* 16:359.

Qatādah commented on Allāh's statement,

﴿وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ﴾

«Everything with Him is in proportion.»

"For a term appointed. Allāh has the records of the provisions and terms of His creation and made an appointed term for everything" An authentic Ḥadīth mentioned that one of the Prophet's daughters sent (a messenger) to him requesting him to come as her child was dying, but the Prophet ﷺ returned the messenger and told him to say to her,

«إِنَّ اللَّهَ مَا أَخَذَ، وَلَهُ مَا أُعْطِيَ، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَتَوَصَّيْ
رُتْخَتِيبًا»

«Verily, whatever Allāh takes is for Him and whatever He gives is for Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and hope for Allāh's reward.»^[1]

Allāh said next,

﴿عَرِيفٌ الْغَيْبِ وَاشْهَادُ﴾

«All Knower of the Ghayb (the unseen) and the Shahadah (the witnessable).»

Who knows everything that the servants see and all what they cannot see, and none of it ever escapes His knowledge.

﴿الْأَكْبَرُ﴾

«the Most Great», greater than everything,

﴿الْأَعْلَى﴾

«the Most High» above everything,

﴿قَدْ لَمَدَ بِكُلِّ شَيْءٍ عِلْمًا﴾

«(Allāh) surrounds all things in (His) knowledge.» [65:12],

and has full power over all things, the necks are under His control and the servants are subservient to Him, willingly or unwillingly.

[1] Fath Al-Bārī 11:502

الْحَسَنَةُ

٢٥٠

الْقَوْلِ

وَسَتَجِدُوا أَنَّ يَوْمَئِذٍ الْحَسَنَةَ وَفَدَ حَلَّتْ مِنْ
قَبْلِهِمُ الْمَثَلُثُ وَإِنَّ رَبَّكَ لَذُو مَقْبُورٍ لِّنَّاسٍ عَنْ ظُلْمِهِمْ
وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴿١٠﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا
أَنْزَلَ عَلَيْنَا آيَةً مِنْ رَبِّنَا إِنَّهُمْ يَعْلَمُونَ ﴿١١﴾ وَلِكُلِّ قَوْمٍ هَادٍ
﴿١٢﴾ اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْفٍ وَمَا تَرَى مِنَ الْأَرْحَامِ
وَمَا تَرَدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِعَقْدٍ ﴿١٣﴾ عَلَيْهِ الْقَلِيبُ
وَالشَّهَادَةُ الْكَبِيرُ الْمُتَعَالِ ﴿١٤﴾ سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ
الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِأُتْبُلٍ وَصَارَتْ
بِالْقَابِ ﴿١٥﴾ لَهُ مَعْقِبَتَيْنِ يَنْ يَدْبِرُ مِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ الْأَقْدَارِ اللَّهُ لَا يُغَيِّرُ مَا يَقُومُ حَتَّى يَبْغُيُوا مَا يَأْتِيهِمْ
وَإِذَا أَرَادَ اللَّهُ يَقُومُ شَيْئًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
وَالِ ﴿١٦﴾ هُوَ الَّذِي يُرِيكُمْ الْآيَاتِ خَوْفًا وَطَمَعًا
وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٧﴾ وَيُسْخِجُ الرُّعُودَ يَحْمِلُوهُ
وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ يُوَسِّلُ الْفَصْرَ عَنْ فَيْصِبُ بِهِمَا
مَنْ يَشَاءُ وَهُمْ يُجْعَلُونَ فِي السَّمَاءِ وَمُسَدِّدِينَ الْحَالِ ﴿١٨﴾

﴿سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلِ وَمَنْ
جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ
بِأُتْبُلٍ وَصَارَتْ
بِالْقَابِ﴾ ﴿١٥﴾ لَهُ مَعْقِبَتَيْنِ يَنْ يَدْبِرُ مِنْ خَلْفِهِ يَحْفَظُونَهُ
مِنْ أَمْرِ الْأَقْدَارِ اللَّهُ لَا يُغَيِّرُ مَا يَقُومُ حَتَّى يَبْغُيُوا مَا يَأْتِيهِمْ
وَإِذَا أَرَادَ اللَّهُ يَقُومُ شَيْئًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ
وَالِ ﴿١٦﴾ هُوَ الَّذِي يُرِيكُمْ الْآيَاتِ خَوْفًا وَطَمَعًا
وَيُنشِئُ السَّحَابَ الثِّقَالَ ﴿١٧﴾ وَيُسْخِجُ الرُّعُودَ يَحْمِلُوهُ
وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ يُوَسِّلُ الْفَصْرَ عَنْ فَيْصِبُ بِهِمَا
مَنْ يَشَاءُ وَهُمْ يُجْعَلُونَ فِي السَّمَاءِ وَمُسَدِّدِينَ الْحَالِ ﴿١٨﴾

﴿10. It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day﴾

﴿11. For him (each person), there are angels in succession, before and behind him. They guard him by the command of

Allah. Verily, Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.﴾

Allāh's Knowledge encompasses all Things Apparent and Hidden

Allāh declares that His knowledge is encompassing all of His creation, those who declare their speech or hide it, He hears it and nothing of it ever escapes His observation. Allāh said in other Āyāt,

﴿وَلَوْ جَهَرَ بِالسَّوْمِ أَوْ أَمَرَ سِرًّا فَكَانَ عِلْمُهُ ظَاهِرًا﴾

﴿And if you speak aloud, then verily, He knows the secret and

that which is yet more hidden.﴾[20:7],
and,

﴿وَعَسَىٰ مَا تَحْفَظُونَ مِمَّا كَلِمَاتٍ﴾

﴿And (Allāh) knows what you conceal and what you reveal.﴾

ʿĀʾishah said, "All praise is due to Allāh Whose hearing has encompassed all voices! By Allāh, she who came to complain about her husband to the Messenger of Allāh ﷺ was speaking while I was in another part of the room, yet I did not hear some of what she said. Allāh sent down,

﴿مَدَّ سَمِيعُ اللَّهِ قَوْلَ أُمِّ الْمُؤْمِنِينَ فِي نَدْبِهَا وَنَشْوَىٰكِ يَا اللَّهُ وَإِنَّهُ يَسْمَعُ عَمَلَكُمْ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ﴾

﴿Indeed Allāh has heard the statement of her that disputes with you concerning her husband and complains to Allāh. And Allāh hears the argument between you both. Verily, Allāh is All-Hearer, All-Seer.﴾[58:1].¹¹

Allāh said next,

﴿وَمَنْ هُوَ مَسْتَكْبِرٌ﴾

﴿whether he be hid by night﴾, in his house in the darkness of the night,

﴿وَمَنْ هُوَ بِالنَّهَارِ﴾

﴿or goes forth freely by day.﴾ moves about during the daylight; both are encompassed by Allāh's knowledge. Allāh said in other Āyāt,

﴿أَلَا يَتَنَفَّسُونَ فِي آنِهِنَّ﴾

﴿Surely, even when they cover themselves with their garments.﴾ [11:5],

and,

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَفْعَلُ مِنْ ثَمَرٍ وَلَا تُنْقِلُ مِنْ عُصَا إِلَّا كُنَّا عَنَّا شُهُودٌ إِنَّ
نُفِصِلُونَ بَيْنَ مَا يَشَاءُ مِنْ رَحْمَةٍ مِنْ رَبِّكَ مِنْ شَيْءٍ لَّا فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا مِثْلُ شَيْءٍ
كَذَلِكَ لَا أَكْبَرُ لَكَ فِي كِتَابِ الْيُسُفُفِ﴾

¹¹ Al-Bukhārī 7385, An-Nasāʾī in Al-Kubrā 11570, Ibn Majah 188, At-Tabarī 5:28.

«Neither you do any deed nor recite any portion of the Qur'an nor you do any deed, but We are witness thereof when you are doing it. And nothing is hidden from your Lord (so much as) the a speck of dust on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.» [10:61]

The Guardian Angels

Allāh said next,

﴿لَمْ نُعَمِّصْ مِنْ بَيْنِ يَدَيْهِ رَمْنَ حَلِيقِهِ. بِمَا نَفَرُوا مِنْ أَمْرِ اللَّهِ﴾

«For him (each person), there are angels in succession, before and behind him. They guard him by the command of Allāh.»

Allāh states that there are angels who take turns guarding each servant, some by night and some by day. These angels protect each person from harm and accidents. There are also angels who take turns recording the good and evil deeds, some angels do this by day and some by night. There are two angels, one to the right and one to the left of each person, recording the deeds. The angel to the right records the good deeds, while the angel to the left records the evil deeds. There are also two angels that guard and protect each person, one from the back and one from in front. Therefore, there are four angels that surround each person by day and they are replaced by four others at night, two scribes and two guards. An authentic *Hadith* states,

«يَتَعَايَرُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْمَعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، فَيَسْتَعِذُّ بِرَبِّهِ الَّذِينَ بَاتُوا فِيكُمْ فَسَأَلَهُمْ وَمَنْ أَعْلَمَ بِكُمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: أَتَيْنَاهُمْ وَهُمْ يَهْجُونَ، وَتَرَكْنَاهُمْ وَهُمْ يَهْجُونَ»

«Angels take turns around you, some at night and some by day, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you throughout the night, ascend to Allāh Who asks them, and He knows the answer better than they about you, "How have you left My servants?" They reply, "As we have found them praying, we have left them praying"»^[1]

^[1] *Fath Al-Bān* 13:426.

Imām Aḥmad recorded that 'Abdullāh said that the Messenger of Allāh ﷺ said,

«مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وَكَّلَ بِهِ فَرِيْقَةٌ مِنَ الْجِنِّ وَفَرِيْقَةٌ مِنَ الْمَلَائِكَةِ»

«Verily, every one among you has his companion from the Jinn and his companion from the angels.»^[1]

They said, "And you too, O Allāh's Messenger?" He said,

«وَلِيَّائِي، وَلَكِنَّ اللَّهَ أَغَاثَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِخَيْرٍ»

«And I too, except that Allāh has helped me against him, so he only orders me to do good.»^[2] Muslim collected this Ḥadīth.^[2]

Ibn Abī Hātim narrated that Ibrāhīm said, "Allāh revealed to a Prophet from among the Children of Israel, "Say to your nation: every people of a village or a house who used to obey Allāh but changed their behavior to disobeying Him, then He will take away from them what they like and exchange it for what they dislike." Ibrāhīm next said that this statement has proof in Allāh's Book,

﴿إِنَّ اللَّهَ لَا يَتَغَيَّرُ مَا يَغْيَرُ حَتَّى يَغْيَرُوا مَا يَغْيَرُونَ﴾

«Verily, Allāh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves.»

﴿مَنْ أَلْبَسَ بُرِيْقَهُمُ الْبَرْقَ خَرَفًا وَطَمَعَ وَثَبُتًا أَلْفَلَاكَ. ۝ وَنَسِجَ الرِّجْدِ عَسِيْرٍ. وَاللَّيْلِ كُفًّ مِنْ جَنِيْدٍ. وَبَرْقِ الْفَوْقِ قَيْصَبٌ بِهَا مَنَ تَكَلَّ وَهُمْ يُتَوَلَّوْنَ ۝ أَلَمْ يَكُنْ لَهُ سُبُتٌ لِّسَالٍ ۝﴾

«12. It is He Who shows you the lightning, as a fear and as a hope. And it is He Who brings up the clouds, heavy (with water).»

«13. And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allāh. And He is Mighty in strength and Severe in punishment.»

[1] Aḥmad 1:401.

[2] Muslim no. 2814.

Clouds, Thunder and Lightning are Signs of Allāh's Power

Allāh states that He has full power over *Al-Barq* (lightning), which is the bright light that originates from within clouds. Ibn Jarir recorded that Ibn 'Abbas once wrote to Abu Al Jald asking about the meaning of *Al Barq*, and he said that it is water.^[1] Qatādah commented on Allāh's statement,

﴿تَرَوْهَا وَهَامَ﴾

﴿as a fear and as a hope.﴾ "Fear for travelers, for they feel afraid of its harm and hardship, and hope for residents, awaiting its blessing and benefit and anticipating Allāh's provisions." Allāh said next,

﴿وَمِنْهُ السَّحَابُ الثَِّقَالُ﴾

﴿And it is He Who brings up the clouds, heavy.﴾ meaning, He originates the clouds that are heavy and close to the ground because of being laden with rain. Mujahid said that this part of the *Āyah* is about clouds that are heavy with rain.^[2] Allāh's statement,

﴿وَيُسَبِّحُ رُزْدُ يَحْمَدُ﴾

﴿And Ar-Ra'd (thunder) glorifies and praises Him﴾, is similar to His other statement,

﴿وَلَا يَنْفَعُ إِلَّا مَجْدُ يَحْمَدُ﴾

﴿And there is not a thing but glorifies His praise.﴾ [17:44]

Imām Aḥmad recorded that Ibrāhīm bin Sa'd said, "My father told me that he was sitting next to Ḥamid bin 'Abdur Raḥmān in the *Masjid*. A man from the tribe of Ghifār passed and Ḥamid sent someone to him to please come to them. When he came, Ḥamid said to me, 'My nephew! Make space for him between me and you, for he had accompanied Allāh's Messenger ﷺ.' When that man came, he sat between me and Ḥamid and Ḥamid said to him, 'What was the *Ḥadīth* that you narrated to me from the Messenger of Allāh ﷺ?' He said, 'A

^[1] Aṭ-Ṭabari 16:387.

^[2] Aṭ-Ṭabari 16:388.

man from Ghifār said that he heard the Prophet ﷺ say,

«إِنَّ اللَّهَ يُنْشِئُ السَّحَابَ يُهَيِّئُنَّ أَحْسَنَ السَّلَاطِ، وَيَضْحَكُ أَحْسَنَ الضَّحِكِ»

‘Verily, Allāh originates the clouds, and they speak in the most beautiful voice and laugh in the most beautiful manner.’^[1]

It appears, and Allāh has the best knowledge, that the cloud's voice is in reference to thunder and its laughter is the lightning. Mūsā bin 'Ubaydah narrated that Sa'd bin Ibrāhīm said, "Allāh sends the rain and indeed, none has a better smile than it, nor more comforting voice. Its smile is lightning and its voice is thunder."

Supplicating to Allāh upon hearing Ar-Ra'd (Thunder)

Imām Ahmad recorded that Sālim bin 'Abdullāh narrated that his father said that the Messenger of Allāh ﷺ used to say upon hearing the thunder and thunderbolts,

«اللَّهُمَّ لَا تَقْتُلْ بِغَضَبِكَ، وَلَا تُهَيِّئْكَ بِغَضَابِكَ، وَغَايَةَ قَوْلِكَ ذَلِكَ»

‘O Allāh! Do not kill us with Your anger, nor destroy us with Your torment, and save us before that.’^[2]

This Ḥadīth was recorded by At-Tirmidhī, Al-Bukhārī in his book *Al-Adab Al-Mufrad*, An-Nasā'ī in *'Amal Al-Yawm wal-Laylah*, and Al-Hākim in *Al-Mustadrak*.^[3] When 'Abdullāh bin Az-Zubayr used to hear thunder, he would stop talking and would supplicate, "All praise is to He Whom Ar-Ra'd (thunder) glorifies and praises, and so do the angels because of His awe." He would then say, "This is a stern warning to the people of earth." Mālik collected this Ḥadīth in *Al-Muwatta'*, and Al-Bukhārī in *Al-Adab Al-Mufrad*.^[4]

Imām Ahmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«فَإِنْ رَأَيْتُمْ عَرًّا وَجَلًّا لَرَأَى عِبْدِي أَطَاعُونِي لَا تَقْبَلُهُمُ الْمَطَرُ بِاللَّيْلِ، وَأَطْلَنْتُ غَلَبَتُهُمُ الشَّمْسُ بِالنَّهَارِ، وَلَمَّا أَسْمَعْتُهُمْ صَوْتَ الرُّعْدِ»

[1] Ahmad 5:435

[2] Ahmad 2:100

[3] *Tuhfat Al-Ahwadhi* 9:412, *Al-Adab Al-Mufrad* 187, An-Nasā'ī in *Al-Kubrā* 6:230, Al-Hākim 4:286

[4] *Al-Muwatta'* 2:992, Al-Bukhārī in *Al-Adab Al-Mufrad* no. 724.

‘Your Lord, the Exalted and Most High, said, ‘Had My servants obeyed Me, I would have given them rain by night and the sun by day, and would not have made them hear the sound of the Ra’d (thunder).’¹¹

Allāh’s statement,

﴿وَرَسُولٌ أَتَوَعَّدُ بِهِ مَنْ يَشَاءُ﴾

‘He sends the thunderbolts, and therewith He strikes whom He wills,﴾

indicates that He sends thunderbolts as punishment upon whom He wills, and this is why thunderbolts increase as time comes to an end.

Al-Ḥāfiẓ Abu Al-Qāsim At-Ṭabarānī narrated that Ibn ‘Abbas said that Arbad bin Qays bin Juzu’ bin Julayd bin Ja’far bin Kulab, and ‘Amir bin Aṭ-Ṭufayl bin Mālīk came to Al-Madīnah to the Messenger of Allāh ﷺ and sat where he was sitting. ‘Amir bin Aṭ-Ṭufayl said, “O Muḥammad! What will you give me if I embrace Islām?” The Messenger of Allāh ﷺ said,

«لَكَ مَا لِلْمُسْلِمِينَ وَغَيْرَكَ مَا عَلَيْهِمْ»

‘You will have the rights and duties of all Muslims.’

‘Amir bin Aṭ-Ṭufayl said, “Will you make me your successor if I embrace Islām?” The Messenger of Allāh ﷺ said,

«يَسِّرْ ذَلِكَ لَكَ وَلَا يَمُزِمُكَ، وَلَكِنْ لَكَ أَمْرٌ نَحِيلُ»

‘That is not your right, nor your people’s right. However, I could appoint you a commander of the horsemen (i.e., war).’

‘Amir said, “I am already the commander of the horsemen of Najd (in the north of Arabia). Give me control over the desert and you keep the cities.” The Messenger of Allāh ﷺ refused. When these two men were leaving the Messenger of Allāh ﷺ, ‘Amir said, “By Allāh! I will fill it (Al Madīnah) with horses and men (hostile to Muslims).” The Messenger of Allāh ﷺ replied,

«يَسْتَعِثُّ اللَّهُ»

‘Rather, Allāh will prevent you.’

When ‘Amir and Arbad left, ‘Amir said, “O Arbad! I will keep

¹¹ Aḥmad 2:359.

Muhammad busy while talking to him, so you can strike him with the sword. Verily, if you kill Muhammad, the people (Muslims) will agree to take blood money and will hate to wage war over his murder. Then we will give them the blood money." Arbad said, "I will do that," and they went back to the Messenger ﷺ. 'Āmir said, "O Muhammad! Stand next to me so that I can talk to you." The Messenger ﷺ stood up, and they both stood next to a wall talking to each other. Arbad wanted to grab his sword, but his hand froze when it touched the sword's handle and he could not take the sword out of its sheath. Arbad did not strike the Messenger ﷺ as 'Āmir suggested, and the Messenger of Allāh ﷺ looked at Arbad and realized what he was doing, so he departed. When Arbad and 'Āmir left the Messenger of Allāh ﷺ and arrived at Al-Harraḥ of Wāqim area, they dismounted from their horses. However, Sa'd bin Mu'ādh and Usayd bin Huḍayr came out saying, "Come, O enemies of Allāh! May Allāh curse you." 'Āmir asked, "Who is this with you, O Sa'd?" Sa'd said, "This is Usayd bin Huḍayr." They fled until they reached the Riqm area, where Allāh struck Arbad with a bolt of lightning and he met his demise. As for 'Āmir, he went on until he reached the Kharīm area, where Allāh sent an open ulcer that struck him. During that night, 'Āmir took refuge in a woman's house, from Banu Salūl. 'Āmir kept touching his open ulcer and saying, "An ulcer as big as a camel's hump, while I am at the house of a woman from Banu Salūl, seeking to bring my death in her house!" He rode his horse, but he died while riding it headed to his area. Allāh sent down these Āyāt (13:8-11) in their case,

﴿إِنَّهُ يَنْقَضُ مَا وَعَدُكَ حَكْلًا أَتَقَى﴾

﴿Allah knows what every female bears﴾ until,

﴿وَمَا لَهُمْ مِنْ دُونِهِ مِنْ دَالٍ﴾

﴿..and they will find besides Him no protector.﴾

Ibn 'Abbas commented, "The angels in succession, guard Muhammad, peace be upon him, by the command of Allāh." He next mentioned the demise of Arbad by Allāh's command, reciting this Āyah,

﴿وَرَسُولٌ الْمُرَبِّينَ﴾

«He sends the thunderbolts,»^[1]

Allāh said next,

﴿وَعَمَّ يَخْتَصِمُونَ فِي اللَّهِ﴾

«yet they (disbelievers) dispute about Allāh.» they doubt Allāh's greatness and that there is no deity worthy of worship except Him,

﴿وَهُوَ شَدِيدُ الْعِقَابِ﴾

«And He is Mighty in strength and Severe in punishment.»

Allāh's torment is severe against those who rebel against Him, defy Him and persist in disbelief, according to the *Tafsir* of Ibn Jarir At-Ṭabari.^[2] There is a similar *Āyah* in the Qur'an,

﴿وَمَكَرُوا مَكْرًا وَكُنَّا مَكْرًا وَسَوَاءٌ مَا نَحْكُمُ ۖ وَمِمَّنْ لَا يَشْعُرُونَ ۚ قَاتِلْهُمْ كَمَا كُنْتُمْ عَادِيَهُمْ ۚ تَكُونُ أَمْثًا مِمَّنْ نَعْلَمُ ۚ وَفَوَيْتَهُمْ لَعِينَهُ ۚ﴾

«So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation all together.»[27:50-51]

ʿAlī bin Abī Ṭalib said that,

﴿وَهُوَ شَدِيدُ الْعِقَابِ﴾

«And He is Mighty in strength and Severe in punishment (Al Mīhāl)», means, His punishment is severe.^[3]

﴿لَمْ يَدْعُوا وَلِيُّهُ رَأْيِي يَدْعُونَ بِهِ فَوَيْتَهُمْ لَعِينَهُ ۚ لَا يَسْتَجِيبُونَ لَهُمْ دُعَاؤُهُمْ إِلَّا كَسَيْبِ كَتَبَ إِلَى آتَمٍ يَتْلُو مَا رَمَا قَوْمٌ يَحْيَوْنَ ۚ وَمَا مَثَلُ الْكَافِرِينَ إِلَّا فِي سَفَلٍ ۚ﴾

«14. For Him is the Word of Truth. And those whom they invoke besides Him, answer them no more than one who stretches forth his hand for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but misguidance.»

[1] At Ṭabarāni 10:379-381. A *Ḥadīth* mentioning some of this story was collected by Al-Bukhari, no. 4091, it does not mention the sayings of the Prophet ﷺ.

[2] At-Ṭabari 16:394.

[3] At-Ṭabari 16:396.

A Parable for the Weakness of the False Gods of the Polytheists

'Alī bin Abī Ṭālib said that Allāh's statement,

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

«For Him is the Word of Truth»

is in reference to *Tawhīd*, according to Ibn Jarīr At-Ṭabari.¹⁾ Ibn 'Abbas Qatādah, and Malik who narrated it from Muḥammad bin Al Munkadīr, said that,

﴿لَهُ دَعْوَةُ الْحَقِّ﴾

«For Him is the Word of Truth.» means, "La ilāha illallāh."²⁾ Allāh said next,

﴿وَالَّذِينَ يَدْعُونَ مِن دُونِهِ﴾

«And those whom they invoke besides Him...», meaning, the example of those who worship others besides Allāh,

﴿كَسِبَ لَهُم بِآيَةٍ لَهُمْ فَاةٌ﴾

«like one who stretches forth his hand for water to reach his mouth»

'Alī bin Abī Ṭālib commented, "Like he who stretches his hand on the edge of a deep well to reach the water, even though his hands do not reach it so how can the water reach his mouth?"³⁾ Mujahid said about,

﴿كَسِبَ لَهُم﴾

«like one who stretches forth his hand»

"Calling the water with his words and pointing at it, but it will never come to him this way."⁴⁾ The meaning of this *Ayah* is that he who stretches his hand to water from far away, to either collect some or draw some from far away, will not benefit from the water which will not reach his mouth, where water should be consumed. Likewise, those idolators who call

¹⁾ At-Ṭabari 16:398

²⁾ Ibid

³⁾ At-Ṭabari 16:400

⁴⁾ Ibid.

سورة النور

٢٥٦

الْأَنْصَارِ

لَهُ دَعْوَةُ الْغَيْبِ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءًا إِلَّا
 كِبَاسٌ مِّنْ عَذَابِ إِلَىٰ أَلَمٍ لَّا يَشْعُرُونَ وَمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
 إِلَّا فِي صَلَاتِ ۖ وَاللَّهُ يَسْجُدُ مِن فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا
 وَكَرْهًا وَظِلُّهُمُ بِالْغُدُوِّ وَالْآصَالِ ۖ ۝١٥ قُلْ مَنْ رَبُّ السَّمَوَاتِ
 وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَتَتَّخِذُهُم مِّن دُونِ اللَّهِ لَا يَمْلِكُونَ لِي ضَرِيرًا
 مِّمَّا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ يَسْتَوِي
 الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُوا الْخَلْقَ
 عَلَيْهِمْ قُلْ اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ الْوَاسِعُ الْفَهِيمُ ۝١٦ أَسْرَأَ بِكَ
 السَّمْعُ مَا هَآلَكَ قُلُوبُهُ يَقْدِرُهَا فَاحْشِلْ السَّيْلَ زَيْدًا أَرْبَابًا
 وَمَسَابِقُهُمْ عَلَيْهِمْ فِي الْآثَارِ أَتَيْنَاهُ حُلَيْنًا أَوْ مَسِجِدًا زَيْدًا وَمِثْلَهُ ۖ كَذَلِكَ
 يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا
 يَبْقَىٰ فَالْحَرَسُ ۚ قُلْ فِي مَكْتَبِ الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝١٧
 لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْجُدُوا لِلَّهِ
 لَؤْلَؤًا لَّهُمْ مَّا فِي الْأَرْضِ جِيعًا وَمِثْلَهُ مَعَهُ لَاقَتَهُ وَأُوبِدُ
 أُولَٰئِكَ لَمْ يَسْجُدُوا لِلْحَسَابِ وَمَا لَوْ نَدَّبْنَاهُمْ لَوَسَّاسَ الْهَادِ ۝١٨

another deity besides Allāh, will never benefit from these deities in this life or the Hereafter, hence Allāh's statement,

﴿وَمَا تَعْبُدُونَ إِلَّا وَ
 سْوَا ۖ﴾

«and the invocation of the disbelievers is nothing but misguidance.»

﴿وَاللَّهُ يَسْجُدُ مِن فِي السَّمَوَاتِ
 وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمُ بِالْغُدُوِّ
 وَالْآصَالِ ۖ﴾

«15. And unto Allāh falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.»

Everything prostrates unto Allāh

Allāh affirms His might and power, for He has full control over everything, and everything is subservient to Him. Therefore, everything, including the believers, prostrate to Allāh willingly, while the disbelievers do so unwillingly,

﴿وَاللَّهُ يَسْجُدُ﴾

«and so do their shadows in the mornings», in the beginning of the days,

﴿وَالْآصَالِ﴾

«and in the afternoons.» towards the end of the days. Allāh said in another Āyah,

﴿أَوَلَمْ يَرَوْا أَنَّ مَا خَلَقَ اللَّهُ مِنْ نُورٍ يُعْطِيهِمْ ظِلًّا﴾

﴿Have they not observed things that Allah has created. (how) their shadows incline.﴾ [16:48]

﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ تَعْبُدُونَ مِنْ دُونِهِ أَشْيَاءَ لَا يَمْلِكُ لِشَيْءٍ نَفْعًا وَلَا ضَرًّا قُلْ هَذَا بَشَرٌ أَلْفَضِلُ وَالْعَبِيدُ أَهْلُ خَسْرٍ الْخَلْقُ الْخَلْقُ وَالنُّورُ أَمْ خَلْقُوا بِإِذْنِهِمْ خُفْرًا كَذِبًا مَنَّهُ الْخَلْقُ عَلَيْهِمْ فِي اللَّهِ حَيْثُ كُنِيَ نُورٌ وَهُوَ الْوَجْدُ الْفَهْرُ ۝﴾

¶16. Say: "Who is the Lord of the heavens and the earth?" Say: "(It is) Allāh." Say: "Have you then taken (for worship) *Awaliyā* (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creation seemed alike to them?" Say: "Allāh is the Creator of all things; and He is the One, the Irresistible."¶

Affirming Tawhīd

Allāh affirms here that there is no deity worthy of worship except Him, since they admit that He alone created the heavens and the earth and that He is their Lord and the Disposer of all affairs. Yet, they take as lords others besides Allāh and worship them, even though these false gods do not have the power to benefit or harm themselves or those who worship them. Therefore, the polytheists will not benefit or have harm removed from them by these false deities. Are those who worship the false deities instead of Allāh equal to those who worship Him alone, without partners, and thus have a light from their Lord? This is why Allāh said here,

﴿قُلْ هَذَا بَشَرٌ أَلْفَضِلُ وَالْعَبِيدُ أَهْلُ خَسْرٍ الْخَلْقُ الْخَلْقُ وَالنُّورُ أَمْ خَلْقُوا بِإِذْنِهِمْ خُفْرًا كَذِبًا مَنَّهُ الْخَلْقُ عَلَيْهِمْ﴾

¶Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allāh partners who created the like of His creation, so that the creations seemed alike to them?"¶

Allāh asks, Do these polytheists worship gods besides Him

(polytheism) and ordering them to refrain from worshipping others besides Allah. They defied their Messengers and rebelled against them, and this is why the word of punishment struck them as a worthy recompense,

﴿وَلَا يَخَافُ رَبُّكَ لَعْنَةً﴾

﴿And your Lord treats no one with injustice﴾ [18:49]

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِعًا وَمِمَّا يُغْرِقُونَ فِي النَّارِ آيَةً: يَكْفَى لِرَبِّ قَوْمٍ حُبًّا إِنَّ السَّيْلَ وَلَّى السَّيْفَ فَأَنَّ لِزَبَدِهِ مَزْجًا وَلَقَدْ نَفَعَ أَمْسًا ثَمَرًا فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ﴾

﴿17. He sends down water from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface - and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables.﴾

Two Parables proving that Truth remains and Falsehood perishes

This honorable Āyah contains two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. Allah said,

﴿أَنزَلَ مِنَ السَّمَاءِ مَاءً﴾

﴿He sends down water from the sky,﴾ He sends rain,

﴿فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾

﴿and the valleys flow according to their measure,﴾

each valley taking its share according to its capacity, for some valleys are wider and can retain more water than others which are small and thus retain smaller measures of water. This Āyah indicates that hearts differ, for some of them can retain substantial knowledge while others cannot entertain knowledge, but rather are bothered by knowledge,

﴿فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِعًا﴾

﴿but the flood bears away the foam that mounts up to the surface﴾

of the water that ran down the valleys, this is the first parable. Allāh said next,

﴿وَمِمَّا يُضَوِّنُ عَلَىٰ آلِهِمُ الْحَرِّ أَهْلَ الْبَلَدِ﴾

﴿and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils.﴾

This is the second parable, whereas gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water,

﴿كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ وَالْحَقُّ وَالْبَاطِلُ﴾

﴿thus does Allāh (by parables) show forth truth and falsehood.﴾

when they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes,

﴿وَالَّذِي يَذْهَبُ حَبَالًا﴾

﴿Then, as for the foam it passes away as scum upon the banks,﴾

for it carries no benefit and dissipates and scatters on the banks of the valley. The foam also sticks to trees or is dissipated by wind, just as the case with the scum that rises on the surface of gold, silver, iron and copper ores; it all goes away and never returns. However, water, gold and silver remain and are used to man's benefit. This is why Allāh said next,

﴿وَمَا نَا بِمَعِ آتَىٰ فِيمَكُم مِّنَ الْأَمْثَالِ﴾

﴿while that which is for the good of mankind remains in the earth. Thus Allāh sets forth parables.﴾

Allāh said in a similar Ayah,

﴿وَلَقَدْ أَلْأَمْنَاكَ نَعْرِفُكَ إِلَّا نَجْنِيكَ﴾

﴿And these similitudes We put forward for mankind, but none will understand them except those who have knowledge﴾
[29:43]

Some of the Salaf [rightly guided ancestors] said, "When I would read a parable in the Qur'ān that I could not comprehend, I would cry for myself because Allāh the Exalted says,

﴿وَمَا يَعْلَمُهَا إِلَّا الَّذِينَ يُعْلِمُونَ﴾¹¹

﴿But none will understand them except those who have knowledge﴾" [29:43]

'Alī bin Abī Ṭalhah reported that 'Abdullāh bin 'Abbās commented on Allāh's statement,

﴿لَنَزِّلَ مِنَ السَّمَاءِ مَاءً فَتَكُنُ الْوَادِيَةُ بِحَسَبِ قَدَرِهَا﴾

﴿He sends down water from the sky, and the valleys flow according to their measure,﴾

"This is a parable that Allāh has set; the hearts carry knowledge from Him, and certainty according to the amount of doubt. As for doubt, working good deeds does not benefit while it exists. As for certainty, Allāh benefits its people by it, hence Allāh's statement,

﴿فَإِنَّا نَزَّلْنَا﴾

﴿Then, as for the foam﴾, which refers to doubt,

﴿وَيَذْهَبُ جُفَاءً وَلَوْ شَاءَ لَنَمَسُّنَا مِنْهُ قَتْلًا فِي الْآرْضِ﴾

﴿it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth.﴾

in reference to certainty. And just as when jewelry is heated in fire and is rid of its impurity, which remains in the fire, similarly Allāh accepts certainty and discards doubt."¹¹

The Qur'ān and the Sunnah contain Parables that use Water and Fire

Allāh has set two examples in the beginning of Sūrat Al-Baqarah (chapter 2) about the hypocrites, one using fire and another using water Allāh said,

﴿سَلَفْتُمْ كَسْفًا فَكَفَى مُسْتَوْفًا تَارَةً فَلَمَّا أَكْثَرَتْ مَا حَرَّكَهُ﴾

[1] Aṭ-Ṭabari 16:410.

«Their likeness is as the likeness of one who kindled a fire; then, when it illuminated all around him.» [2:17] then He said,

﴿أَوْ كَمَثَلِ غَمَامٍ مُمِطٍ سَمَاءَ يَوْمَ ظَلَمَتْ وَجْهَهُ رِيحٌ﴾

«Or like a rainstorm in the sky, bringing darkness, thunder, and lightning.» [2:19]

Allāh also has set two parables for the disbelievers in *Sūrat An-Nūr* (chapter 24), one of them is,

﴿وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ﴾

«As for those who disbelieved, their deeds are like a mirage in a desert.» [24:39]

The mirage occurs during intense heat. It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«يَقْدَرُ لِلْيَهُودِ يَوْمَ الْقِيَامَةِ: فَمَا تُرِيدُونَ؟ قَيُّوْلُونَ: أَيُّ رَبَّنَا عَطِشْنَا فَأَنِيفًا. فَيَقَالُ: أَلَا تُرِيدُونَ؟ فَيُرِيدُونَ الشَّارَ فَإِذَا هِيَ كَسَرَابٌ يُخْبِلُ نَفْسَهَا نَفْسًا»

«It will be said to the Jews on the Day of Resurrection, "What do you desire?" They will reply, "We need to drink, for we have become thirsty, O our Lord!" It will be said, "Will you then proceed to drink," and they will head towards the Fire, which will appear as a mirage, its various parts consuming the other parts."¹⁴ Allāh said in the second parable (in *Sūrat An-Nur*);

﴿أَوْ كَمَثَلِ ظُلُمٍ فِي بَحْرٍ أَعْمَقٍ﴾

«Or is like the darkness in a vast deep sea.» [24:40]

In the Two *Ṣaḥīḥs* it is recorded that Abu Mūsā Al-Ash'arī said that the Messenger of Allāh ﷺ said,

«إِنْ نَزَلَ مَا يَخْبِيهِ اللَّهُ بِهِ مِنَ الْهَدْيِ وَالْبَلَمِ، تَمَثَّلَ غَيْبُ أَصَاتِ أَرْضًا، فَكَذَبَتْ بِهَا طَائِفَةٌ قَلِيلٍ الْمَاءِ فَأَلْبَسَتْ الْكَلَامَ وَالنَّفْسَ الْكَبِيرَ، وَكَذَبَتْ بِهَا أَجَادِبُ أُنْصُغِبِ الْمَاءِ، فَفُتِحَ اللَّهُ بِهَا النَّاسُ، فَشَرِبُوا، وَزَعَوْا، وَنَفَقُوا، وَزَرَعُوا، وَأَصَابَتْ طَائِفَةٌ بِهَا أُخْرَى، إِنَّمَا هِيَ قَيْمَانٌ لَا تُعِيكَ مَاءٌ وَلَا تُبَيِّتُ كَلَامًا، فَذَلِكَ مَثَلُ مَنْ قَفَّ فِي

¹⁴ *Faḥḥ Al-Bārī* 8:98, *Muslim* 4:168.

بِإِذْنِ اللَّهِ وَنَفَعَهُ اللَّهُ بِمَا يَنْفَعُنِي وَيُنْفَعُ بِهِ، لَعَلَّكُمْ تَعْلَمُونَ. وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا
وَلَمْ يَأْمُرْ بِالْهُدَىٰ اللَّهُ لِيُزِيلْ عَنْهُ أَعْيُنَ مَنْ رَآهُ

“The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the rain water and brought forth vegetation and grass in abundance. And another portion of it was hard, it held the rain water and Allāh benefited the people with it and they utilized it for drinking, grazing, making their animals drink from it and for irrigation purposes. And another portion of it fell on barren land, which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allāh's religion and gets benefit, as well as benefiting others (from the knowledge and guidance) which Allāh has revealed through me and learns and then teaches others. The last example is that of a person who does not care for it and does not embrace Allāh's guidance revealed through me.”^[1]

This parable uses water in it. In another *Ḥadīth* that Imām Aḥmad collected, Abū Hurayrah narrated that the Messenger of Allāh ﷺ said,

مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ اشْتَوَىٰ نَارًا فَلَمَّا أَصَابَتْ مَا حَوْلَهُ، جَلَّ أَنْفَرَسَ وَهَدَى
الذُّوَابُ الَّتِي يَنْفَرُ مِنَ النَّارِ يَنْفَرُ فِيهَا، وَجَعَلَ يَحْجَرُهُمْ وَيَعْنَتُ يَتَّقِعَمَن مَعَهُ -
قَالَ . فَذَبَحَكُمْ فَنَلَىٰ وَمَسَّكُمْ، أَنَا أَخَذَ بِحَجَرِكُمْ عَنِ النَّارِ. فَلَمْ يَنْجِ أَحَدًا
مِّنْكُمْ، فَتَنَحَّيْتُمْ فِيهَا

“My example and the example of you is like that of a person who lit a fire. When the fire illuminated his surroundings, butterflies and insects started falling into it, as they usually do, and he started swatting at them to prevent them from falling, but they overwhelmed him and kept falling into the fire. This is the parable of me and you, I am holding you by the waist trying to save you from the Fire, saying, “Go away from the Fire,” yet you overwhelm me and fall into it.”^[2]

^[1] Fath Al-Bārī 1:211, Muslim 4:1788.

^[2] Aḥmad 2:312

The Two *Sahih*s also collected this *Hadith* ¹⁴ This is a parable using fire.

﴿يَعْرِى سَمَاءًا رَهِيبًا تَلْقَىٰ وَادًى تَابَعَتْهُ تَابِعَاتُهَا لَوْ أَنَّ فِي الْأَرْضِ حَبِيرٌ
وَمَا فِيهَا مِثْلُ لَاقِدَرٍ بِهِ، لَوَلَّيْتُ هَٰذَا شَوْءَ أَهْلِهَا وَمَا مَهْمُ هَٰذَا وَشَيْءُ نَهْدٍ ۝﴾

﴿18 For those who answered their Lord's call is Al-Husnā. But those who answered not His call, if they had all that is in the earth together with its like, they would offer it in order to save themselves. For them there will be the terrible reckoning. Their dwelling place will be Hell, and worst indeed is that place for rest.﴾

Reward of the Blessed and Wretched Ones

Allah mentions the final destination of the blessed ones and the wretched ones,

﴿يَعْرِى سَمَاءًا رَهِيبًا﴾

﴿For those who answered their Lord's call﴾

obeyed Allāh and followed His Messenger (Muhammad, peace be upon him) by obeying his commands and believing in the narrations he brought about the past and the future, theirs will be,

﴿تَلْقَىٰ﴾

﴿Al-Husnā﴾, which is the good reward Allah said that Dhul-Qarnayn declared,

﴿ثُمَّ لَمْ يَكُنْ يَسْتَوِ عَذَابُهُمْ ثُمَّ قُرْأَ إِلَىٰ رَبِّهِ، يُعَذِّبُهُمْ عَذَابًا مُّكْرًا ۝ وَلَمَّا مَنِ الْأَمْرُ إِلَىٰ ذِي الْعَرْشِ عَظِيمٍ﴾

﴿As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward (Al-Husnā), and we shall speak unto him mild words by our command﴾ [18: 87-88]

Allāh said in another *Ayah*,

﴿يَعْرِى أَمْرًا تَلْقَىٰ رَبَّهُ﴾

﴿For those who have done good is the best (Al-Husnā) and even

¹⁴ *Fath Al-Faḥr* 11:323, *Muslim* 4:1790

more.﴾ 10.26]

Allāh said next,

﴿وَكَلِمَةٌ يُدْعَوْنَ لَهَا﴾

﴿But those who answered not His call,﴾ disobeyed Allāh,

﴿وَأَنَّكَ لَهُمْ شَا فِي الْأَرْضِ جَمِيعًا﴾

﴿if they had all that is in the earth together﴾

meaning, in the Hereafter. This Āyah says: Had the earth's fill of gold and its like with it, they would try to ransom themselves from Allāh's torment at that time. However, this will not be accepted from them. Verily, Allāh the Exalted will not accept any type of exchange from

﴿أَتُرِيدُ لَكُمْ مَوْءَةً فَلَيْسَ﴾

﴿For them there will be the terrible reckoning﴾

in the Hereafter, when they will be reckoned for the Naqir¹¹ and the Qitmur,¹² the big and the small. Verily, he who is reckoned in detail on that Day will receive punishment, hence Allāh's statement next,

﴿وَمَا لَهُمْ بِهِمْ وَقَعْرُ الْيَهُدِ﴾

﴿Their dwelling place will be Hell, and worst indeed is that place for rest.﴾

﴿أَفَرَأَيْتَ شَيْءًا رَدَّ عَنْهُ مِنْ رُبِّكَ لَوْ كُنْ هُوَ أَعْمَىٰ إِنَّآ بِذَلِكَ لَوْلَا الْعِلْمُ﴾

﴿19. Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind? But it is only the men of understanding that pay heed.﴾

The Believer and the Disbeliever are never Equal

Allāh says, They could never be equal; those among people who know that what,

﴿أُنزِلَ إِلَيْكَ﴾

﴿has been revealed unto you﴾, O Muḥammad,

¹¹ The speck on the back of a date stone.

¹² The thin membrane over the date stone.

﴿مِنْ رَبِّكَ﴾

«from your Lord» is the truth about which there is no doubt and in which there is no confusion, vagueness or contradiction. Rather, they believe that all of it is the truth, each part of it testifying to another. They believe that none of its parts contradicts the others, that all its information is true and that all its commandments and prohibitions are just,

﴿وَقَدْ كُفِّتْ بِكَ مِنْ رَبِّكَ صِدْقًا وَعَدْلًا﴾

«And the Word of your Lord has been fulfilled in truth and in justice.» [6:15]

It is accurate in its information and stories and just in what it orders. Therefore, the *Āyah* says, those who believe in the truth that you brought, O Muḥammad, are not at all similar to those who are blind and cannot find guidance to what benefits them, which they cannot even comprehend. And even if they comprehend the guidance, they will not follow it, believe in it or abide by it.' Allāh said in another *Āyah*,

﴿لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ﴾

«Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.» [59:20]

Allāh said in this honorable *Āyah*,

﴿أَلَمْ يَسِّرْ يَسَّرَ لَكُمُ الْفَهْمَ بِرَبِّكَ لَكُمُ الْفَهْمُ أَمْ لَمْ تُنْقِصُوا مِنْهُ شَيْئًا﴾

«Shall he then who knows that what has been revealed unto you from your Lord is the truth, be like him who is blind?»

They are not equal. Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَتَاذَنَّا أَنْ أَتَاكُمُ الْمُرْسَلُونَ﴾

«But it is only the men of understanding that pay heed.»

meaning, it is those who have sound minds who draw lessons, gain wisdom and understand. We ask Allāh to make us among them,

﴿الَّذِينَ يُؤْتُونَ بِهَدْيِهِمْ وَلَا يَقُولُونَ أَلَيْسَ الَّذِي بَعَثَ اللَّهُ مَوْسَىٰ وَهَارُونَ بِالْبَشَرِ الْمَوْتَىٰ وَلَقَدْ جَاءَهُمَا بِبَيِّنَاتٍ مِنْ رَبِّهِمْ فَلَا يَذَّكَّرُ عَنْ أَمْرِ رَبِّهِمْ ۚ إِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾

بِمَا رَفَعْنَاهُمْ لَنَا وَعَلَيْنَا رَدُّوهُمْ وَالْحَسَنَ لِلَّذِينَ آمَنُوا الْوَسِيلَةُ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٢٠﴾
 وَمَنْ سَلَخَ مِنْ ذُلِّهِمْ وَلَذَّجْنَاهُمْ وَلَذَّجْنَاهُمْ وَلَذَّجْنَاهُمْ وَلَذَّجْنَاهُمْ وَلَذَّجْنَاهُمْ وَلَذَّجْنَاهُمْ وَلَذَّجْنَاهُمْ
 مَعَهُمْ فَمَنْ عَقْبٌ كَذَلِكَ ﴿٢١﴾

﴿20 Those who fulfill, the covenant of Allah and break not the trust.﴾

﴿21. And those who join that which Allah has commanded to be joined and fear their Lord, and dread the terrible reckoning.﴾

﴿22. And those who remain patient, seeking their Lord's Face, perform the Ṣalāh, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.﴾

﴿23. 'Adn Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):﴾

﴿24. "Salamun 'Alaykum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"﴾

Qualities of the Blessed Ones, which will lead to Paradise

Allah states that those who have these good qualities, will earn the good, final home: victory and triumph in this life and the Hereafter,

﴿أُولَٰئِكَ يُرْجَوْنَ فِيهِمْ أَجْرٌ وَلَا يَتَحَرَّوْنَ الْوَيْلَ﴾

﴿Those who fulfill the covenant of Allāh and break not the trust.﴾

They are nothing like the hypocrites who when one of them makes a covenant, he breaks it; if he disputes, he is most quarrelsome; if he speaks, he lies; and if he is entrusted, he betrays his trust. Allāh said next,

﴿وَالَّذِينَ يَبِيتُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنُ يُرْسَلُوا﴾

﴿And those who join that which Allāh has commanded to be joined﴾

they are good to their relatives and do not sever the bond of

kinship. They are also kind to the poor and the needy and generous in nature,

﴿وَتَحْسَبُونَ رَبَّهُمْ﴾

﴿and fear their Lord﴾, in what they do or do not do of actions and statements. They remember that Allāh is watching during all of this and are afraid of His terrifying reckoning in the Hereafter. Therefore, all their affairs are on the straight path and correct, whether they are active or idle, and in all of their affairs, including those that affect others,

﴿وَالَّذِينَ صَبَرُوا لِتَبَاعُثِنَا وَرَبِّهِمْ﴾

﴿And those who remain patient, seeking their Lord's Face,﴾

They observe patience while staying away from sins and evil deeds, doing so while dedicating themselves to the service of their Lord the Exalted and Most Honored and seeking His pleasure and generous reward,

﴿وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ﴾

﴿and perform the Ṣalāh﴾, preserving its limits, times, bowing, prostration and humbleness, according to the established limits and rulings of the religion,

﴿وَالَّذِينَ مِنْهُنَّ أَصْحَابُ مَالٍ﴾

﴿and spend out of that which We have bestowed on them,﴾

They spend on those whom they are obliged to spend on them, such as their spouses, relatives and the poor and needy in general,

﴿سِرًّا وَعَلَانِيَةً﴾

﴿secretly and openly,﴾ They spend during all conditions and times, whether during the night or the day, secretly and openly,

﴿وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْضَاءُ أَتَوْا بِهَا بِمَعْرُوفٍ وَمَعْرُوفٍ﴾

﴿and repel evil with good﴾ they resist evil with good conduct. When the people harm them they face their harm with good patience, forbearing, forgiveness and pardon. Allāh said in another Āyah,

﴿اتَّقِ اللَّهَ يَا أَيُّهَا الَّذِينَ آمَنُوا فَإِنَّ قَوْلَ اللَّهِ هُوَ أَعْلَمُ بِمَا تَعْمَلُونَ﴾

لَا أُبَيِّ صَبْرًا وَمَا بَلَغَتْهُ إِلَّا ذُرٌّ حَقِيرٍ عَظِيمٍ ﴿٣٥﴾

﴿Repeat (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend But none is granted it except those who are patient - and none is granted it except the owner of the great portion in this world ﴾[41.34-35]

This is why Allāh states here that those who have these good qualities, the blessed ones, will earn the final home, which He explained next.

﴿حَبَشَ عَدْنًا﴾

﴿'Adn Gardens﴾, where, 'Adn indicates continuous residence, they will reside in the gardens of everlasting life

Allāh said next,

﴿وَمَنْ صَبَرَ وَآتَيْنَاهُمْ أَزْوَاجَهُمْ وَآبَاءَهُمْ وَأَسْرَارَهُمْ﴾

﴿and (also) those who acted righteously from among their fathers, and their wives, and their offspring ﴾

Allāh will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness without decreasing the grade of those who are higher up (in Paradise) Allāh said in another Ayah,

﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ﴾

﴿And those who believe and whose offspring follow them in faith to them shall We join their offspring ﴾ [52:21]

Allāh said next,

﴿وَسَلَامٌ عَلَيْكُمْ مِنْ كُلِّ بابٍ ﴿٣٦﴾ إِنَّكُمْ كُنْتُمْ مِنْ صَابِرِينَ ﴿٣٧﴾ وَبَشِّرِ الصَّابِرِينَ ﴿٣٨﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ ﴿٣٩﴾﴾

﴿And angels shall enter unto them from every gate (saying). "Salāmun 'Alaykum (peace be upon you) for you persevered in patience' Excellent indeed is the final home!"﴾

The angels will enter on them from every direction congratulating them for entering Paradise. The angels will

welcome them with the Islāmic greeting and commend them for earning Allāh's closeness and rewards, as well as, being admitted into the Dwelling of Peace, neighbors to the honorable Messengers, the Prophets and the truthful believers.

Imam Aḥmad recorded that 'Abdullāh bin 'Amr bin Al 'Āṣ, may Allāh be pleased with them both, narrated that the Messenger of Allāh ﷺ said,

«مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِي؟»

«Do you know who among Allāh's creation will enter Paradise first?»

They said, "Allāh and His Messenger have more knowledge." He said,

«أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِي فِي الْفُقَرَاءِ لِمَهَارُونَ الَّذِينَ نُسَبُّ بِهِمُ الْفُتُورُ، وَنَتَعَى بِهِمُ الْمَكَايِدَ، وَبِمَوْتِ أَخَذَهُمْ رِجَاحَتُهُ فِي صَدْرِهِ، لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ تَعَالَى لِمَنْ يَسْبُؤُهُ مِنْ مَلَائِكَتِهِ: ائْتَوْهُمْ فَمَتِّعُوهُمْ، فَتَقُولُ الْمَلَائِكَةُ: نَحْنُ سَكَّانُ سَمَائِكَ، وَجِبْرَتُكَ مِنْ خَلْقِكَ، أَفَتَأْمُرُنَا أَنْ نَأْتِيَ هَؤُلَاءِ وَنُسَلِّمَ عَلَيْهِمْ؟ فَيَقُولُ: يَهْمُ كَانُوا جَاءُوا نَعْلُوْنَنِي لَا يَشْرِكُونَ بِي شَيْئًا، وَنُسَبُّ بِهِمُ الْفُتُورُ، وَنَتَعَى بِهِمُ الْمَكَايِدَ، وَبِمَوْتِ أَخَذَهُمْ رِجَاحَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً - قَالَن - فَتَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ نَبْ»

«The first among Allāh's creation to enter Paradise are the poor emigrants (in Allāh's cause) with whom the outposts (of the land) are secured and the various afflictions are warded off. One of them would die while his need is still in his chest, because he was unable to satisfy it himself. Allāh will say to whom He will among His angels, "Go to them and welcome them with the Salām." The angels will say, "We are the residence of Your heaven and the best of Your creation, do You command us to go to them and welcome them with the Salām?" Allāh will say, "They are My servants who worshipped Me and did not associate anyone or anything with Me in worship. With them, the outposts were secured and the afflictions were warded off. One of them would die while his need is in his chest, unable to satisfy it." So the angels will go to them from every gate (of Paradise),» saying,

﴿أَنْتُمْ عَلَيْهِ بِمَا هَدَيْتُمْ نِعْمَ عَقِيلُونَ﴾
 ﴿الَّذِينَ يَدْعُونَ مَا آمَرَهُ بِهِ، أَنْ يُرْسَلَ وَيَخْشَوْنَ رَبَّهُمْ
 وَيَخَافُونَ سُوءَ الْحِسَابِ﴾
 ﴿وَالَّذِينَ صَبَرُوا ابْتِعَاثَ وَجُوْرِهِمْ
 وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَدْعُونَ
 إِلَى الْحُسْنَى السَّيِّئَةِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ﴾
 ﴿وَمَنْ سَلَخَ مِنْ أَمَايِهِمْ وَزَادَ فِيهِمْ وَالسَّلَاحَ يُدْخِلُونَ
 عَلَيْهِمْ مِنْ كُلِّ بَابٍ﴾
 ﴿وَالَّذِينَ يَنفَعُونَ عَهْدَ اللَّهِ مِنْ بَيْنِ يَدَيْهِمْ وَمَنْ يَنفَعُونَ مَا
 آمَرَ اللَّهُ بِهِ، أَنْ يُرْسَلَ وَيَسْخَرُونَ فِي الْأَرْضِ أُولَئِكَ لَهُمُ الْعَذَابُ
 وَلَهُمْ سُوءُ الدَّارِ﴾
 ﴿اللَّهُ يَسْخَرُ الرِّزْقَ لِمَنْ يَشَاءُ وَيُعْذِرُ وَمَنْ خَرَأَ
 بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا خَيْرٌ لِمَنْ آمَنَ﴾
 ﴿وَقِيلُ
 الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَاتُ مِنْ رَبِّهِ، قُلْ إِنْ كَانَ اللَّهُ يُعِزُّ
 مَنْ يَشَاءُ وَهُوَ ذُو الْإِزْدَارِ﴾
 ﴿الَّذِينَ آمَنُوا وَنُطْمِئِنُّ
 قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

﴿أَنْتُمْ عَلَيْهِ بِمَا هَدَيْتُمْ نِعْمَ عَقِيلُونَ﴾
 ﴿الَّذِينَ يَدْعُونَ مَا آمَرَهُ بِهِ

﴿Salāmun 'Alaykum
 (peace be upon you) for
 you persevered in pa-
 tience! Excellent indeed
 is the final home!﴾¹¹

﴿وَالَّذِينَ يَنفَعُونَ عَهْدَ اللَّهِ مِنْ بَيْنِ
 يَدَيْهِمْ وَمَنْ يَنفَعُونَ مَا
 آمَرَ اللَّهُ بِهِ
 لَ يُرْسَلَ وَيَسْخَرُونَ فِي الْأَرْضِ
 أُولَئِكَ لَهُمُ الْعَذَابُ وَلَهُمْ سُوءُ
 الدَّارِ﴾

﴿25 And those who
 break the covenant of
 Allāh, after its ratifica-
 tion, and sever that
 which Allāh has com-
 manded to be joined,
 and work mischief in the
 land, on them is the
 curse, and for them is

the unhappy (evil) home (i.e. Hell) ▶

Characteristics of the Wretched Ones which will lead to the Curse and the Evil Home

This is the destination of the Wretched ones and these are their characteristics. Allāh mentioned their end in the Hereafter, to contrast the end that the believers earned, since their characteristics were to the opposite of the believer's qualities in this life. The latter used to keep Allāh's covenant and join that which Allāh has ordained on them to join. As for the former, they used to,

﴿يَنفَعُونَ عَهْدَ اللَّهِ مِنْ بَيْنِ يَدَيْهِمْ وَمَنْ يَنفَعُونَ مَا آمَرَ اللَّهُ بِهِ، أَنْ يُرْسَلَ وَيَسْخَرُونَ فِي

¹¹ Ahmad 2:168.

الْأَرْضِ

«break the covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined, and work mischief in the land.»

An authentic *Hadith* states that,

«ثَلَاثُ نُذُرٍ لِلْمُنَافِقِ. إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْفَفَ، وَإِذَا ائْتَمَرَ خَالَ»

«The signs of a hypocrite are three. Whenever he speaks, he tells a lie; whenever he promises, he always breaks it (his promise); if you entrust him, he proves to be dishonest.»^[1]

In another narration, the Prophet ﷺ said,

«إِذَا عَاهَدَ عَادَ عَقْدَ وَإِذَا حَصَمَ فَخَرَّ»

«If he enters into a covenant, he betrays it; and if he disputes, he proves to be most quarrelsome.»^[2]

This is why Allāh said next,

«وَلَهُمْ فِي النَّارِ»

«on them is the curse,» they will be cast away from Allāh's mercy,

«وَلَهُمْ فِيهَا»

«and for them is the unhappy home,» the evil end and destination,

«وَمَا أَوْسَعُ جَهَنَّمَ رِجْسًا يَمْشَى»

«Their dwelling place will be Hell; and worst indeed is that place for rest.» [13:18]

«وَاللَّهُ يَتَسَنَّاهُ إِلَهُكُمْ وَلَهُ مَنَّةٌ وَنَدِيرٌ وَرَحْمَةٌ بِالْمُؤْمِنِينَ كَذَّبُوا الْقُرْآنَ بِأَنَّهُ فِي الْآخِرَةِ بَلَاءٌ

سَعِيدٌ»

«26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world compared to the Hereafter is but a brief passing enjoyment»

[1] *Faḥḥ Al-Bārī* 1:111

[2] *Ibid.*

Increase and Decrease in Provision is in Allah's Hand

Allāh states that He alone increases the provisions for whom He wills and decreases it for whom He wills, according to His wisdom and perfect justice. So, when the disbelievers rejoice with the life of the present world that was given to them, they do not know that they are being tested and tried. Allāh said in other Āyat,

﴿أَتَعْصِرُونَ آبَ عَيْنٍ مِّن مَّاءٍ نَّارٍ رَّيِّسًا - فَيَسَّارُهُ فَمَا يَكُونُ لَكُمْ أَن تُنْمِرُوا ۚ﴾

﴿Do they think that in wealth and children with which We enlarge them. We hasten unto them with good things. Nay, but they perceive not﴾ [23:55-56]

Allāh belittled the life of the present world in comparison to what He has prepared for His believing servants in the Hereafter,

﴿وَمَا سَعَةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَّعٌ﴾

﴿whereas the life of this world compared to the Hereafter is but a brief passing enjoyment.﴾

Allāh said in other Āyāt,

﴿قُلْ مَتَّعَ الدُّنْيَا قَلِيلًا وَالْآخِرَةُ خَيْرٌ لِّمَن كَانَ يَتَّقِ وَلَا تَطْلُفُونَ خَبِيرًا﴾

﴿Say ' Short is the enjoyment of this world. The Hereafter is (far) better for him who has Taqwa, and you shall not be dealt with unjustly even equal to the amount of a Fatmā.﴾¹ [4:77]

and,

﴿قُلْ يُؤْتِيهِمُ الْحَيَوةَ دُنْيَا - وَالْآخِرَةُ خَيْرٌ وَلَئِنْ كُنْتُمْ تُؤْمِنُونَ﴾

﴿Nay, you prefer the life of this world, although the Hereafter is better and more lasting﴾ [87: 16-17]

Imām Ahmad recorded that Al-Mustawrid, from Barī Fihri, said that the Messenger of Allāh ﷺ said,

«مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْبَحْرِ فَيُتَلَقَّى بِهِ نَازِعًا»

«The life of the present world compared to the Hereafter, is just like when one of you inserts his finger in the sea, so let him contemplate how much of it will it carry.»

¹ The thin membrane over the date stone

and he pointed with the index finger.^[1] Imām Muslim also collected this *Ḥadīth* in his *Ṣaḥīḥ*.^[2] In another *Ḥadīth*, the Prophet ﷺ passed by a dead sheep, whose ears were small, and said,

«وَاللَّيْلُ أَقْرَبُ عَلَى اللَّهِ مِنْ هَذَا عَلَى أَغْلِهِ جِئْنَا أَلْقَوْهُ»

«By Allāh! The life of this present world is as insignificant to Allāh as this sheep was to its owners when they threw it away.»^[3]

﴿وَالَّذِينَ كَفَرُوا لَا إِلَهَ إِلَّا هُوَ يُدَبِّرُ الْأَمْرَ إِنَّ إِلَهَ الْإِنسَانِ لَفِي ذُرِّيَّتِهِ خَبِيرٌ﴾
 ﴿مَنْ أَلْفَلَاكٍ﴾ الَّذِينَ كَانُوا يَقُولُونَ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ قُلْ فَلِمَ يُضِلُّهُمْ عَنْ ذِكْرِ اللَّهِ وَلِمَ يُضِلُّهُمْ عَنْ سَبِيلِهِ إِنَّهُمْ كَانُوا مُنْكَرِينَ لِلآيَاتِ الْمُبِينِ ﴿٢٧﴾

﴿27. And those who disbelieved say: "Why is not a sign sent down to him from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

﴿28. Those who believed and whose hearts find rest in the remembrance of Allāh. Verily, in the remembrance of Allāh do hearts find rest.﴾

﴿29. Those who believed, and work righteousness, Ṭubā is for them and a beautiful place of (final) return.﴾

Disbelievers ask for Miracles, Allāh's Response to Them

Allāh says that the idolators said,

﴿لَوْلَا﴾

﴿Why is not﴾, meaning, there should be,

﴿إِلَهَ إِلَّا هُوَ يُدَبِّرُ الْأَمْرَ﴾

﴿a sign sent down to him from his Lord?﴾

The idolators also said,

﴿تِلْكَ آيَاتُ الْكُفَرِ الَّتِي تُبْعَثُونَ﴾

[1] Aḥmad 4:228.

[2] Muslim 4:2193.

[3] Muslim no. 2957.

and,

﴿لَوْ أَنَّا زَلَّنا إِلَيْهمُ الْمَلَكَةُ وَكَلَّمُهُمُ الْمُرْسَلُونَ وَجَمَعنا بَيْنَهُمُ كُلَّ شَيْءٍ لَّهُمْ نَبْذَلُوا
إِلَّا أَن يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَعْلَمُونَ﴾

﴿And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allāh willed, but most of them behave ignorantly.﴾ [6:111]

Allāh said here,

﴿قُلْ إِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَيُضِلُّ مَنْ يَشَاءُ وَإِلَيْهِ تُرْجَعُونَ﴾

﴿Say: "Verily, Allāh sends astray whom He wills and guides unto Himself those who turn to Him in repentance."﴾

meaning, He guides to Him those who repent, turn to Him beg Him, seek His help and humbly submit to Him.

The Believer's Heart finds Comfort in the Remembrance of Allāh

Allāh said,

﴿الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أُولَئِكَ

﴿Those who believed, and whose hearts find rest in the remembrance of Allāh.﴾

for their hearts find comfort on the side of Allāh, become tranquil when He is remembered and pleased to have Him as their Protector and Supporter. So Allāh said,

﴿أُولَئِكَ يَرْجِعُونَ قُلُوبُهُمْ إِلَى اللَّهِ﴾

﴿Verily, in the remembrance of Allāh do hearts find rest﴾ and surely, He is worthy of it.

The Meaning of Ṭibā

Allāh said,

﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ كَبِيرٌ﴾

﴿Those who believed, and work righteousness, Ṭibā is for them and a beautiful place of (final) return.﴾

‘Alī bin Abi Ṭalḥah reported that Ibn ‘Abbās said that Ṭibā

means, "Happiness and comfort or refreshment of the eye."^[1] Ikrimah said that *Tūbā* means, "How excellent is what they earned,"^[2] while Aḍ-Ḍaḥḥāk said, "A joy for them."^[3] Furthermore, Ibrāhīm An-Nakhī said that *Tūbā* means, "Better for them,"^[4] while Qatādah said that it is an Arabic word that means, 'you have earned a good thing.'^[5] In another narration, Qatādah said that '*Tūbā* for them' means, "It is excellent for them,"^[6]

﴿وَحَسْبُ مَنَاقِبٍ﴾

﴿and a beautiful place of return.﴾ and final destination. These meanings for *Tūbā* are all synonymous and they do not contradict one another.

Imām Aḥmad recorded that Abu Sa'īd Al Khudrī said that a man asked, "O Allāh's Messenger! *Tūbā* for those who saw you and believed in you!" The Prophet ﷺ said,

«طَوَيْتُ لِمَنْ رَأَى وَآمَنَ بِي، وَطَوَيْتُ لِمَنْ طَوَى ثُمَّ طَوَى لِمَنْ آمَنَ بِي وَلَمْ يَرِنِي»

«Tūbā is for he who saw me and believed in me. Tūbā, and another Tūbā, and another Tūbā for he who believed in me, but did not see me.»

A man asked, "What is *Tūbā*?" The Prophet ﷺ said,

«شَجَرَةٌ فِي الْجَنَّةِ مَسِيرُهَا مِائَةُ عَامٍ ثَابِتُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَشْجَانِهِ»

«A tree in Paradise whose width is a hundred years, and the clothes of the people of Paradise are taken from its bark.»^[7]

Al-Bukhārī and Muslim recorded that Saḥl bin Sa'd said that the Messenger of Allāh ﷺ said,

«إِنْ فِي الْجَنَّةِ شَجَرَةٌ يُسِيرُ الرَّابِعُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا»

«There is a tree in Paradise, if a rider travels in its shade for one hundred years, he would not be able to cross it.»

[1] At-Ṭabari 16:435.

[2] Ibid.

[3] Ibid.

[4] Al-Baghawī 3:18.

[5] At-Ṭabari 16:435.

[6] Ibid.

[7] Aḥmad 3:71.

الزُّبَيْرِ

٢٥٢

الزُّبَيْرِ

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُؤْتِيَنَّهُمْ وَلَدًا كَثِيرًا وَنُزُلًا مِّنْ لَّيْلٍ مَّوَدَّةَ بَيْنِهِمْ ۚ وَتُزَوِّجُهُمْ فِيهَا رِجَالٌ مِّمَّنْ أُوتُوا آلَافَ مِائَةٍ ذُو قُوَّةٍ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٢٥٢﴾ كَذَٰلِكَ أَرْسَلْنَا فِي أَمْثَلِ قَلْتٍ مِّنْ قَبْلِهَا نَمُوتُ لَكُمْ وَنَحْيَا عَلَيْكُمْ الْوَيْلَ أَوْ حَيَاتِنَا إِلَيْكُمْ وَهُمْ يَكْفُرُونَ ۚ وَالرَّحْمَنُ قَلَّ هُوَ فِي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ ﴿٢٥٣﴾ وَلَمَّا أَن قُرْءَانًا سَبَّحْتَ بِهِ الْحَبَالَ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُنْتُمْ بِوَالْمَوْتِ بَلَّ يَتَوَلَّى الْأَمْرَ جَمِيعًا أَفَلَمْ يَأْتِئِشَ الَّذِينَ آمَنُوا أَن لَّوِثَ لَعَنَهُ لَهْدَى الْبَاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَعَرُوا قَارِعَةً أَوْ تُخَلِّفُ أَرْبَابِينَ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ ﴿٢٥٤﴾ وَلَقَدْ اسْتَهْزَأَ رِجَالٌ مِّنْ قِبَلِكَ فَمَلِئْتُ لِلَّذِينَ كَفَرُوا ثُمَّ لَعَنَهُمْ وَكَفَيْتُكَ أَنَّ عِقَابَ ﴿٢٥٥﴾ أَفَمَن هُوَ أَقْبَرُ عَن كُلِّ فَنٍ بِمَا كَسَبَتْ رَجَعُوا إِلَى اللَّهِ شُرَكَاءَ قُلْ سَمِعُوهمْ أَتَمَّ يَتَّبِعُوهُ ۚ وَمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمَّ يُطَهِّرُ مِنَ الْقَوْلِ بَلِّ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدَّ وَأَعْيَ السَّبِيلَ ۚ وَمَنْ ضَلَّيْنَا اللَّهُ مَالَهُ مِنْ خَلْقٍ ۚ لَمْ يَكُنْ خَلْقًا فِي الْخَلْقِ ۚ الَّذِي يَأْتِي وَلَعْدًا الْآخِرَةَ أَشَقَّ وَمَا لَهُمْ مِنْ لَّوْنٍ وَاقِفٍ ﴿٢٥٦﴾

An-Nu'mān bin Abi 'Ayyāsh Az-Zuraqī added, "Abu Sa'īd Al-Khudrī narrated to me that the Prophet ﷺ said,

إِنَّ فِي الْجَنَّةِ شَجَرَةً يُسِيرُ الرَّايِبُ الْجَوْذَ الْمُصَفَّرَ السَّرِيعَ مَالَةً غَامَةً يَطْلُعُهَا

«There is a tree in Paradise, if a rider travels in its shade on a fast, sleek horse for one hundred years, he would not be able to cross it.»^[1]

In his *Ṣaḥīḥ*, Imām Muslim recorded that Abu Dharr narrated that the Messenger of Allah ﷺ said that Allah the Exalted and Most Honored said,

هَذَا يَدَايَ لَوْ أَنَّ أَوْلَكُمْ

وَأَجَرْتُمْ وَبَشَّكُمْ وَجَعَلْتُمْ قَامُوا فِي صَعِيدٍ وَاجِبٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مِّنْكَ مَا نَقَصَ ذَلِكَ مِنْ مُّكِبِي ذِيئٍ إِلَّا كَمَا يَنْقُصُ الْبَيْضُ مِنَ الْبَحْرِ

«O My slaves! If the first and the last among you, mankind and jinns among you, stood in one spot and asked Me and I gave each person what he asked, it will not decrease from My dominion, except what the needle decreases (or carries) when entered into the sea.»^[2]

Khālid bin Ma'ddan said, "There is a tree in Paradise called *Tuba*, that has breasts that nurse the children of the people of

[1] Al-Bukhārī no. 6552, Muslim no. 2827

[2] Muslim 4:1994.

Paradise. Verily, the miscarriage of a woman will be swimming in one of the rivers of Paradise until the Day of Resurrection commences, when he will be gathered with people while forty years of age." Ibn Abi Hātim collected this statement.

﴿كَذَٰلِكَ أَرْسَلْنَا فِي أُمَمٍ مَّا خَلَتْ مِن قَبْلِهَا أُمَمٍ يَتْلُو عَلَيْهُم مَّا لَمْ يَكُن لَّيْلَهُم بِٱلْأَحْيَآءِ قُلْ هُوَ رَبِّىَ ۚ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِعِى ۚ﴾

﴿30. Thus have We sent you to a community before whom other communities have passed away, in order that you might recite unto them what We have revealed to you, while they disbelieve in the Most Gracious (Allāh). Say: "He is my Lord! None has the right to be worshipped but He! In Him is my trust, and to Him I turn."﴾

Our Prophet ﷺ was sent to recite and call to Allāh's Revelation

Allāh says, 'Just as We sent you, O Muhammad, to your Ummah,

﴿يَتْلُو عَلَيْهُم مَّا لَمْ يَكُن لَّيْلَهُم بِٱلْأَحْيَآءِ قُلْ هُوَ رَبِّىَ ۚ﴾

﴿..in order that you might recite unto them what We have revealed to you,﴾

so that you deliver to them Allāh's Message. Likewise, We sent others to earlier nations that disbelieved in Allāh. The Messengers whom We sent before you, were also denied and rejected, so you have an example in what they faced. And since We sent Our torment and revenge on those people, then let these people fear what will strike them, for their denial of you is harsher than the denial that the previous Messengers faced,'

﴿ثُمَّ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ﴾

﴿By Allāh, We indeed sent (Messengers) to the nations before you.﴾ [16-63]

Allāh said in another Āyah,

﴿وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَدَّوْاْ عَن مَّا كُنْهُمْ يُدْعَوْنَ إِلَىٰهِمْ سَبِيلَ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ سَيَكُنْ أَعْيُنُهُمْ كُعُورًا وَقَدْ حَقَّتْ لَهُمُ ٱلْعَذَابُ ۚ﴾

﴿Verily, many Messengers were denied before you, with

patience they bore the denial and suffering until; till Our help reached them, and none can alter the Words (decree) of Allāh. Surely, there has reached you the information (news) about the Messengers (before you,.) [6:34],

meaning, 'How We gave them victory and granted the best end for them and their followers in this life and the Hereafter.'

Allāh said next,

﴿وَمَنْ يَكْفُرْ بِالرَّحْمَنِ﴾

«while they disbelieve in the Most Gracious (Allāh).»

Allāh says, 'These people, that We sent you to, disbelieve in the Most Gracious and deny Him, because they dislike describing Allāh by Ar-Rahman Ar-Rahim [the Most Gracious, Most Merciful].' This is why on the day of Al-Hudaybiyyah, as Al-Bukhārī narrated,^[1] they refused to write, "In the Name of Allāh, Ar-Rahmān Ar-Rahīm," saying, "We do not know Ar-Rahmān Ar-Rahīm!" Qatādah narrated this words.^[2] Allāh the Exalted said,

﴿فَوَدَّعَوْهُ فَقَالَ تَزْعُمُونَ أَنِّي غُلَامٌ مِّنْ الْأَشْجَاءِ فَتَقَالُوا

«Say: "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him, for to Him belong the Best Names.» [17:110]

In his *Ṣaḥīḥ*, Imām Muslim recorded that 'Abdullah bin 'Umar said that the Messenger of Allāh ﷺ said,

«إِنَّ أَحَبَّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَعِنْدَ الرَّحْمَنِ»

«The most beloved names to Allāh the Exalted are: 'Abdullāh and 'Abdur-Rahmān.»^[3] Allāh said next,

﴿قُلْ مَوْ رَبِّي لَا إِلَهَ إِلَّا هُوَ﴾

«Say: "He is my Lord! None has the right to be worshipped but He!"»

meaning, 'for I believe in Allāh in Whom you disbelieve and affirm His Divinity and Lordship. He is my Lord, there is no

[1] At-Ṭabari 16:446.

[2] *Faṭḥ Al-Bārī* 5:390

[3] Muslim 3:1682.

deity worthy of worship except Him,

﴿عَلَيْهِ تَوَكَّلْتُ﴾

﴿In Him is my trust,﴾ in all of my affairs,

﴿وَرَأَيْتُ نَارَ﴾

﴿and to Him I turn﴾ meaning to Him I return and repent, for He alone is worthy of all this and none else besides Him.

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ خُتِمَ بِهِ السَّمَوَاتُ بِلِغَمٍ الْآتُرُ
حَيْثُمَا أَقَمْتُمْ يَابْنِينَ تَلْبِيتُ ؕ أَمْ سَوَّاهُ قَوْمٌ لَّنَّاهُ أَفْهَى الْهَدَى الْيَوْمَ لَا يَمْنَنُ الْيَوْمَ عَلَى كَثِيرٍ
أُولَئِكَ سِوَا اللَّهِ أَوْ تَحْتَ قَرْنٍ يَكْفُرُ الْيَوْمَ بِاللَّهِ وَتَدْعُوهُ أُولَئِكَ لَا يَصِفُونَ
الْوَيْدَةَ﴾

431 And if there had been a Qur'ān with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ān). But the decision of all things is certainly with Allāh. Have not then those who believed yet known that had Allāh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the promise of Allāh comes to pass. Certainly, Allāh breaks not His promise.﴾

Virtues of the Qur'ān and the Denial of Disbelievers

Allāh praises the Qur'ān which He has revealed to Muḥammad, peace be upon him, and prefers it to all other divinely revealed Books before it,

﴿وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ﴾

﴿And if there had been a Qur'ān with which mountains could be moved,﴾

Allāh says, 'If there were a Book among the previous Divine Books with which the mountains could be moved from their places, or the earth could be cleaved asunder, or the dead speak in their graves, it would have been this Qur'ān and none else.' Or, this Qur'ān is more worthy to cause all this, because of its marvelous eloquence that defies the ability of

mankind and the *Jinns*, even if all of them gather their forces together to invent something like it or even a *Sūrah* like it. Yet, these idolators disbelieve in the Qur'ān and reject it. Allāh said,

﴿يَكُنْ يَوْمَ الْأَمْرِ حَسِبًا﴾

﴿But the decision of all things is certainly with Allāh.﴾

The decision over all affairs is with Allāh Alone, whatever He wills, occurs and whatever He does not will, never occurs. Certainly, he whom Allāh misguides, will never find enlightenment and he whom Allāh guides, will never be misled.

We should state here that it is possible to call other Divine Books, 'Qur'ān', since this Qur'ān is based on all of them. Imām Aḥmad recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

«خَفَّفْتُ عَلَى دَاوُدَ الْغِرَاءَ مَكَدًا يَأْمُرُ بِهَا بَعْدَ أَنْ تُسْرَجَ، فَكَانَ يَلْقَى الْقُرْآنَ مِنْ قَلْبٍ أَنْ تُسْرَجَ دَبَّةً، رَحْمًا لَا يَأْكُلُ إِلَّا مِنْ عَمَلٍ يَدُّهُ»

«Reciting was made easy for (Prophet) Dawūd (David) in that he used to order that his animal be prepared for him to ride and in the meantime he would read the entire Qur'ān. He used to eat only from what his hand made.»^[1]

Al-Bukhārī collected this *Hadīth*.^[2] The Qur'ān mentioned here refers to the Zabūr. Allāh said next,

﴿أَلَمْ يَتَّبِعِ الْيَهُودَ آمَنًا﴾

﴿Have not then those who believed yet known﴾

that not all people would believe and understand and that,

﴿ذَلَّ لَوْ يَشَاءُ اللَّهُ لَهْدَى الْأَنسَ حَسِبًا﴾

﴿had Allāh willed, He could have guided all mankind?﴾

Surely, there is not a miracle or evidence more eloquent or effective on the heart and mind than this Qur'ān. Had Allāh revealed it to a mountain, you would see the mountain shake and humbled from fear of Allāh. The *Ṣaḥīḥ* recorded that the

^[1] Aḥmad 2:314.

^[2] *Fath Al-Bārī* 8:248.

Messenger of Allah ﷺ said,

«مَا مِنْ نَبِيٍّ إِلَّا وَفَدَ أَوْعَىٰ مَا مَنَ غَسَىٰ بَيْنَهُ الْبَشَرُ، وَإِنَّمَا تَارَ الَّذِي أَوْعَيْتُهُ رَحِيًّا
أَوْخَاءَ لَهُ يَوْمِي، فَأَرْجُو أَنْ أَكُونُ أَكْثَرَهُمْ نَابِتًا يَوْمَ الْقِيَامَةِ»

«Every Prophet was given (a miracle) the type of which would make (some) people believe. What I was given, however, is a revelation from Allah to me, and I hope that I will have the most following among them (Prophets) on the Day of Resurrection»^[1].

This *Hadīth* indicates that every Prophet's miracle disappeared upon his death, but this Qur'ān will remain as evidence for all times. Verily, the miracle of the Qur'ān will never end, nor will it become old the more it is read, nor will scholars ever have enough of it. The Qur'ān is serious and is not meant for jest; any tyrant that abandons it, Allāh will destroy him; he who seeks guidance in other than the Qur'ān, then Allāh will misguide him.

Allāh said next,

﴿بَلَىٰ إِنَّهُ الْأَمْرُ حَكِيمٌ﴾

﴿But the decision of all things is certainly with Allāh﴾

Ibn 'Abbās commented, "He will only do what He wills and He decided that He will not do that."^[2] Ibn Ishāq reported a chain for this, and Ibn Jarīr At-Ṭabarī agreed with it. Allāh said next,

﴿وَلَا يَكُفُّ الْوَيْلَ كَسَرُوا نُجُوبَهُمْ بِمَا صَعَرُوا قَارِعَةً أَوْ نَحْمُ قَرِيبًا مِنْ دَارِهِمْ﴾

﴿And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it settles close to their homes.﴾

because of their denial, disasters will still strike them in this life or strike those all around them, as a lesson and example for them. Allāh said in other *Āyāt*,

﴿وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكَ مِنْ نَقَرٍ وَبَرَزْنَا لِقَابِهِمْ رَحْمَةً﴾

﴿And indeed We have destroyed towns round about you, and We have shown (them) the *Āyāt* in various ways that they

^[1] *Kaṭh' At-Bari* 8:619.

^[2] *At-Ṭabarī* 16:447

might return (to the truth) ﴿46-27﴾, and,

﴿أَفَلَا يَرَوْنَ أَنَّ الْأَرْضَ لَنَا وَإِنَّا مُنْقِبُونَ﴾

«See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?» [21-44]

Qatadah narrated that Al-Hasan commented on Allah's statement,

﴿وَنَزَّلْنَا قُرْآنًا مِّن ذُرِّيَّتِهِ﴾

«or it settles close to their homes,»

"It is in reference to the disaster."¹ This is the apparent meaning here.

Al-Awfi reported that bin 'Abbas said about,

﴿سَيِّدٌ بِمَا سَوَّاهُ قَرِينٌ﴾

«And a Qari'ah (disaster) strikes them because of their (evil) deeds»

"A torment that descends on them from heaven,

﴿وَنَزَّلْنَا قُرْآنًا مِّن ذُرِّيَّتِهِ﴾

«or it settles close to their homes,»

when the Messenger of Allah ﷺ camps near their area and fights them." Similar was reported from Mujahid and Qatadah. Tkrimah said in another narration he reported from Ibn 'Abbas that,

﴿قَارِعَةٌ﴾

«Qari'ah» means affliction. These scholars also said that,

﴿حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ﴾

«until the promise of Allah comes to pass.»

refers to the conquering of Makkah. Al Hasan Al Basri said that it refers to the Day of Resurrection Allah said next,

﴿يَوْمَ لَا يُغْنِي عَنْكُمْ﴾

^[1] Al-Tabari 16,459

﴿Certainly, Allāh breaks not His promise.﴾

to His Messengers to aid them and their followers in this life and the Hereafter,

﴿وَلَا تَحْزَنْ لِمَا هَلَكَ مِنْ دُونِ رَسُولِكَ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ﴾

﴿So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution.﴾ [14:47]

﴿وَلَقَدْ أَتَيْنَاهُ بِالْحَقِّ فَرَأَى مِنْ آلِهَةٍ مُنْتَهَكَةً لِّمَنَ لَّهُمْ أَفَلَا يَذَّكَّرُونَ﴾

432. And indeed (many) Messengers were mocked at before you but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!﴿

Comforting the Messenger of Allāh ﷺ

Allāh says to His Messenger, while comforting him in facing his people's denial of him,

﴿وَلَقَدْ أَتَيْنَاهُ بِالْحَقِّ فَرَأَى مِنْ آلِهَةٍ مُنْتَهَكَةً لِّمَنَ لَّهُمْ أَفَلَا يَذَّكَّرُونَ﴾

‘And indeed (many) Messengers were mocked at before you’, so you have a good example in them,

﴿وَلَقَدْ أَتَيْنَاهُ بِالْحَقِّ فَرَأَى مِنْ آلِهَةٍ مُنْتَهَكَةً لِّمَنَ لَّهُمْ أَفَلَا يَذَّكَّرُونَ﴾

‘but I granted respite to those who disbelieved,’ deferred their judgment for a term appointed,

﴿وَلَقَدْ أَتَيْنَاهُ بِالْحَقِّ فَرَأَى مِنْ آلِهَةٍ مُنْتَهَكَةً لِّمَنَ لَّهُمْ أَفَلَا يَذَّكَّرُونَ﴾

﴿and finally I punished them﴾

with encompassing punishment. How did you obtain the news of how I gave them respite and then took them with punishment?’ Allāh said in another Āyah,

﴿وَعَكَازِيْنَ مِنْ قَرْيَةٍ أَتَيْنَاكَ لَهَا بَرْكَاتٌ كَثِيرَةٌ وَهِيَ فَالَسٌ ثُمَّ لَمَّا خُلِبَتْ الْأَشْيَاءُ خَلْبًا﴾

﴿And many a township did I give respite while it was given to wrongdoing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).﴾ [22:48]

It is recorded in the Two Ṣaḥīḥs that the Prophet ﷺ said,

«إِنَّ اللَّهَ كَيْفَ لِلْعَالَمِينَ حَتَّى إِذَا أَحَدَهُمْ نَمُوتُ»

«Verily, Allāh gives respite to the unjust until when He seizes him, He never lets go of him.»

The Messenger ﷺ next recited this Āyah,

﴿كَذَٰلِكَ لَعْنَةُ رَبِّكَ عَلَى الَّذِينَ اتَّخَذُوا الشُّرَكَاءَ مِنْ دُونِهِ مُبْتَغًى وَكُفْرًا ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful, (and) severe.» [11:102]^[1]

﴿أَلَمْ نَكُنْ مِنْ قَبْلِهِ عَمًى كَفَتِ بِمَا كَسَبَتْ وَهُمْ بِإِلَهِهِمْ شُرَكَاءَ لَا يَنْصُرُونَ ۚ أَمْ لَهُمْ آلِهَةٌ تَمْنَنُ فَمَا يَكْفُرُ بِمَا كَانُوا يَكْفُرُونَ ۚ نَبِّئْهُمْ أَنَّ اللَّهَ بَاطِلُ الْفَلَاحِ وَالْخَلْقِ الْأَوَّلِ ۚ بَلْ لَوْ كَانُوا يَلْقَوْنَ رَبَّهُمْ فَقَدْ أُنْزِلَتْ إِلَيْهِمْ الْبُحُرِيُّ ۚ﴾

«33. Is then He (Allāh) Who takes charge of every person and knows all that he has earned (like any other deity who knows nothing)? Yet, they ascribe partners to Allāh Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words ' Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the right path; and whom Allāh sends astray, for him there is no guide »

There is no Similarity between Allāh and False Deities in any Respect

Allāh said,

﴿أَلَمْ نَكُنْ مِنْ قَبْلِهِ عَمًى كَفَتِ بِمَا كَسَبَتْ﴾

«Is then He (Allāh) Who takes charge of every person and knows all that he has earned?»

Allāh is the guard and watcher over every living soul and knows what everyone does, whether good or evil, and nothing ever escapes His perfect observation. Allāh said in other Āyāt,

﴿وَمَا تَكُونُ فِي شَأْنٍ رَ تَتَّبِعُهُ مِنْ تَتْلُو وَلَا تُنْقِضُونَ مِنْ عَمَلٍ إِلَّا كَمَا عَمَلَكُمْ شُورًا ۚ﴾
تُبْصِرُونَ بَصِيرَةً

«Neither you do any deed nor recite any portion of the Qur'ān,

^[1] Fath Al-Bān 8:205, Muslim 4:1997.

nor you do any deed, but we are witness thereof, when you are doing it.﴾ [10:61] and Allāh said,

﴿وَمَا تَنْفَعُ مِنْ ذِكْرِكُمْ إِلَّا يَسْمَعُ﴾

﴿Not a leaf falls, but He knows it.﴾ [6 59]

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عِنْدَ اللَّهِ مَرْقَدُهَا وَمَظْفَرُهَا وَهُوَ مُخَوِّدُهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

﴿And no moving creature is there on earth but its provision is due from Allāh. And He knows its dwelling place and its deposits. All is in a Clear Book.﴾ [11:6],

﴿سَرَّ يَنْكُرَ مَنْ أَمَرَ الْقَوْلَ وَمَنْ سَهَرَ يَوْمَ وَمَنْ مَسْتَعْبٍ بِأَيْدِي وَسِرِّ وَأَهْلِي﴾

﴿It is the same (to Him) whether any of you conceals his speech or declares it openly, whether he be hid by night or goes forth freely by day.﴾ [13:10]

﴿يَسْمَعُ الْغَيْبِ وَالْأَخْفَى﴾

﴿He knows the secret and that which is yet more hidden﴾ [20:7] and,

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿And He is with you wherever you may be. And Allah is the All-Seer of what you do.﴾ [57 4]

Is He Who is like this similar to the idols, that the polytheists worship, which can neither hear nor see nor do they have a mind nor able to bring good to themselves or to their worshippers nor prevent harm from themselves or their worshippers? The answer to the question in the Āyah was omitted, because it is implied, for Allāh said next,

﴿وَجَعَلُوا لَهُ شُرَكَاءَ﴾

﴿Yet, they ascribe partners to Allāh﴾

which they worshipped besides Him, such as idols, rivals and false deities,

﴿قُلْ سَمُّوهُمْ﴾

﴿Say: "Name them!"﴾

make them known to us and uncover them so that they are known, for surely, they do not exist at all! So Allāh said,

﴿أَمْ تَنْتَوِمُّ بِمَا لَا يَلَمُّ فِي الْأَرْضِ﴾

«Is it that you will inform Him of something He knows not in the earth?»

for had that thing existed in or on the earth, Allāh would have known about it because nothing ever escapes His knowledge,

﴿أَمْ يُطِيعُونَ الْقَوْلَ﴾

«or is it (just) a show of words?»

or doubts expressed in words, according to Mujāhid,^[1] while Aḍ-Ḍaḥḥāk and Qatādah said, false words.^[2] Allāh says, you (polytheists) worshipped the idols because you thought that they had power to bring benefit or harm, and this is why you called them gods,

﴿إِنْ مِنْ إِلَّا أَسْمَاءُ سَمَّيْتُمَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ تُلْعَبُونَ إِلَّا اللَّعْلُ وَمَا تَهْتِكُونَ إِلَّا أَنْفُسَكُمْ وَقَدْ جَاءَكُمْ مِنَ رَبِّكُمْ الْهُدَى﴾

«They are but names which you have named - you and your fathers - for which Allāh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the guidance from their Lord!»[53:23]

Allāh said next,

﴿يَا أَيُّهَا الَّذِينَ كَفَرُوا مَكْرُمٌ﴾

«Nay! To those who disbelieved, their plotting is made fair seeming.»

or their words, according to Mujāhid.^[3] This Āyah refers to the misguidance of the polytheists and their propagation night and day. Allāh said in another Āyah,

﴿وَتَقَرَّبَتْ لَهُمْ قُرْآنًا فَزَيَّنُوا لَهُمْ﴾

[1] Aṭ-Ṭabari 16:466.

[2] Ibid.

[3] Aṭ-Ṭabari 16:467

«And We have assigned for them (devils) intimate companions, who have made fair-seeming to them.»

Allāh said next,

﴿وَسَدُّوا عَنْهُ السَّبِيلَ﴾

«and they have been hindered from the right path;»

Some read with *Fatha* over the *Ṣād* (i.e. *wa Ṣaddū*), which would mean, 'and they hindered from the right path, feeling fond of the misguidance they are in, thinking that it is correct, they called to it and thus hindered the people from following the path of the Messengers.' Others read it with *Damma* over the *Ṣād* (i.e. *wa Ṣuddū*), which would mean, 'and they have been hindered from the right path,' explained it this way: because they thought that their way looked fair or correct, they were hindered by it from the right path, so Allāh said,

﴿وَمَنْ يَضِلَّ لِلَّهِ فَآ لَمْ يَنْصُرْهُ﴾

«and whom Allāh sends astray, for him there is no guide.»

Allāh said in similar instances,

﴿وَمَنْ يَشَأِ اللَّهُ يُضِلَّهُ أَفَ تَتَّبِعُونَ﴾

«And whomsoever Allāh wants to suffer a trial, you can do nothing for him against Allāh.» [5:41], and,

﴿إِنْ تَحْسَبُوا أَنَّكُمْ مُسْلِمُونَ وَاللَّهُ يَعْلَمُ أَلَمَّ الْيَهُودِ﴾

«If you covet for their guidance, then verily, Allāh guides not those whom He makes to go astray. And they will have no helpers.» [16:37]

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَشَدُّ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ﴾
 ﴿الَّذِينَ كَانُوا يَحْسَبُونَ أَنَّ اللَّهَ مُعْذِرٌ لَهُمْ فِي مَا كَانُوا يَفْعَلُونَ﴾
 ﴿لَا يَنْصُرُهُمْ فِيهِمْ أَحَدٌ مِنَ الْأَشْيَاءِ الَّتِي كَانُوا يَعْبُدُونَ﴾

«34. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no defender (or protector) against Allāh.»

«35. The description of the Paradise which those who have Taqwa have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final

destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.﴾

Punishment of the Disbelievers and Reward of the Pious Believers

Here, Allāh mentions the punishment of the disbelievers and the reward of the righteous believers, after describing the *Kufr* and *Shirk* that the disbelievers indulge in,

﴿لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا﴾

﴿For them is a torment in the life of this world,﴾

by the hands of the believers, killing and capturing them,

﴿وَلَنَسَبُنَّ الْآيَاتِ﴾

﴿and certainly, the torment of the Hereafter.﴾ which will come after they suffer humiliation in this life,

﴿أَشَقُّ﴾

﴿is harder﴾ many times harder The Messenger of Allāh ﷺ said to those who agreed to *Mulā'anaḥ*,^[1]

﴿إِنَّ عَذَابَ الدُّنْيَا أَمْرٌ مِنْ عَذَابِ الْآخِرَةِ﴾

﴿Surely, the torment of this life, is easier than the torment of the Hereafter.﴾^[2]

Indeed, and just as the Messenger of Allāh ﷺ stated, the torment of this life ends but the torment of the Hereafter is everlasting in a Fire that is seventy times hot than our fire, where there are chains whose thickness and hardness are unimaginable. Allāh said in other *Āyāt*,

﴿فَيَوْمَئِذٍ لَا يَنْفَعُ عِذْدُكُمْ أَعْدِيكُمْ وَلَا يَرْبُحُ وَالْقَوْمُ الَّذِينَ كَفَرُوا﴾

﴿So on that Day none will punish as He will punish. And none will bind as He will bind﴾ [89:25-26], and,

﴿وَأَعْتَقْنَا لِمَنْ يَشَاءُ صَبْرًا إِنَّ دَارَهُمْ بَيْنَ يَدَيْهِمْ يُبَدِّلُ بَيْنَهُمْ مَنْ يَشَاءُ لَعَلَّهُمْ يَتَّقُونَ﴾

^[1] The curse invoked when it is believed that the spouse has committed adultery and there are no witnesses. See the *Tafsir* of *Sūrat An-Nūr* no 7.

^[2] Muslim 2:1131.

وَيَوْمَ يُنْفَخُ أَصْفَادُكُمْ وَيَكْفَىٰ عَنْكُمْ آلَتْكُمْ تَارَةً أُخْرَىٰ ۚ فَاذْكُرُوا يَوْمَ تُنْفَخُ أَصْفَادُكُمْ ذِكْرًا ۚ قُلْ أَدْرَأَيْكُمْ يَوْمَ تَأْتِي سَحَابٌ مِّنْ سُحُبٍ تُخَالِفُ الْمُهْلِكِ ۚ أُولَٰئِكَ يَرْجُونَ عَذَابَ اللَّهِ فَسَخَّرَهَا عَلَيْهِمْ سَافِرًا فَتَحَرَّكَ رُءُوسُهُمْ فَبَدَّلَهَا صَاعِقًا وَنَسَخَهَا يَوْمَ ذَٰلِكُمْ بِسَحَابٍ مِّنْ مُّثَلَّاتٍ لِّمَن يُنظَرُ ۚ أَلَيْسَ لِّلَّذِينَ كَفَرُوا عَذَابٌ أَلِيمٌ ۚ

﴿And for those who deny the Hour, We have prepared a flaming Fire. When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. Exclaim not today for one destruction, but exclaim for many destructions Say: "Is that (torment) better, or the Paradise of Eternity promised for those who have Taqwā?" It will be theirs as a reward and as a final destination.﴾ [25:11-15]

Similarly He said;

﴿تَنَزَّلُ الْجَنَّةُ إِلَىٰ رُءُوسِ النَّارِ﴾

﴿The description of the Paradise which those who have Taqwā have been promised﴾

meaning its description and qualities;

﴿تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿Underneath it rivers flow,﴾

these rivers flow in the various parts and grades of Paradise and wherever its people wish they flow and gush forth for them.

Allah also said,

﴿تَنَزَّلُ الْمَنَّانُ إِلَىٰ رُءُوسِ النَّارِ وَيَا أَيْسَرَ مَآءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَّدُنْهَا لَا يَتَغَيَّرُ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمِيمٍ لَّدُنْهَا يُشْرَبُ مِنْ حَتَّىٰ يَصْغَىٰ فَلَمْ يَكُنْ مِنْهَا مِنْ كُلِّ الثَّمَرَاتِ وَتَنْزِيلٌ مِنْ قَبْلِهَا يَوْمَ تُنْفَخُ أَصْفَادُكُمْ وَيَكْفَىٰ عَنْكُمْ آلَتْكُمْ تَارَةً أُخْرَىٰ ۚ فَاذْكُرُوا يَوْمَ تُنْفَخُ أَصْفَادُكُمْ ذِكْرًا ۚ قُلْ أَدْرَأَيْكُمْ يَوْمَ تَأْتِي سَحَابٌ مِّنْ سُحُبٍ تُخَالِفُ الْمُهْلِكِ ۚ أُولَٰئِكَ يَرْجُونَ عَذَابَ اللَّهِ فَسَخَّرَهَا عَلَيْهِمْ سَافِرًا فَتَحَرَّكَ رُءُوسُهُمْ فَبَدَّلَهَا صَاعِقًا وَنَسَخَهَا يَوْمَ ذَٰلِكُمْ بِسَحَابٍ مِّنْ مُّثَلَّاتٍ لِّمَن يُنظَرُ ۚ أَلَيْسَ لِّلَّذِينَ كَفَرُوا عَذَابٌ أَلِيمٌ ۚ﴾

﴿The description of Paradise which those who have Taqwā have been promised (is that) in it are rivers of water the taste and smell of which are not changed, rivers of wine delicious to those who drink, and rivers of clarified honey, therein for them is every kind of fruit, and forgiveness.﴾ [47:15]

Allah said next,

﴿أَحْصَاهَا قَدِيمٌ زَبَدًا﴾

﴿its provision is eternal and so is its shade﴾

for Paradise has foods, fruits and drinks that never end or finish. It is recorded in the Two *Sahih*s that Ibn 'Abbās narrated in the *Hadith* about the Eclipse prayer that the Companions said, "O Allah's Messenger! While you were standing [in prayer], we saw you reach for something with your hand and then you brought it back." The Messenger ﷺ said,

«بِئْسَ مَا رَأَيْتُ الْخَلْقَ - أَرَأَيْتُمُ الْخَبْءَ - فَكَرَلْتُ بِهَا عَقْرُوهُ، وَلَوْ أَحْبَبْتُهُ لَأَكَلْتُ مِنْهُ مَا بَقِيَ لَدُنِّي»

I saw Paradise or was shown Paradise - and reached for a cluster (of grapes or other fruit), and had I kept it, you would have eaten from it as long as this life remains.»^[1]

Imām Muslim recorded that Jabir bin 'Abdullāh said that the Messenger of Allāh ﷺ said,

«يَكُلُّ أَهْلُ الْخَبْءِ وَيَشْرَبُونَ، وَلَا يَنْحَطُّونَ وَلَا يَتَعَوَّطُونَ، وَلَا يَرْتَوُونَ، فَعَنَانُهُمْ جُفَاءً تَحْرِيجُ الْمَسْكِ، وَيَلْهَمُونَ النَّبِيخَ وَتَقْبِيسَ كَمَدٍ يَلْهَمُونَ النَّسَّ»

«The people of Paradise eat and drink, and they do not need to blow their noses, or answer the call of nature, or urinate, for they pass the food excrements in belches, which smell like musk. They will be inspired to praise and glorify (Allāh) as spontaneously as they breathe.»^[2]

Imāms Ahmad and An-Nasā'ī recorded that Thumamah bin Uqbah said that he heard Zayd bin Arqam say, "A man from the People of the Scriptures came and said [to the Prophet ﷺ], 'O Abul-Qāsim! You claim that the people of Paradise eat and drink?' The Prophet ﷺ said,

«نَعَمْ، وَتُنْذِي نَفْسَ مُحَمَّدٍ بِسَبْعٍ إِذَا الرَّحْلُ مِنْهُمْ لَبِطَى قُوَّةَ مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشَّرْبِ وَالْجِمَامِ وَالشَّهْوَةِ»

«Yes, By He in Whose Hand is Muhammad's life, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse and appetite.»

That man asked, 'He who eats and drinks needs to relieve the

^[1] *Fath Al-Bār* 2:271, Muslim 2.626.

^[2] Muslim no. 2835

call of nature, but Paradise is pure [from feces and urine]?¹
The Prophet ﷺ said,

«تَكُونُ خَاجَةً أَحَدِهِمْ رَشْحًا يَبِيضُ بَيْنَ جُلُودِهِمْ تُرْبِحُ الْمَنَكُ يَقْضَرُ نَظْفًا»

«One of them (residents of Paradise) relieves the call of nature through a sweat that emanates from the skin, with the scent of musk, and the stomach becomes empty again.»

Imām Aḥmad and An-Nasā'ī collected this Ḥadīth.^[1]

Allāh said in other Āyāt,

﴿وَلَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ لَا يَقْطَعُ عَنْهَا إِتْرَافُهَا وَلَا يَنْتَوِي عَنْهَا﴾

«And fruit in plenty, whose supply is not cut off nor are they out of reach.» [56:32-33], and,

﴿وَتَأْتِيهِمْ شَظَائِرُهَا ظِلَالًا وَخَالِدِينَ فِيهَا﴾

«And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.» [76:14]

The shade of Paradise is everlasting and never shrinks, just as Allāh said,

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنَجْعَلُ لَهُمْ جَنَّاتٍ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا نِسَاؤُهُمْ مُمَطَّهَاتٌ وَنَجْعَلُ لَهُمُ الْجَنَّةَ غُلَامًا﴾

«But those who believe and do deeds of righteousness, We shall admit them to Gardens under which rivers flow, abiding therein forever. Therein they shall have pure mates, and We shall admit them to shades wide and ever deepening.» [4:57]

Allāh often mentions the description of Paradise and the description of the Fire together, to make Paradise appealing and warn against the Fire. This is why, after Allāh mentioned the description of Paradise here, He next said,

﴿بَلَدًا عَنُفَى الْآلَمِ الْأَعْلَى وَالْأَعْلَى الْكَافِرِينَ أَتَارُ﴾

«this is the end (final destination) of those who have Taqwā, and the end (final destination) of the disbelievers is Fire.»

Allāh said in another Āyah ,

﴿لَا يَسْتَوُونَ أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ الْمَخْلُوفَةُ لِلْعَذَابِ﴾

[1] Aḥmad 4:367, An-Nasā'ī in Al-Kubrā 1178.

«Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.»
[59:20]

﴿وَالَّذِينَ آمَنُوا بِالْكِتَابِ يَرْحَمُونَ بِمَا أُنْزِلَ إِلَيْهِمْ مِنَ الْكِتَابِ وَمِنَ الْأَنْزَابِ مَنْ يُبْكَرُ بَعْدَهُمْ قُلْ إِنَّمَا أُنْزِلَتْ أَن أَمَرَ اللَّهُ وَلَا أَشْرَكَ بِهِ إِنِّي أَخْشَى اللَّهَ وَرِيشَ مَنَابِئِهِ ﴿٢٠﴾ وَكَذَلِكَ أُنْزِلَتْ سُبْحًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أُمَّةً هُمْ يَمْدُ مَا جَاءَكَ مِنَ الْبَيِّنَاتِ مَا اللَّهُ مِنْ قَوْمٍ يَنْزِلُ وَلَا وَاقٍ ﴿٢١﴾﴾

«36. Those to whom We have given the Book, rejoice at what has been revealed unto you, but there are among the *Ahizāb* (Confederates) those who reject a part thereof. Say: "I am commanded only to worship Allāh and not to join partners with Him. To Him I call and to Him is my return."»

«37. And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic. Were you to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wall (protector) or defender against Allāh.»

The Truthful Ones from among the People of the Scriptures rejoice at what Allāh has revealed to Muhammad ﷺ

Allāh said,

﴿وَالَّذِينَ آمَنُوا بِالْكِتَابِ﴾

«Those to whom We have given the Book,» and they adhere by it,

﴿يَرْحَمُونَ بِمَا أُنْزِلَ إِلَيْهِمْ﴾

«rejoice at what has been revealed unto you,»

i.e. the Qur'ān, because they have evidence in their Books affirming the truth of the Qur'ān and conveying the good news of its imminent revelation, just as Allāh said in another *Ayah*,

﴿وَالَّذِينَ آمَنُوا بِالْكِتَابِ يَتْلُوهُ سُبْحًا وَيَلْلِيهِ﴾

«Those to whom We gave the Book recite it as it should be recited.» [2:121]

Allāh said,

﴿قُلْ مَا يَرَىٰ بَصَرُكَ إِلَّا خُفُوفًا أَوْ لَا ظُهُورًا﴾

«Say: "Believe in it (the Quran) or do not believe"»
[17:107], until,

﴿إِن كَانَ وَعْدُ رَبِّكَ لَمَفْعُولًا﴾

«Truly, the promise of our Lord must be fulfilled» [17:109]

meaning, Allāh's promise to us in our Books to send Muhammad ﷺ is true. It is certain and will surely come to pass and be fulfilled, so all praise to our Lord, how truthful is His promise, all the thanks are due to Him,

﴿وَيُخَوِّدُونَ لِلْإِنسَانِ يَكُونُ ذَرِيئَتُهُ خُسْرًا﴾

«And they fall down on their faces weeping and it increases their humility.» [17:109]

Allāh said next,

﴿وَمِنَ الْآخِزَابِ مَن سَبَّكَ﴾

«but there are among the Ahzāb (Confederates) those who reject a part thereof.»

meaning, 'There are those among the sects who disbelieve in some of what was revealed to you (O Muḥammad)' Mujaḥid said that,

﴿وَمِنَ الْآخِزَابِ﴾

«but there are among the Ahzāb (Confederates)», refers to Jews and Christians,

﴿مَن سَبَّكَ﴾

«those who reject a part thereof», meaning, 'They reject a part of the truth that came down to you - O Muḥammad.' Similar was reported from Qatādah and 'Abdur Raḥmān bin Zayd bin Aslam.¹¹ Allāh said in similar *Āyāt*,

﴿وَمِنَ الَّذِينَ آمَنُوا لَمَّا بَلَغَ أَشُدَّهُمْ﴾

«And there are, certainly, among the People of the Scripture,

¹¹ At-Tabari 16 474 Meaning Allah has not done those things mentioned in *Āyah* no 31.

those who believe in Allāh. ﴿3:199﴾

Allāh said next,

﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ﴾

﴿Say: "I am commanded only to worship Allāh and not to join partners with Him .."﴾

meaning, 'I (Muḥammad) was sent with the religion of worshipping Allāh alone without partners, just as the Messengers before me,

﴿يَدْعُوهُ﴾

﴿To Him (alone) I call, I call the people to His path,

﴿وَأِنِّي إِلَى اللَّهِ مُتَوَكِّلٌ﴾

﴿and to Him is my return.﴾ final destination and destiny.'

Allāh said,

﴿وَكَذَلِكَ أَرْسَلْنَاكَ آمْرًا عَرَبِيًّا﴾

﴿And thus have We sent it (the Qur'ān) down to be a judgement of authority in Arabic ﴾

Allāh says, 'Just as We sent Messengers before you and revealed to them Divine Books from heaven, We sent down to you the Qur'an, a judgement of authority in Arabic, as an honor for you, and We preferred you among all people with this clear, plain and unequivocal Book that,

﴿لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَرْجِعُ مِنْ خَيْرٍ عَمَلٍ﴾

﴿Falsehood cannot come to it from before it or behind it. (it is) sent down by the All Wise, Worthy of all praise.﴾ 41:42]

Allāh's statement,

﴿وَنَبِّهِمْ أَنْهُمْ لَا يَأْتِيهِمُ﴾

﴿Were you to follow their (vain) desires, means, their opinions,

﴿سَعَتْ مَا جَاءَكَ مِنَ الْمَلِكِ﴾

﴿after the knowledge which has come to you﴾ from Allāh, all praise to Him,

﴿فَمَا كَانَ مِنْكُمْ مِنْ شَيْءٍ﴾

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ﴾

﴿Say: "I am only a man like you. It has been revealed to me."﴾ [18:110]

It is recorded in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said,

«أَنَا أَنَا فَاصُومُوا وَأَقِمْوا، وَأَتَزَوَّجُ النِّسَاءَ، لَعَنَ رَجُلٌ
عَنِ سُنَّتِي فَلَيْسَ مِنِّي»

«As for me, I fast and break the fast, stand in prayer at night and sleep, eat meat and marry women; so whoever turns away from my Sunnah is not of mine.»^[1]

No Prophet can bring a Miracle except by Allāh's Leave

Allāh said,

﴿وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ﴾

﴿And it was not for a Messenger to bring a sign except by Allāh's leave.﴾

meaning, no Prophet could have brought a miracle to his people except by Allāh's permission and will, for this matter is only decided by Allāh the Exalted and Most Honored, not the Prophets; surely Allāh does what He wills and decides what He wills.

﴿يَكُلُّ لَكُمْ كِتَابٌ﴾

﴿(For) every matter there is a decree (from Allāh).﴾

for every term appointed, there is a record (or decree) that keeps it, and everything has a specific due measure with Allāh,

﴿أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿Know you not that Allāh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book, Verily, that is easy for Allāh.﴾[22:70]

[1] *Fath Al-Bārī* 9:5, *Muslim* 2.1020

Meaning of Allāh blotting out what He wills and confirming what He wills of the Book

Allah said,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ﴾

﴿Allāh blots out what He wills﴾ of the divinely revealed Books,

﴿وَيُثَبِّتُ﴾

﴿and confirms﴾, until the Qur'ān, revealed from Allāh to His Messenger peace be upon him, abrogated them all

Mujāhid commented;

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ﴾

﴿Allāh blots out what He wills and confirms (what He wills).﴾

"Except life and death, misery and happiness [i.e., faith and disbelief], for they do not change."⁽¹⁾ Maṣṣūr said that he asked Mujāhid, "Some of us say in their supplication, 'O Allāh! If my name is with those who are happy (believers), affirm my name among them, and if my name is among the miserable ones (disbelievers), remove it from among them and place it among the happy ones.'" Mujāhid said "This supplication is good." I met him a year or more later and repeated the same question to him and he recited these Āyat,

﴿إِنَّا أَرْسَلْنَا فِيكَ رَسُولًا مِّنْكَ﴾

﴿We sent it (this Qur'an) down on a blessed night.﴾

Mujāhid commented next, "During *Laylatul-Qadr* (Night of the Decrees), Allāh decides what provisions and disasters will occur in the next year of. He then brings forward or back (or blots out) whatever He wills. As for the Book containing the records of the happy (believers) and the miserable (disbelievers), it does not change."⁽²⁾ Al-A'mash narrated that Abu Wā'il, Shaḥīq bin Salamah said that he used to recite this supplication often, "O Allāh, if You wrote us among the wretched ones, remove this status from us and write us among the blessed ones. If You wrote us among the blessed ones, please let us stay that way, for surely, You blot out and

⁽¹⁾ At-Ṭabari 16:479

⁽²⁾ At-Ṭabari 16:480.

confirm what You will, and with You is the Mother of the Book."^[1] Ibn Jarir At-Tabari collected this. Similar statements were collected from 'Umar bin Al-Khaṭṭāb and 'Abdullāh bin Mas'ūd, indicating that Allāh blots out (or abrogates) and affirms what He wills in the Book of Records. What further supports this meaning is that Imām Aḥmad recorded that Thawbān said that the Messenger of Allāh ﷺ said,

«إِنَّ الرُّحْلَ لَيُخَرِّمُ رِزْقَ مَنْ لَبَسَ يَسِيئَةً، وَلَا يَزِيدُ، فَقَرَّ إِلَّا الدُّعَاءُ، وَلَا يَزِيدُ فِي
الْعَمَلِ إِلَّا الْبِرُّ»

"A man might be deprived of a provision (that was written for him) because of a sin that he commits, only supplication changes Al-Qadar (Predestination), and only Birr (righteousness) can increase the life span."^[2]

An-Nasā'ī and Ibn Mājah collected this Ḥadīth^[2]. There is also a Ḥadīth recorded in the Ṣaḥīḥ that affirms that maintaining the ties of the womb increases the life span.^[3]

Al-'Awfi reported that Ibn 'Abbās said about Allāh's statement,

﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَمَنْعُهُمْ أَتَكْتُمُونَ﴾

«Allāh blots out what He wills and confirms (what He wills)
And with Him is the Mother of the Book.»

"A man might work in Allāh's obedience for a while but he reverts to the disobedience of Him and then dies while misguided. This is what Allāh blots out, while what He confirms is a man who works in His disobedience, but since goodness was destined for him, he dies after reverting to the obedience of Allāh. This is what Allāh confirms."^[4] It was also reported that Sa'īd bin Jubayr said that this Āyah is in the meaning of another Āyah,

﴿كَفَرُوا بِرِشْكَةِ اللَّهِ وَكَانَ تَتَّخِذُ الْوَحْيَ حُكْمًا﴾

«Then He forgives whom He wills and punishes whom He

^[1] At-Ṭabarī 16:481.

^[2] Aḥmad 5:227, Ibn Mājah no. 90.

^[3] Muslim no. 2557.

^[4] At-Ṭabarī 16:483.

wills. And Allāh is able to do all things. ﴿١١﴾ [2:284]

[illegible]

40. Whether We show you part of what We have promised them or cause you to die, your duty is only to convey (the Message) and on Us is the reckoning. →

41. See they not that We gradually reduce the land from its outlying borders. And Allāh judges, there is none to put back His judgement, and He is swift at reckoning ➤

Punishment is by Allāh, and the Messenger's Job is only to convey the Message

Allāh said to His Messenger ﷺ,

﴿رَبِّ مَا رُفِقَ﴾

'Whether We show you' O Muhammad, part of the disgrace and humiliation We have promised your enemies in this life,

﴿أَوْ يَفُوكَ﴾

for cause von *to die* before that.

﴿فَبِئْسَ مَا تَدْعُ﴾

~~Your duty is only to convey~~ We have only sent you to convey to them Allah's Message, and by doing so, you will have fulfilled the mission that was ordained on you.

﴿عَلَّمَ الْقُرْآنَ﴾

‘and on Us is the reckoning’, their reckoning and recompense is on Us.’ Allāh said in similar *Āyāt*.

[illegible]

So remind them - you are only one who reminds. You are not a dictator over them - Save the one who turns away and

¹⁴ Al-Qurtubi 9:331.

disbeliever. Then Allāh will punish him with the greatest punishment. Verily, to Us will be their return. Then verily, for Us will be their reckoning ﴿[88:21-26]

Allāh said next,

﴿وَلَمْ يَرَوْا لَنَا مَائِي الْأَرْضِ مُنْهَبًا مِنْ أَمْوَالِهِمْ﴾

﴿See they not that We gradually reduce the land from its outlying borders.﴾

Ibn 'Abbās commented, "See they not that We are granting land after land to Muhammad (ﷺ)?"^[1] Al-Hasan and Aḍ-Ḍaḥḥāk commented that this Āyah refers to Muslims gaining the upper hand over idolators,^[2] just as Allāh said in another Āyah,

﴿وَلَقَدْ أَهْلَكْنَا مَا حولَكُم مِّن الْقُرَى﴾

﴿And indeed We have destroyed towns round about you﴾
[46:27]

﴿وَدَّ مَكَرَ الْيَهُودِ بِرَأْيِهِمْ فَنَدَوُا الْمَكْرَ جَمِيعًا بَلْأَمَّا مَا كُنْتُمْ تَكْتُمُونَ﴾
﴿فَعَرَفَ اللَّهُ سِرَّهُمْ﴾

42 And verily, those before them did devise plots, but all planning is Allāh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).﴾

The Disbelievers plot, but the Believers gain the Good End

Allāh says,

﴿وَدَّ مَكَرَ الْيَهُودِ بِرَأْيِهِمْ﴾

﴿And verily, those before them did devise plots,﴾

against their Messengers, they wanted to expel them from their land, but Allāh devised plots against the disbelievers and gave the good end to those who fear Him. Allāh said in other Āyāt,

﴿وَرَأَىٰ يَسْرُورُ أَنَّ الْيَهُودَ كَانُوا يَمْشُونَ فِي الْأَرْضِ وَهُمْ لَا يَشْعُرُونَ﴾

^[1] Aḥ-Ṭabari 16:493

^[2] Aḥ-Ṭabari 16:494.

﴿التَّكْوِيْنُ﴾

﴿And (remember) when the disbelievers plotted against you to imprison you, or to kill you, or to get you out; they were plotting and Allāh too was plotting, and Allāh is the Best of those who plot.﴾ [8:30], and,

﴿وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ۚ فَتَمُوتُ كُنُفٌ كُنُفًا ۚ فَتَكُونُ أَتَا مَرَزَتُهُمْ وَقَوْمُهُمْ لَتَمِيدُ ۚ﴾

﴿So they plotted a plot, and We planned a plan, while they perceived not. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together ﴾[27:50,51]

Allāh said next,

﴿يَسِّرْ مَا يَنْكَرُ كُلُّ شَيْءٍ﴾

﴿He knows what every person earns.﴾

meaning, He alone knows all secrets and concealed thoughts and will reckon each person according to his work,

(وَيَسْجُدُ الْكَافِرُ)

and the Kāfir (disbeliever) will know

﴿الْكُفْرُ﴾

or the Kuffār (disbelievers) according to another way of reciting,

﴿لِمَنْ عَاقِبَ الْأَمْرُ﴾

﴿who gets the good end.﴾ who will earn the ultimate and final victory, they or the followers of the Messengers. Indeed, the followers of the Messengers will earn the good end in this life and the Hereafter, all thanks and praise is due to Allāh.

﴿وَيَقُولُ الْكَافِرُ كَذِبًا أَتَنْصَرِفُونَ ۚ لَمَّا كُنْتُمْ تُرْسِلُونَ الْمُرْسَلِينَ ۚ لَقَدْ كَفَرَ يَاقُولُ هَذَا يَبْسُ وَيَنْصَرِفُونَ ۚ وَمَنْ يَدْرُ إِتَى الْكَافِرِينَ﴾

443. And those who disbelieved, say: "You are not a Messenger." Say: "Sufficient as a witness between me and you is Allāh and those too who have knowledge of the Scripture."﴾

Allāh and those who have Knowledge of the Scripture are Sufficient as Witness to the Message of the Prophet ﷺ

Allāh says, the disbelievers reject you and say,

﴿لَنْتَ رَسُولٌ﴾

﴿You are not a Messenger﴾ from Allāh,

﴿قُلْ كَفَىٰ بِأَعْيُنِنَا بَيِّنَاتٌ مِّن رَّبِّكُمْ﴾

﴿Say "Sufficient as a witness between me and you is Allāh..."﴾

meaning, say, 'Allāh is sufficient for me and He is the witness over me and you. He is witness that I (Muḥammad) have conveyed the Message from Him and over you, O rejecters, to the falsehood that you invent.' Allāh said,

﴿وَمَنْ عِندَهُ عِلْمُ الْكِتَابِ﴾

﴿and those too who have knowledge of the Scripture﴾

This refers to 'Abdullāh bin Salām, according to Mujāhid^[1] However, this opinion is not plausible, since this Āyah was revealed in Makkah and 'Abdullāh bin Salam embraced Islām soon after the Prophet ﷺ emigrated to Al-Madīnah. A more suitable explanation is that narrated by Al-'Awfī from Ibn 'Abbās that this Āyah refers to Jews and Christians.^[2] Qatādah said that among them are, 'Abdullāh bin Sa'am, Salmān (Al-Fārsī) and Tamīm Ad Dār.^[3]

The correct view is that this Āyah,

﴿وَمَنْ عِندَهُ﴾

﴿and those too who have﴾, refers to the scholars of the People of the Scriptures who find the description of Muḥammad ﷺ in their Books and the good news of his advent that were conveyed to them by their Prophets. Allāh said in other Āyāt,

﴿وَرَبِّعَسَىٰ وَرَبِّعَت كُلُّ مَنٍّ فَسَاحَتُنَا لِلْإِيمَانِ بَنُفُوءَ وَنُفُوءَ الرِّكَوَةِ وَالْإِيمَانِ هُمْ يَنَاسُوا﴾

[1] At-Ṭabari 16:502.

[2] Ibid

[3] At-Ṭabari 16:503

يَعْمَدُونَ ﴿١٥٦﴾ الَّذِي يَتَّبِعُونَ الرَّسُولَ أَنَّىٰ أَلْمَزْتِ أَلَمْ يَجِدُوا مَنًّا وَتَنَقُّمًا فِي التَّوْرَةِ
وَالْإِنْجِيلِ ﴿١٥٧﴾

¶And My mercy embraces all things. That (mercy) I shall ordain for those who have Taqwā, and give Zakah, and those who believe in Our Āyāt, Those who follow the Messenger, the Prophet who can neither read nor write whom they find written with them in the Tawrah and the Injil. ﴿7:156-157﴾ and,

﴿لَوْ أَنَّهُمْ كَانُوا يَفْقَهُونَ وَعِلْمَهُمْ﴾ (سورة يونس: ١٠٠)

¶it is not a sign to them that the learned scholars of the Children of Israel knew it (as true)? ﴿26.197﴾

There are similar Āyāt that affirm that the scholars of the Children of Israel know this fact from their divinely revealed Books.

This is the end of Sūrah Ar-Ra'd, and all praise is due to Allah and all favors are from Him.

The Tafsir of Sūrah Ibrāhīm (Chapter -14)

Which was revealed in Makkah

سُورَةُ اِبْرٰهِيْمَ ٢٥٥ بَرَاءَةُ الْاِيْمَانِ

وَيَقُولُ الَّذِي كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَىٰ بِاللّٰهِ شَهِيدًا سَمِعَ وَنَسَخَكُمْ وَمِنْ عِنْدِهِ عِلْمُ لَيْلٍ لَّيْلٍ ﴿١﴾

سُورَةُ اِبْرٰهِيْمَ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الرَّحْمٰنُ الرَّحِيْمُ اَرْسَلْنَاكَ لِتُنْخِرَ النَّاسَ مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِنَّ صِرَاطَ الْعَزِيزِ الْحَمِيدِ ﴿٢﴾

اللّٰهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَوَيْلٌ لِّلْكَافِرِيْنَ مِنْ عَذَابٍ شَدِيْدٍ ﴿٣﴾ الَّذِي يَتَجَبَّرُوْنَ

اَلْحَيٰوةَ الدُّنْيٰى عَنِ الْاٰخِرَةِ وَهُمْ يَصُدُّوْنَ عَنِ سَبِيْلِ اللّٰهِ

وَيَسْعَوْنَ فِيْ اَرْضِيْكَ فِيْ سَنَسٍ مُّبِيْنٍ ﴿٤﴾ وَمَا اَرْسَلْنَا

مِنْ رَّسُوْلٍ اِلَّا بِاِیْمَانٍ قَوِيْمٍ لِّمَنْ يَّهْدِيْهِ لَعَلَّ يَفْقَهُوا قَوْلَ اللّٰهِ

مَنْ يَّشَآءْ وَبَيْنَهُمْ مَنْ يَّشَآءُ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ﴿٥﴾ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِآیٰتِنَا اَنْ اَخْرِجْ

قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَذَكَرْتُمْ اَنْتُمْ اَللّٰهَ اِيَّاكَ فِیْ ذٰلِكَ لَاۤ اِلٰهَ اِلَّا مَعْبَادُ شٰكِرٍ ﴿٦﴾

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿١﴾ اَرْسَلْنَاكَ اِلَى النَّاسِ مِنْ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِ رَبِّهِمْ اِنَّ صِرَاطَ الْعَزِيزِ الْحَمِيدِ اللّٰهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَوَيْلٌ لِّلْكَافِرِيْنَ مِنْ عَذَابٍ شَدِيْدٍ ﴿٢﴾ الَّذِي يَتَجَبَّرُوْنَ اَلْحَيٰوةَ الدُّنْيٰى عَنِ الْاٰخِرَةِ وَهُمْ يَصُدُّوْنَ عَنِ سَبِيْلِ اللّٰهِ وَهُمْ يَسْعَوْنَ فِيْ اَرْضِيْكَ فِيْ سَنَسٍ مُّبِيْنٍ ﴿٣﴾ وَمَا اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِاِیْمَانٍ قَوِيْمٍ لِّمَنْ يَّهْدِيْهِ لَعَلَّ يَفْقَهُوا قَوْلَ اللّٰهِ مَنْ يَّشَآءْ وَبَيْنَهُمْ مَنْ يَّشَآءُ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ﴿٤﴾ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِآیٰتِنَا اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ وَذَكَرْتُمْ اَنْتُمْ اَللّٰهَ اِيَّاكَ فِیْ ذٰلِكَ لَاۤ اِلٰهَ اِلَّا مَعْبَادُ شٰكِرٍ ﴿٥﴾

﴿1. Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you

might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.﴾

﴿2 Allāh! to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.﴾

﴿3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allāh and seek crookedness therein - they are far astray.﴾

Describing the Qur'ān and warning Those Who defy it

Previously we discussed the meaning of the separate letters that appear in the beginnings of some Sūrahs.

﴿كَذَٰلِكَ أُنزِلَتْهُ إِلَيْكَ﴾

﴿(This is) a Book which We have revealed unto you...﴾

Allāh says, This is a Book that We have revealed to you, O Muḥammad. This 'Book', is the Glorious Qur'ān, the most honored Book, that Allāh sent down from heaven to the most honored Messenger of Allāh sent to all the people of the earth, Arabs and non-Arabs alike,

﴿يُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

﴿in order that you might lead mankind out of darkness into light﴾

We sent you, O Muḥammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

﴿إِنَّ اللَّهَ رَبُّ النُّورِ ۖ مَا نُورٌ مَّا نُورٌ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَعْيُنُهُمْ أَغْشِيَ ۚ فَهُمْ فِي سُلُوفٍ ۚ﴾
 ﴿النُّورُ يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ﴾

﴿Allāh is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyā (supporters and helpers) are Ṭaghūt (false deities), they bring them out from light into darkness.﴾ [2:257], and,

﴿هُوَ الَّذِي يُرْسِلُ عَلَى عَبْدِهِ مَنَاسِكًا يَّتَنَزَّلُ عَلَيْهَا فِي لَيْلٍ يَّتَنَزَّلُ فِيهَا إِلَهُ النُّورِ﴾

﴿It is He Who sends down manifest Āyāt to His servant that He may bring you out from darkness into light.﴾ [57:9]

Allāh said next,

﴿بِإِذْنِ رَبِّهِمْ﴾

﴿by their Lord's leave﴾, He guides those whom He destined to be guided by the hand of His Messenger ﷺ, whom He

sent to guide them by His command,

﴿إِلَى صِرَاطٍ الْمُرْتَبِ﴾

﴿to the path of the All-Mighty,﴾

Who can never be resisted or overpowered. Rather, Allāh is Irresistible above everything and everyone else,

﴿الْمُعِيبِ﴾

﴿the Praised.﴾ Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys. Allāh's statement,

﴿تِلْكَ الْأَشْيَاءُ كُلُّهَا فِي أَسْوَاقٍ وَمَا فِي الْأَرْضِ﴾

﴿Allāh to Whom belongs all that is in the heavens and all that is in the earth﴾, is similar to,

﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا كَلِمَ تِلْكَ الْكَلِمَاتِ وَالْأَرْضِ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh - to Whom belongs the dominion of the heavens and the earth.﴾ [7:158]

Allāh's statement,

﴿وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ﴾

﴿And woe unto the disbelievers from a severe torment.﴾

means, 'woe to them on the Day of Judgment because they defied you, O Muḥammad, and rejected you.' Allāh described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

﴿وَمَنْعَهُمْ عَنْ سَبِيلِ اللَّهِ﴾

﴿and hinder (men) from the path of Allāh﴾, from following the Messengers,

﴿وَيَسْعَوْا فِيهَا عِوَجًا﴾

﴿and seek crookedness therein﴾ they seek to make Allāh's path crooked, even though it is straight itself and does not deviate

on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ فَهِيمٍ. يَتَّبِعُونَ لَكُمْ فَيُضِلُّ اللَّهُ مَن يَشَاءُ وَتَهْدِي مَن يَشَاءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

﴿4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allāh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.﴾

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allāh is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with. Allāh said next,

﴿يُضِلُّ اللَّهُ مَن يَشَاءُ وَتَهْدِي مَن يَشَاءُ﴾

﴿Then Allāh misleads whom He wills and guides whom He wills﴾

after the proof and evidence have been established for the people, Allāh misguides whom He wills from the path of guidance and guides whom He wills to the truth,

﴿وَهُوَ الْعَزِيزُ﴾

﴿And He is the All-Mighty,﴾ whatever He wills occurs and whatever He does not will never occurs,

﴿الْمُنِيرُ﴾

﴿the All-Wise﴾ in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance. This is from Allāh's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin 'Abdullāh, Allāh's Messenger, peace and blessings be upon him, was sent to all people. It is recorded in the Two Ṣaḥīḥs that Jābir said that the Messenger of Allāh ﷺ said,

وَأَعْطَيْتُ خَمْسًا لَمْ يُعْطَ مِنْ الْأَنْبِيَاءِ قَبْلِي. نُصِرْتُ بِالرُّغْبِ مَسِيرَةَ شَهْرٍ.
وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُجِّلْتُ لِي لِقَائِهِمْ وَلَمْ تُحَلِّ لِأَخِي قَبْلِي،
وَأُعْطِيتُ الشَّفَاعَةَ، وَقَدْ لَبِثْتُ بَنَتْ إِلَى قَوْمِهِ خَامَةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً،

'I have been given five things which were not given to anyone else before me. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. The earth has been made for me (and for my followers) a place for worship and a purifier. The war booty has been made lawful for me and it was not lawful for anyone else before me. I have been given the right of Intercession (on the Day of Resurrection). Every Prophet used to be sent to his nation only, but I have been sent to all mankind.'^[1] Allah said,

﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ بِبَيِّنَاتٍ﴾

﴿Say: "O mankind! Verily, I am sent to you all as the Messenger of Allāh..."﴾ [7:158]

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ
وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ فِي ذَلِكَ لَذِكْرًا لِّكُلِّ مَسْكُوتٍ شَاكِرٍ﴾

﴿5. And indeed We sent Mūsā with Our Āyāt (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allāh. Truly, therein are Āyāt for every patient, thankful (person).">﴾

Story of Mūsā and His People

Allāh says here, 'Just as We sent you (O, Muḥammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Mūsā to the Children of Israel with Our Āyāt (signs, or miracles).' Mujaḥid said that this part of the Āyah refers to the nine miracles.

﴿أَنْ أَخْرِجْ قَوْمَكَ﴾

﴿Bring out your people﴾ he is being commanded;

^[1] Fath Al-Bāri 1:519, Muslim 1:370

﴿أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«Bring out your people from darkness into light,»

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

﴿وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ﴾

«and remind them of the annals (or days) of Allāh»

remind them (O Musā) of Allāh's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir'awn and his injustice, tyranny and brutality. This is when Allāh delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties Mujāhid, Qatādah and several others said this.^[1]

Allāh said next,

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ سَاهٍ شَكُورٍ﴾

«Truly, therein are Āyāt for every patient, thankful (person).»

Allāh says, 'Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir'awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity. Qatādah said, "Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it."^[2] It is recorded in the *Ṣaḥīḥ* that the Messenger of Allāh ﷺ said,

«إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْبَعِي اللَّهُ لَهُ فُضَاءً إِلَّا كَانَتْ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ سُرَّةٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ»

«Verily, all of the matter of the believer is amazing, for every decision that Allāh decrees for him is good for him. If an affliction strikes him, he is patient and this is good for him; if a bounty is give to him, he is thankful and this is

[1] At-Ṭabari 16:521

[2] At-Ṭabari 16:523.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٥٦

الْمَائِدَةُ

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ
 إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ
 وَيَذْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ كَذَلِكَ
 رَدَّدَكُمْ إِلَيْكُم بِآيَةٍ مِنْ رَبِّكُمْ عَظِيمٍ ﴿٤٦﴾ وَإِذْ تَأَذَّتْ
 رِعْيَتُكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ
 عَذَابِي لَشَدِيدٌ ﴿٤٧﴾ وَقَالَ مُوسَى إِنَّ تَكْهَرُونَ وَمَنْ فِي الْأَرْضِ
 جَمِيعًا يَأْتِي اللَّهُ لِقَوْمٍ فِي حُجَّتٍ ﴿٤٨﴾ أَلَّا يَأْتِيَكُمْ بُرْهَانٌ مِنَ
 رَبِّكُمْ قَوْمِ نوح وَعَاد وَثمود وَالَّذِينَ مِنْ
 بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ
 فَرَدُّوا أَيْدِيَهُمْ فِي أَعْيُنِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا آتَانَا مِنْهُ
 وَبِمَا آتَانَا لَنَنْفُكَنَّ مِنْهُ لَبِيبٌ ﴿٤٩﴾ نَالَتْ
 رُسُلُهُمْ أَفَى اللَّهِ سَعْيٌ فَأطِرَ السَّمَوَاتِ وَالْأَرْضِ يَتَّبِعُونَ
 لِيُغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ
 مُسَمًّى قَالُوا إِنْ أَسْرَدَ إِلَّا شَرٌّ مُنْظَرٌ يُدُونَ أَنْ تَصُدُّونَا
 عَمَّا كُنْتُمْ بِمَعَادٍ قَائِلِينَ ﴿٥٠﴾

good for him. ﴿٤٦﴾

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَذْبَحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ كَذَلِكَ رَدَّدَكُمْ إِلَيْكُم بِآيَةٍ مِنْ رَبِّكُمْ عَظِيمٍ﴾
 ﴿وَإِذْ تَأَذَّتْ رِعْيَتُكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾
 ﴿وَقَالَ مُوسَى إِنَّ تَكْهَرُونَ وَمَنْ فِي الْأَرْضِ جَمِيعًا يَأْتِي اللَّهُ لِقَوْمٍ فِي حُجَّتٍ﴾
 ﴿أَلَّا يَأْتِيَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ قَوْمِ نوح وَعَاد وَثمود وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَعْيُنِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا آتَانَا مِنْهُ وَبِمَا آتَانَا لَنَنْفُكَنَّ مِنْهُ لَبِيبٌ﴾
 ﴿نَالَتْ رُسُلُهُمْ أَفَى اللَّهِ سَعْيٌ فَأطِرَ السَّمَوَاتِ وَالْأَرْضِ يَتَّبِعُونَ لِيُغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُسَمًّى قَالُوا إِنْ أَسْرَدَ إِلَّا شَرٌّ مُنْظَرٌ يُدُونَ أَنْ تَصُدُّونَا عَمَّا كُنْتُمْ بِمَعَادٍ قَائِلِينَ﴾

46. And (remember) when Mūsā said to his people: "Call to mind Allāh's favor to you, when He delivered you from Fir'aun's people who were afflicting you with horrible torment

and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord."

47. And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe."

48. And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."

Allāh states that Mūsā reminded his people about Allāh's annals and days and of Allāh's favors and bounties that He bestowed on them, when He saved them from Fir'aun and his

people and the torment and disgrace they used to exert on them. They used to slaughter whomever they could find among their sons and let their females live. Allāh delivered them from all this torment, and this is a great bounty, indeed This is why Allāh described this affliction,

﴿وَلَيْكُم بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ﴾

﴿and in it was a tremendous trial from your Lord ﴾

'for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.' Some scholars said that this part of the Āyah means, 'what Fir'awn used to do to you was a tremendous

﴿بَلَاءٌ﴾

﴿trial ﴾' Both meanings might be considered here and Allāh knows best. Allāh said in another Āyah ,

﴿وَقَلَّوْنَهُمْ بِالْخَيْرِ وَالْإِثْمِ لَعَلَّهُمْ يَرْجِعُونَ﴾

﴿And We tried them with good and evil in order that they might turn (to Allāh).﴾ [7:168] Allāh's statement next,

﴿وَلَا تَأْتِي رَبِّكُمْ﴾

﴿And (remember) when your Lord proclaimed﴾

means, proclaimed and made known His promise to you It is possible that this Āyah means, your Lord has vowed and sworn by His might, grace and exaltness. Allāh said in a similar Āyah,

﴿وَلَا تَأْتِي رَبُّكَ بِغَيْرِ عَهْدٍ عَلَيْهِمْ إِذْ بَرَأَ أَيْسَرُ﴾

﴿And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection.﴾ [7:167]

Allāh said,

﴿لَّيْسَ شُكْرُكُمْ لِّأَيِّدِيكُمْ﴾

﴿If you give thanks, I will give you more;﴾

meaning, 'if you appreciate My favor on you, I will give you more of it,

﴿وَلَّيْكُمْ كَثْرَةً﴾

~~(but if you are thankless)~~ if you are not thankful for My favors,
covering and denying, them.

﴿إِنَّ عَذَابَكَ لَشَدِيدٌ﴾

serily, My punishment is indeed severe), by depriving you of the favor and punishing you for being unappreciative of it.' A Hadith states that.

إِنَّ الْعَمَلُ لَيُحْرَمُ انْتِزَاقًا بِالذَّنْبِ يُصِيبُهُ

^aA servant might be deprived of a provision (that was written for him) because of a sin that he commits.

Allah said,

﴿قَالَ مُوسَىٰ إِنَّ ظَنُّكَ أَنَّهُ مُصَافٍ وَرَأَىٰ الْآيَاتِ أَنَّهُ مُغَيَّبٌ﴾

♦And Mūsā said: "If you disbelieve, you and all on earth together, then verily, Allāh is Rich (free of all needs), Worthy of all praise."♦

Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him.

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَلَيْهِ مَكْرَهُ﴾

{If you disbelieve, then verily, Allah is not in need of you}
[39.7] and,

(فَكُنْزًا وَنُزُلًا^٤ وَأَنْشُرًا لِلَّهِ وَاللَّهُ عَزِيزٌ ذُو جَلَالٍ)

¶ So they disbelieved and turned away. But Allāh was not in need (of them). And Allāh is Rich (free of all needs), Worthy of all praise. ¶ [64:6]

In his *Ṣaḥīḥ*, Muslim recorded that Abu Dharr said that the Messenger of Allāh ﷺ said that his Lord the Exalted and Most Honored said,

وَإِذَا جَاءَ إِكْرَامُ رَبِّكَ فَأَنْقِصْ مِنْهُ شَيْئًا مِمَّا كُنْتُمْ تَكْرُمُونَ ١٠٠
 وَمَا يَنْقُصُ الْكُرْهُ إِلَّا أَهْلَ الْبَيْتِ أَتَوْا بِهَا بِمَنْعَةٍ وَكَرَمٍ بَرٍّ ١٠١
 وَأَمَّا الْكُلُوبُ فَكَانَتْ خَائِفَةً أَلَّا يُخَالِفُوا أُتْرَاقَ إِفْرِيقٍ وَذُنُوبِ
 أَيْفَرٍ ١٠٢

«O My servants. If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least. O My servants! If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least. O My servants! If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.»^[1]

Verily, all praise and glory are due to Allāh, the Rich [free of need], the Worthy of all praise.

﴿الَّذِي يَأْتِيَكُمْ مِنَ الْبَرِّ مِنْ قَبْلِكُمْ فَرِحَ بِكُمْ وَعَمَّوْا وَالَّذِينَ مِنْكُمْ لَا يَأْتِيَهُمْ إِلَّا اللَّهُ عَالِمُ الْغُيُوبِ فَذَرُوا أَتِيَهُمْ فِي أَنْفُسِهِمْ وَفَلُوا إِذَا كُنَّا مِنْكُمْ لَمَّا لَمْ يَكُنْ لَكُمْ دُونَنَا وَإِنَّا لَنُؤْتِيهِمْ مَا يَشَاءُونَ﴾

«9. Has not the news reached you, of those before you, the people of Nūh, 'Ad, and Thamūd? And those after them? None knows them but Allāh To them came their Messengers with clear proofs, but they put their hands in their mouths and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."»

Earlier Nations disbelieved in Their Prophets

Allāh narrated to this Ummah (followers of Muḥammad ﷺ) the stories of the people of Prophet Nūh, 'Ād and Thamūd, and other ancient nations that belied their Messengers. Only Allāh knows the count of these nations,

﴿عَالِمُ الْغُيُوبِ﴾

«To them came their Messengers with clear proofs.»

they brought them evidences and plain, tremendous proofs and signs. Ibn Ishāq reported that 'Amr bin Maymūn said that

[1] Muslim 4:1994.

'Abdullah said about Allāh's statement,

﴿لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

﴿None knows them but Allāh.﴾

"The genealogists utter lies."⁽¹⁾ This is why 'Urwah bin Az-Zubayr said, "We did not find anyone who knows the forefathers of Ma'dd bin 'Adnān."⁽²⁾

Meaning of, "*They put Their Hands in Their Mouths*"

Allāh said next,

﴿فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ﴾

﴿but they put their hands in their mouths﴾

It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allāh, the Exalted and Most Honored. It is also said that it means, they placed their hands on their mouths in denial of the Messengers. It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage. Mujāhid, Muḥammad bin Ka'b and Qatadah said that they belied the Messengers and refuted their call with their mouths.⁽³⁾ I (Ibn Kathir) say that Mujāhid's *Tafsir* is supported by the completion of the narrative,

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِنْتُمْ بِهِ وَإِنَّا لَمِنَ الشَّكِّ فِي مَا تَدْعُونَا إِلَيْهِ مُرِيبِينَ﴾

﴿and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us."﴾

Al 'Awfi reported that Ibn 'Abbās said, "When they heard Allāh's Word, they were amazed and placed their hands on their mouths."⁽⁴⁾

﴿وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِنْتُمْ بِهِ﴾

﴿and said: "Verily, we disbelieve in that with which you have been sent."﴾

⁽¹⁾ Aṭ-Ṭabarī 16:528.

⁽²⁾ *Tafsir Al-Qurtubī* 9:344.

⁽³⁾ Aṭ-Ṭabarī 16:534.

⁽⁴⁾ Aṭ-Ṭabarī 16:533

مُرْسَلِينَ

٢٥٧

مُرْسَلِينَ

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ فَلْيَقْلِبْكُمْ وَلَكُمْ أَلَهُ
يَمُنُّ عَنْ مَنْ بُشِّرَ أَنْ يَمْسُقَهُ وَالْمَكَاثُ لَنَا أَنْ لَا يَمْسُقَهُ
بِطُلُوعِ الْإِلَاحِ يَدِينُ اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ
﴿١٠﴾ وَمَا لَكُمْ أَلَّا تُتَوَكَّلُوا عَلَى اللَّهِ وَقَدْ هَدَيْنَا سُبُلًا
وَلَنُصَرِّفَنَّ عَنْ مَا هُمْ مُتَعَبُونَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ
﴿١١﴾ وَقَالَ الْإِنْسَانُ كَفَرُوا بِالرُّسُلِ هُمْ لَنُخْرِجَنَّكُمْ مِنْ
أَرْضِنَا أَوْ لَتَعُولُنَّ فِي يَلِينَا فَآخِرَ إِلَهُهُمْ رُسُلُهُمْ لَنُيْلِكَنَّ
الظَّالِمِينَ ﴿١٢﴾ وَلَنُصَرِّفَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ
ذَلِكَ لِمَنْ حَافَ مَعَايِ وَخَافَ وَعِيدِ ﴿١٣﴾ وَاسْتَفْتَحُوا
وَحَافَ كُلُّ غَنَابَةٍ قَبِيرٍ ﴿١٤﴾ مِنْ رَبِّهِمْ وَهُمْ وَاسْتَفْتَحُوا
مِنْ رَبِّهِمْ صَدِيدٍ ﴿١٥﴾ يَتَحَرَّعُهُ وَلَا يَكَادُ لَيْسَ مِنْهُ
وَمَا يَبِيعُ الثَّمَرُ مِنْ كُلِّ مَكَانٍ وَمَا هُمْ بِمُعْتَدِينَ مِنْ
رَبِّهِمْ عَذَابٌ غَلِيظٌ ﴿١٦﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
أَعْيُنُهُمْ كَرُمٌ إِذْ أُنْزِلَتْ بِهِ الرِّيحُ فِي يَوْمِ ذَا النُّفُوسِ
وَمَا كَانُوا عَلَى شَيْءٍ مِنَ ذَلِكَ شَاكِرِينَ ﴿١٧﴾

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

﴿١٠﴾ قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ فَلْيَقْلِبْكُمْ وَلَكُمْ أَلَهُ يَمُنُّ عَنْ مَنْ بُشِّرَ أَنْ يَمْسُقَهُ وَالْمَكَاثُ لَنَا أَنْ لَا يَمْسُقَهُ بِطُلُوعِ الْإِلَاحِ يَدِينُ اللَّهُ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾ وَقَالَ الْإِنْسَانُ كَفَرُوا بِالرُّسُلِ هُمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُولُنَّ فِي يَلِينَا فَآخِرَ إِلَهُهُمْ رُسُلُهُمْ لَنُيْلِكَنَّ الظَّالِمِينَ ﴿١٢﴾ وَلَنُصَرِّفَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ حَافَ مَعَايِ وَخَافَ وَعِيدِ ﴿١٣﴾ وَاسْتَفْتَحُوا وَحَافَ كُلُّ غَنَابَةٍ قَبِيرٍ ﴿١٤﴾ مِنْ رَبِّهِمْ وَهُمْ وَاسْتَفْتَحُوا مِنْ رَبِّهِمْ صَدِيدٍ ﴿١٥﴾ يَتَحَرَّعُهُ وَلَا يَكَادُ لَيْسَ مِنْهُ وَمَا يَبِيعُ الثَّمَرُ مِنْ كُلِّ مَكَانٍ وَمَا هُمْ بِمُعْتَدِينَ مِنْ رَبِّهِمْ عَذَابٌ غَلِيظٌ ﴿١٦﴾ مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْيُنُهُمْ كَرُمٌ إِذْ أُنْزِلَتْ بِهِ الرِّيحُ فِي يَوْمِ ذَا النُّفُوسِ ﴿١٧﴾ وَمَا كَانُوا عَلَى شَيْءٍ مِنَ ذَلِكَ شَاكِرِينَ ﴿١٨﴾

وَقَدْ هَدَيْنَا سُبُلًا وَلَنُصَرِّفَنَّ عَنْ مَا هُمْ مُتَعَبُونَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١١﴾

﴿10. Their Messengers said: "(What!) Can there be a doubt about Allāh, the Creator of the heavens and the earth? He calls you that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority."﴾

﴿11 Their Messengers said to them. "We are no more than human beings like you, but Allāh bestows His grace to whom He wills of His servants. It is not ours to bring you an authority (proof) except by the permission of Allāh. And in Allāh (alone) let the believers put their trust."﴾

﴿12. "And why should we not put our trust in Allāh while He

indeed has guided us in our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allāh (alone) let those who trust, put their trust.”﴾

The Argument between the Prophets and the Disbelievers

Allāh narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allāh alone without partners, the Messengers said,

﴿لِي أَمَّا نَسْتَدْعِي﴾

﴿(What!) Can there be a doubt about Allāh...?﴾

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures? Verily, none besides Allāh is worthy of worship, alone without partners with Him.

Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allāh. Their Messengers said to them,

﴿يَعْلَمُكُمْ يَغْفِرُ لَكُمْ بِرِذْوَانِهِ﴾

﴿He calls you that He may forgive you of your sins﴾ in the Hereafter,

﴿وَرِزْقًا لَكُمْ إِنَّ أَجَلَ قَوْمٍ﴾

﴿and give you respite for a term appointed.﴾, in this worldly life. Allāh said in other Āyāt,

﴿وَلِي اسْتَغْفِرُوا رَبَّهُمْ ثُمَّ يَرْجِعُوا إِلَيْهِمْ قَوْلَهُمْ إِنَّ لِي عِلْمَ يَوْمٍ نَظَرُ﴾
﴿فَقُلْ﴾

﴿Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace.﴾ [10:3]

However, their nations went on arguing against their prophethood, after they had to submit to the first evidence (that Allāh Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

﴿إِنْ لَّمْ يَنْزِلْ بِآيَةٍ﴾

﴿You are no more than human beings like us!﴾

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

﴿فَأَنْزَلَتْ إِشْرَافًا﴾

﴿Then bring us a clear authority ﴾, a miracle of our choice

﴿قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ لَمْ يَأْتِ بِآيَةٍ﴾

﴿Their Messengers said to them: "We are no more than human beings like you..."﴾

affirming that truly, they were only human being like their nations,

﴿وَلَكِنْ تَنْزِيلُ عَلَى مَنْ يَشَاءُ مِنْ بَيْنِهِمْ﴾

﴿but Allah bestows His grace to whom He wills of His servants ﴾, with prophethood and messengership which is His choice,

﴿وَمَا كُنَّا لَنَا أَنْ نَأْتِيَكُمْ بِإِشْرَافٍ﴾

﴿It is not ours to bring you an authority﴾ according to your choice,

﴿إِلَّا بِإِذْنِ اللَّهِ﴾

﴿except by the permission of Allāh ﴾, after we beg Him and He provides us with a miracle,

﴿وَقُلْ أَمْرٌ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

﴿And in Allah (alone) let the believers put their trust.﴾ in all their affairs. Their Messengers said to them next,

﴿وَمَا كُنَّا إِلَّا بِمَنْشُورٍ﴾

﴿And why should we not put our trust in Allāh﴾, after He had guided us to the best, most clear and plain way,

﴿وَلَتَعْلَمَنَّ عَلَى مَا نَدْعُونَ﴾

﴿And we shall certainly bear with patience all the hurt you may cause

us), such as foolish actions and abusive statements,

﴿وَعَلَى اللَّهِ تَوَكَّلْ لَعَلَّكُمْ تَهْتَكُونَ﴾

﴿and in Allāh (alone) let those who trust, put their trust.﴾

﴿وَقَالُوا الَّذِينَ كَفَرُوا إِيَّاهُمْ لَنَحْيِيَنَّكُمْ مِنْ أَرْضِهِمْ أَوْ لَنُؤَدِّيَنَّكُمْ إِلَيْهِمْ وَهُمْ لَكَاظِمُونَ ۚ﴾ وَلَنَجْزِيَنَّكَ الْأَرْضَ بِمَا تَكُونُ فِيهَا وَلَنُؤَدِّيَنَّكَ رِجْسًا وَذُنُوبًا وَهُمْ لَنَكِيدُونَ ۚ﴾ وَلَنُؤَدِّيَنَّكَ رِجْسًا وَذُنُوبًا وَهُمْ لَنَكِيدُونَ ۚ﴾ وَلَنُؤَدِّيَنَّكَ رِجْسًا وَذُنُوبًا وَهُمْ لَنَكِيدُونَ ۚ﴾

﴿13 And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the wrongdoers"﴾

﴿14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat."﴾

﴿15 And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allāh) was brought to a complete loss and destruction﴾

﴿16. In front of him is Hell, and he will be made to drink boiling, festering water.﴾

﴿17 He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.﴾

Disbelieving Nations threaten Their Messengers with Expulsion

Allāh narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment. For instance, the people of Prophet Shu'ayb, peace be upon him, said to him and to those who believed in him,

﴿لَنَجْعَلََنَّكَ يَتِيمًا وَالْأَرْضَ مِيرَاثًا لَنَا مِنْ بَيْنِ يَدَيْكَ﴾

﴿We shall certainly drive you out from our town, O Shu'ayb, and those who have believed with you﴾ [7:88]

The people of Prophet Lūt, peace be upon him, said,

﴿اُخْرِجُوا نَا لُوطَ بْنَ قَرْتَسِكُمْ﴾

﴿Drive out the family of Lut from your city ﴾ [27:56]

Allāh said about the idolators of Quraysh,

﴿وَلَا كَذِبُوا يَنْبُؤَهُ مِنْ قَوْمٍ يَتَّبِعُونَكَ وَتَعْلَمُ أَنَّكَ لَا تَقْدِرُ عَلَى أَنْ تَقِيَهُمْ إِلَّا لِيَلْعَنُوا﴾

﴿And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while.﴾ [17:76] and,

﴿وَلَا يَنْفَكُ مِنْ آلِيكُمْ كَيْدُ الَّذِينَ كَفَرُوا أَوْ يَتَّبِعُوا أَوْ يُخْرِجُوا وَيَتَّبِعُونَ اللَّهَ وَرَسُولَهُ أَلَمْ يَكُنْ لَهُ الْفَتْحُ﴾

﴿And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.﴾ [8.30]

Allah gave victory and aid to His Messenger ﷺ after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger ﷺ more dominance until He opened for him Makkah, which sought to expel him. Allāh gave him dominance over it, even when his enemies from Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allāh in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world. Hence Allāh's statement,

﴿ثُمَّ نَادَىٰ رَبَّهُمْ رَبَّنَا كَيْفَ تَقُولُ إِنَّا وَجَدْنَاهُمْ يُبْذَرُونَ﴾

﴿So their Lord revealed to them. 'Truly, We shall destroy the wrongdoers And indeed, We shall make you dwell in the land after them' ﴾ [14:13,14]

Allāh said in other Āyāt,

﴿وَلَقَدْ سَبَقَتْ كَلِمَاتُنَا لِقَوْمٍ كَذَبُوا: إِنَّهُمْ لَكَاذِبُونَ لَا يَتَذَكَّرُونَ﴾

﴿And, verily, Our Word has gone forth of old for Our

servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors.﴾ [37:171-173],

﴿كَتَبَ اللَّهُ تَلْفِيحًا لِّمَا رَزَقْنَاكَ إِنَّ اللَّهَ قَدِيرٌ فَهٍ﴾

﴿Allāh has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allāh is All-Powerful, All-Mighty."﴾ [58:21]

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ﴾

﴿And indeed We have written in Az-Zabūr after Adh-Dhikr.﴾ [21:05]

﴿قَالَ مُوسَى لِقَوْمِهِ اسْمَعُوا يَا اللَّهِ وَاسْمِعُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ تِلْكَ الْأُمَّةِ قَدْ خَلَتْ لِقَوْمِهِ الْفَافِيَةُ﴾

﴿Musa said to his people: "Seek help in Allāh and be patient. Verily, the earth is Allāh's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have Taqwā.﴾" [7:128] and,

﴿وَلَقَدْ أَنشَأْنَا لِقَوْمِ الْفِرْعَوْنَ أَكْثَرَ لُجُجًا مِنَ الْأَرْضِ وَنَجَّيْنَا آلِيَّ مَرْيَمَ إِذْ هِيَ تُبْتَغَىٰ وَوَقَّعْنَا فِيهَا ذِكْرَنَا لَمَّا خَسَفَ الْقَمَرُ أَلْمَسُوا أَصَابَهُمْ فِيهَا مِنَ النَّارِ﴾

﴿And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'awn and his people erected.﴾ [7:137]

Allāh said next,

﴿ذَلِكَ لِمَنْ يَخْشَى اللَّهَ مِن دُونِ اللَّهِ﴾

﴿This is for him who fears standing before Me and also fears My threat.﴾

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment. Allāh said in other instances,

﴿مَنْ كَانَ مِنَ الْمُتَكِبِينَ﴾ وَتَرَى لِلْجَنَّةِ الْبَابَ ﴿١٣﴾ وَكَانَ لِلْجَنَّةِ بَابٌ ﴿١٤﴾ وَكَانَ مِنَ حَتَمٍ مَّتَّيَّةً وَنَهَى
الْفَسَادَ عَنِ الْقَوْلِ ﴿١٥﴾ وَكَانَ لِلْبَنَاتِ مِنَ الْجَنَّةِ ﴿١٦﴾

«Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode.» [79:37-41] and,

﴿وَأَمَّا مَنْ كَانَ يَتَّقِي﴾

«But for him who fears the standing before his Lord, there will be two Gardens.» [55:46]

Allāh said next,

﴿وَأَنْتُمْ تَسْتَعِينُونَ﴾

«And they sought victory and help» refers to the Messengers who sought the help and victory of their Lord over their nations, according to 'Abdullāh bin 'Abbās, Mujāhid and Qatādah.^[1] 'Abdur-Rahmān bin Zayd bin Aslam said that this Āyah refers to the nations, invoking Allāh's victory against themselves!^[2] Some idolators said,

﴿يَا أَيُّهَا اللَّهُ إِنْ كُنْتَ مَعَنَا فَهَذَا مِنَ السَّمَاءِ يَنْزِلُ عَلَيْنَا وَجَعَلْنَا مِنْ السَّمَاءِ لَنَا نَارًا
يَسْجُدُ لَهَا﴾

«O Allāh ! If this (Qur'ān) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.» [8:32]

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allāh against themselves on the day of Badr, and the Messenger of Allāh ﷺ invoked Him for victory and support. Allāh said to the idolators then,

﴿إِنْ تَسْتَعِينُوا فَقَدْ حَاطَ عَلَيْكُمْ السَّيْئُ فَإِنْ تَنْتَهُوا فَمَا عَلَيْكُمْ لَكُمْ﴾

«(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it

[1] At-Tabari 16:544-545.

[2] At-Tabari 16:545.

will be better for you.﴾ [8:19]

Allāh knows best. Allāh said next,

﴿وَمَنْ كَانَ يَنْتَحِرُ﴾

﴿and every obstinate, arrogant dictator was brought to a complete loss and destruction.﴾

those who were arrogant and rebelled against the truth. Allāh said in other Āyāt,

﴿إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي قَامَ وَجْهُهُ عَلَى السَّمَاءِ الْعِزَّةِ لِيُخْرِجَكُم مِّنْهُ أَتَدْعُونَ إِلَٰهَ غَيْرَ اللَّهِ الْقَدْحَاقَ﴾ [50:24-26]

﴿(Allāh will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allāh. Then both of you cast him in the severe torment"﴾ [50:24-26]

The Prophet ﷺ said,

﴿إِنَّهُ يُؤْتِي بِجَهَنَّمَ بَرَزَ الْيَاسِقَةِ، فَتَادِي الْخَلَائِقَ، فَتَقُولُ: إِنِّي وَخَلْتُ بِكُلِّ بَيِّنَةٍ غَيِّبَةٍ﴾

﴿On the Day of Resurrection, Jahannam (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant."﴾⁽¹⁾

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allāh, the Mighty, the Able for victory.

Allāh said next,

﴿فِي مَقَامٍ مَّجِيدٍ﴾

﴿In front of him is Hell,﴾ Allāh says that Jahannam is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

﴿وَيُسْقَىٰ مِنْ مَّاءٍ سَكِينٍ﴾

﴿and he will be made to drink boiling, festering water.﴾

in the Fire, his only drink will be from Hamām and Ghassāq, the former is very hot and the latter is very cold and rotten. Allāh said in another instance,

⁽¹⁾ At-Tirmidhi nos. 2573, 2574.

﴿هَذَا قَدْ دُرُّوا بِهِمْ وَمَسَاكِينُهُمْ وَسَخِرَ مِنْ شَيْبِهِمُ النَّارُ﴾

«This is so! Then let them taste it - Hamīm and Ghassāq. And other (torments) of similar kind all together!» [38:57-58]

Mujāhid and Ikrimah said that this festering water is made of puss and blood.^[1]

Allāh said in other Āyāt,

﴿وَلَا يَأْتِيهِمْ مَاءٌ جَرِيمٌ يُفْلَعُ أَهْلًا مَمَرٌ﴾

«And be given to drink boiling water so that it cuts up their bowels.» [47:15] and,

﴿وَلَا يَسْتَفِيدُوا مِنْهَا شَاءَ كَلَّمَتْهُمُ النَّارُ﴾

«And if they ask for help, they will be granted water like boiling oil, that will scald their faces.» [18:29]

Allāh's statement,

﴿يَسْجُرُهُمْ﴾

«He will sip it unwillingly», indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

﴿وَلَهُمْ مَقْبِضٌ مِنْ حَيْوَتِهِ﴾

«And for them are hooked rods of iron.» [22:21]

Allāh said next,

﴿وَلَا يَهْكُؤُا فِيهِ﴾

«and he will find great difficulty in swallowing it down his throat,»

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

﴿وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَارٍ﴾

«and death will come to him from every side,»

his organs, limbs and entire body will suffer pain because of this drink. 'Amr bin Maymūn bin Mahrān commented, "Every

[1] At-Ṭabari 16 548

This is so! Then let them taste it Hannim and Ghassaq. And other (torments) of similar kind all together! [38:55-58]

There are many other similar *Āyāt* that indicate that the punishment they will receive is of different kinds, and that it is repeated in various types and forms that only Allāh the Exalted knows, as just recompense,

﴿وَمَا رَبُّكَ بِظَلَمٍ لِّعَبِيدِهِ﴾

﴿And your Lord is not at all unjust to (His) slaves﴾ [41:46]

﴿مَثَلُ الْفٰرِثِ كَمَثَلِ الْغٰرِثِ كَرَّمَاۤ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ شَمٰلٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ شَمٰلٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ شَمٰلٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ﴾

﴿18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).﴾

A Parable for the Deeds of the Disbelievers

This is a parable that Allāh has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards. Allāh said,

﴿مَثَلُ الْفٰرِثِ كَمَثَلِ الْغٰرِثِ كَرَّمَاۤ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ شَمٰلٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ شَمٰلٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ شَمٰلٍ وَّ اُتٰتَتْهُمُ الرِّيحُ مِنْ يَمِيۤنٍ﴾

﴿The parable of those who disbelieved in their Lord is that their works﴾

on the Day of Judgment, when they will seek their rewards from Allāh the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

﴿وَمَا رَبُّكَ بِظَلَمٍ لِّعَبِيدِهِ﴾

﴿on a stormy day,﴾ They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind. Allāh said in other *Āyāt*,

﴿وَقِيلَ مَا أَعْبَلُوا مِنْ عَمَلٍ فَجَعَلَهُ هَيْكَةً مُشْتَرَاةً﴾

¶And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.¶(25:23).

﴿مَثَلُ مَا يُبْذَرُ فِي خُفٍّ أَلْبَسَ كَعْبَلٍ يَبِيعُ فِيهَا مِرًّا كَسَاتِ حَرًّا قَوْرٍ ظَلَمُوا أَنفُسَهُمْ فَأَنقَضَهُ وَمَا ظَنَّهُمْ أَنَّهُ وَلَكِنِ انْقَضَتْ ظُهُورُهُمْ﴾ ﴿١٠﴾

«The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allāh wronged them not, but they wronged themselves» [3:117] and,

فَتَنَالَيْهَا الَّذِينَ عَلِمُوا لَآ تَغِيرُوا مَدَقَكُمْ يَاللّٰهِ وَالْأَذَى تَحْلِيهِ يُطِيقُ سَالِمٌ رِّقَّةَ الْإِنْسِ وَلَا
يُؤْنِسُ دَنُوَ وَالْوَرَى الْفَرَى كُنْتُ مَقُولِي عَلَيْهِ ثَرَاتٌ فَاسَابَهُ وَبِقَ مَقْرَعَتِهِ مَقْلَةً لَا
يُؤْدِيكَ عَلَى شَيْءٍ مِمَّا حَسَبُوا وَاقْلَهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠﴾

40 you who believe! Do not render in vain your Ṣadaqāt (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people. ﴿2:264﴾

Alāh said in this Āyāt.

﴿وَالَّذِي هُوَ الْمُطَّلَقُ الْبَعِيدُ﴾

◊That is the straying, far away from the right path◊

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most.

﴿لَا يَمُوتُ هُوَ الصَّلَاةُ الْبَعِيدُ﴾

◀That is the straying, far away from the right path.▶

﴿قَالَ رَبِّ اجْعَلْ لِي آيَةً﴾ السُّورَةُ الْاٰزِمَةُ بِالْحَقِّ اِنَّ بَيْنَا وَبَيْنَكُمْ رَبَّانِي يَمْلِكُ حَيٰوةً.
وَمَا ذٰلِكَ عَلٰى نَفْسٍ مَّعْرُوفَةٍ ﴿۱﴾

419. Do you not see that Allāh has created the heavens and the

earth with truth? If He wills, He can remove you and bring (in your place) a new creation!﴾

﴿20. And for Allāh that is not hard or difficult.﴾

Proof that Resurrection occurs after Death

Allāh affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man. Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs. Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals?

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَهُوَ يَتَعَبُ عَنْهُمَا أَن يُخْزِيَهُمْ يَوْمَ الْقِيَامَةِ إِنَّهُمْ عَلَىٰ صَعْدٍ مُّبِينٍ﴾

﴿Do they not see that Allāh, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Yes, He surely, is able to do all things.﴾[46:33],

﴿أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ حَسِيمٌ مُّبِينٌ ﴿١﴾ وَتَوَلَّىٰ وَخَلَّىٰ عَنَّا فَذُكِّرُوا إِلَىٰ يَوْمِ الْفَلَاحِ ﴿٢﴾ أَلَيْسَ الْبَشَرُ نَجْثٌ مِّن نَّجَسَاتٍ تَآفَا أَلْفٌ مَّرَّةً وَهُوَ يُكَلِّمُنَا عَنِّي بَعْثٌ مِّن بَعْثٍ ﴿٣﴾ أَلَيْسَ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ ﴿٤﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ ﴿٥﴾ إِنَّ أَوَّلَ شَيْءٍ أَن يَقُولَ لَمْ كُنْ فَيَكُونُ ﴿٦﴾ فَتَسْأَلُنَ أَلَيْسَ بِشَيْءٍ مِّنْكَوْنٍ كُلِّ شَيْءٍ وَهُوَ رَبُّهُمُ يُسْأَلُونَ ﴿٧﴾﴾

﴿Does not man see that We have created him from Nutfah (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation He says: "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٠٨

الْقُرْآنِ

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ يَنَاسُ
 يَذْهَبُكُمْ وَمَاتَ بِخَلْقٍ جَدِيدٍ ﴿٢٠٨﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ
 ﴿٢٠٩﴾ وَسَرُّوا بِقُوِّهِمْ فَجَاءَ اللَّهُ السَّمْعَتُ لِلَّذِينَ تَسْتَكْبَرُوا
 بِمَا كُنَّا لَكُمْ تَبَعًا فَبَلَّ السَّمْعَتُ عَنْ مَنَ عَدَاةٍ اللَّهُ
 مِنْ مَنٍ وَمَالُوا لَوْ هَدَى اللَّهُ لَهْدِيَّتَكُمْ سَوَاءً عَلَيْهِمَا
 أُنْزِلَ أَمْ صَبَرْنَا مَا لَيْنَ مَرْجِعٍ ﴿٢١٠﴾ وَقَالَ لَشَيْطَانُ
 سَاقِي الْأَنْزِلَاتِ اللَّهُ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعْدُكُمْ
 مَا حُفَّتْكُمْ وَمَا كَانَ لَكُمْ عَلَيْهِمْ مِنْ شُلُوبٍ إِلَّا أَنْ دَعَوْكُمْ
 فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا
 بِمُصْرِخِكُمْ وَمَا أَنَا بِمُصْرِخِ خَيْرٍ وَإِنْ كَفَرْتُمْ بِمَا
 أَنُذِرُكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَنَّكُمْ مِنَ الطَّاغُوتِ لَهُمْ عَذَابٌ أَلِيمٌ
 ﴿٢١١﴾ وَذُخِّلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ
 تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحِبُّهُمْ
 فِيهَا سَلَامٌ ﴿٢١٢﴾ أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
 كُنُوزًا طَيِّبَةً أَصْلُهَا قَائِمٌ وَفُرْعَاهَا الشَّجَرُ ﴿٢١٣﴾

﴿وَسَرُّوا بِقُوِّهِمْ فَجَاءَ اللَّهُ السَّمْعَتُ﴾
 لِلَّذِينَ تَسْتَكْبَرُوا إِنَّ كُنَّا لَكُمْ
 تَبَعًا فَهَلْ أَتَى مُفْتُونَ عَنَّا مِنْ
 عَذَابٍ لَوْ مِنْ شَيْءٍ مَالُوا لَوْ
 هَدَى اللَّهُ لَهْدِيَّتَكُمْ سَوَاءً
 عَلَيْهِمَا أُنْزِلَ أَمْ صَبَرْنَا مَا لَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿21. And they all shall appear before Allāh; then the weak will say to those who were arrogant: "Verily, we were following you, can you avail us anything against Allāh's torment?" They will say: "Had Allāh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

torments) with patience; there is no place of refuge for us"﴾

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allāh said,

﴿وَسَرُّوا﴾

﴿And they shall appear﴾ meaning, all the creatures, the wicked and the righteous among them, will appear before Allāh the One, the Irresistible They will be gathered on a flat plain that does not have anything those present could use for cover,

﴿فَقَدْ السَّمْعَتُ﴾

﴿then the weak will say﴾ the followers who used to obey their chiefs, leaders and notables will say,

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُرَاقِبُونَ إِتَابَكُمْ﴾

‘*Verily, Allāh promised you a promise of truth.*’

by the words of His Messengers that if you follow them, you will gain safety and deliverance Truly, Allāh’s promise was true and correct news, while I promised you then betrayed you.’ Allāh said in another *Āyah*,

﴿يُبَدِّلُكُمْ دِينَكُمْ وَمَا يُبَدِّلُهُمُ الْقَبَلُ إِلَّا عُرْيَا يُؤْتِي﴾

‘*He (Shayṭān) makes promises to them, and arouses in them false desires; and Shayṭān’s promises are nothing but deceptions.*’ [4:120]

﴿وَمَا كَانَ لِي عَلَيْكُمْ مِنْ شَيْءٍ﴾

‘*I had no authority over you*’

Shayṭān will say, ‘I had no proof for what I called you to, nor evidence for what I promised you,

﴿إِلَّا أَنِّي دَعَاكُمْ فَاسْتَجَبْتُمْ لِي﴾

‘*except that I called you, and you responded to me.*’

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

﴿مَنْ دَلَّوْا﴾

‘*So blame me not,*’ today,

﴿وَلَكُمْ أَنْتُمْ﴾

‘*but blame yourselves.*’, because it is your fault for defying the proofs and following me in the falsehood that I called you to.’ *Shayṭān* will say next,

﴿فَإِنَّا لَأَنْتُمْ بِمَقْصُودِكُمْ﴾

‘*I cannot help you*’, I cannot benefit, save, or deliver you from what you are suffering,

﴿وَمَا أَنْتُمْ بِمُفْرِجِي﴾

‘*nor can you help me.*’, nor can you save me and deliver me

from the torment and punishment I am suffering,

﴿إِنِّي صَكَّرْتُ بَيْنَ الْفَرِيقَيْنِ مِنْ قَبْلُ﴾

‘I deny your former act of associating me (Shaytān) as a partner with Allah’

or because you associated me with Allāh before,’ according to Qatadah ¹¹ Ibn Jarir commented; ‘I deny being a partner with Allāh, the Exalted and Most Honored.’¹² This opinion is the most plausible, for Allāh said in other Āyāt,

﴿وَمَنْ أَضَلُّ مِمَّنْ يَدْعُوا مِنْ دُونِ اللَّهِ مَ لَا يَسْتَجِيبُ لَهُمْ يَوْمَ يَقْبَلُونَ وَعْدَهُمْ سَ دُعَاهُمْ
عَمُولُونَ ۚ وَإِنَّا خَافَرْنَا لَهُمْ لَمَّا قَمَّ الْعَذَابُ وَقَالُوا بِأَعْيُنِهِمْ كَيْدِي ۚ﴾

‘And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them? And when mankind are gathered, they will become their enemies and will deny their worshipping.’ [46:5-6] and,

﴿كَلَّا سَبَّكُرُونِ بِمَا بُدْعِيتُمْ وَيَكْفُرُونَ عَلَيْكُمْ صُنَائِدُكُمْ﴾

‘Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them.’ [19:82]

Allah said next,

﴿يَا أَيُّهَا الَّذِينَ ظَلَمُوا﴾

‘Verily, the wrongdoers’, who deviate from truth and follow falsehood, will earn a painful torment. It appears that this part of the Āyah narrates the speech that Shaytān will deliver to the people of the Fire after they enter it, as we stated. ‘Āmir Ash-Sha’bi said, “On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to ‘Isa, son of Maryam,

﴿أَمْ أَتَيْتُ الْبَنِي إِسْرَءِيلَ أَنْ مَدُونِي بِأَنْ يَدْعُوا إِلَيَّ وَدَعَا إِلَهُي مِنْ دُونِ اللَّهِ﴾

‘Did you say unto men. “Worship me and my mother as two gods besides Allah?”’ [5:116] until,

¹¹) At-Tabari 16.564.

¹²) At-Tabari 16.561

﴿قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صَلَاتُهُمْ﴾

﴿Allāh will say: "This is a Day on which the truthful will profit from their truth."﴾ [5:119]

Shayṭān, may Allāh curse him, will stand and address the people,

﴿وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

﴿I had no authority over you except that I called you, and you responded to me.﴾^[1]

Allāh next mentioned the final destination of the miserable ones, who earned the disgrace and torment and having to listen to Shayṭān address them, then He mentioned the final destination of the happy ones,

﴿وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ﴾

﴿And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,﴾

wherever they wish them to flow and wherever they may be,

﴿خَالِدِينَ فِيهَا﴾

﴿to dwell therein for ever,﴾ and will never transfer or be transferred from it,

﴿بِإِذْنِ رَبِّهِمْ يُغْنِيهِمْ فِيهَا سَلَامٌ﴾

﴿with the permission of their Lord. Their greeting therein will be: "Salām (peace!).">﴾ Allāh said in other Āyāt,

﴿حَتَّىٰ إِذَا جَاءَهُمْ وَقُتِلَتْ أَسْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ﴾

﴿Till, when they reach it, and its gates will be opened and its keepers will say: "Salāmun 'Alaykum (peace be upon you!)"﴾ [39:73]

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ﴾

﴿And angels shall enter unto them from every gate (saying): "Salāmun 'Alaykum (peace be upon you!)"﴾ [13:23-24]

^[1] Al-Jabari 16:562.

﴿وَلَقَدْ مَكَرَ فِيهَا جِنَّةٌ رَسَنَةٌ﴾

«Therein they shall be met with greetings and the word of peace and respect.» [25:75]

﴿وَعَرَّوْهُمْ فِيهَا سُبْحَنَكَ اللَّهُمَّ وَبِحَمْدِكَ يَا سَلَامٌ ذَاكُمُ الْمَقَرُّ لِيُغْنِيَهُمْ فِيهَا وَلْيَعْلَمُوا أَنَّ الْفِتْنَةَ يَوْمَ رَبِّهِ
الْمُتَعَبَةُ﴾

«Their way of request therein will be Subhānaka Allāhumma (glory to you, O Allāh) and Salām (peace!) will be their greetings therein (Paradise)! And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Ālamîn [all praise to Allāh the Lord of that exists].» [10:10]

﴿إِنَّمَا نَزَّلْنَا حَبْرَ اللَّهِ مَثَلًا لِّجَنَّةٍ مَّنَاجٍ لِّقَوْمٍ أَشْهَلُ نَابِثٌ رُّقْعَةً فِي
الْعِشَاءِ ۖ تَزُولُ أَكْفَىٰ تُحَىٰ وَجْهًا بِأُذُنٍ رَّبَّهَا أَفْهَىٰ ۚ الْإِنشَاءُ الْبَاسُ ۚ لَقَدْ لُمْنَا
بَنَاتِكُمُوهَا ۖ وَمَثَلُ كَيْفَ حَبْرٍ مِّنَ الْأَرْضِ مَا لَهَا مِن
ثَمَرٍ ۖ﴾

«24. See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.»

«25. Giving its fruit at all times, by the leave of its Lord, and Allāh sets forth parables for mankind in order that they may remember.»

«26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.»

The Parable of the Word of Islām and the Word of Kufr

'Alī bin Abī Ṭalhah reported that 'Abdullāh bin 'Abbās commented that Allāh's statement,

﴿مَثَلًا لِّجَنَّةٍ مَّنَاجٍ﴾

«a parable: a goodly word», refers to testifying to *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) while,

﴿كَنْبَرٍ مِّنَ الْأَرْضِ﴾

«as a goodly tree», refers to the believer, and that,

﴿أُثْمِلَهَا ثَابِتٌ﴾

«whose root is firmly fixed», indicates that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) is firm in the believers' heart,

﴿وَرُوعَهَا فِي السَّمَاءِ﴾

«and its branches (reach) to the sky»

with which the believer's works are ascended to heaven^[1] Similar is said by Ad-Dahhāk, Sa'īd bin Jubayr, Ikrimah, Mujāhid and several others^[2] They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al Bukhari recorded that 'Abdullāh bin 'Umar said, "We were with the Messenger of Allah ﷺ when he asked,

«أَخْبِرُونِي عَنْ شَجَرَةٍ تُشَبَّهُ أَوْ كَالرَّحْلِ تُسَلِّمُ لَا تُسَلِّمُ وَلَا تُثْمِلُ وَلَا تُثْمِلُ»
ثُمَّ قَالَ: «وَرُوعَهَا فِي السَّمَاءِ»

«Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord»

Ibn Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and Umar did not talk. When they did not give an answer, the Messenger of Allah ﷺ said,

«مَنْ نَحَلَّ:

«it is the date palm tree.» When we departed, I said to Umar, 'My father, by Allāh! I thought that it was the date tree.' He said, 'Why did you not speak then?' I said, 'I saw you were silent and I felt shy to say anything.' Umar said, 'Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'^[3]

^[1] At-Tabari 16.567.

^[2] At-Tabari 16.572-573.

^[3] Fath Al-Bārī 8.228.

'Abdullāh bin 'Abbās said that,

﴿كُنْجَرٌ مِّسْرٌ﴾

«as a goodly tree», is a tree in Paradise.^[1] Allāh said next,

﴿تَرَىٰ أَكْطَابًا مِّنْ جِذْبٍ﴾

«Giving its fruit at all times,» It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

﴿وَأَنْ يَّزِيلَ زَيْفًا﴾

«by the leave of its Lord,» thus earning perfection and becoming beneficial, plentiful, pure and blessed,

﴿وَيَذَرِيكَ اللَّهُ الْأَمَلُ إِنَّمَا لَمْ يَكُنْ يَنْتَظِرُونَ﴾

«and Allāh sets forth parables for mankind in order that they may remember.»

Allāh said next,

﴿وَمَثَلُ كَذِبَتْنِ كُنْجَرٍ مَّيْمُونٍ﴾

«And the parable of an evil word is that of an evil tree»

describing the disbelief of the disbeliever, for it has no basis or stability. It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, 'Ash-Shiryān'. Shu'bah narrated that Mu'āwiyah bin Abi Qurrah narrated that Anas bin Malīk said that it is the colocynth tree.^[2] Allāh said,

﴿أَمْتًا﴾

«uprooted», meaning, was cutoff from the root,

﴿مِنْ قَوَى الْأَرْضِ مَالَهَا مِنْ قَرَارٍ﴾

«from the surface of earth, having no stability.»

therefore, existing without basis or stability, just like *Kufr* (disbelief), for it does not have a basis or roots. Surely, the

^[1] Aṭ-Ṭabari 16:573.

^[2] Aṭ-Ṭabari 16:569.

works of the disbelievers will never ascend nor will any of them be accepted.

﴿يَبْقِيَتُ اللَّهُ الْبَرَّ مَاتُوا بِالْقَوْلِ أَشَدُّ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُعَذِّبُ اللَّهُ الْمُنَافِقِينَ وَيُعَذِّبُ اللَّهُ مَا يَشَاءُ﴾

﴿27 Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allāh will cause the wrongdoers to go astray, and Allāh does what He wills.﴾

Allāh keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Al-Bukhārī recorded that Al-Barā bin 'Āzib, may Allāh be pleased with him, said that the Messenger of Allāh ﷺ said,

«الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ:

﴿يَبْقِيَتُ اللَّهُ الْبَرَّ مَاتُوا بِالْقَوْلِ أَشَدُّ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾»

«When the Muslim is questioned in the grave, he will testify that, 'Lā ilāhā illallāh', and that Muḥammad is Allāh's Messenger, hence Allāh's statement,

﴿Allāh will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.﴾^[1]

Muslim and the rest of the Group recorded it.^[2]

Imām Aḥmad recorded that Al-Barā bin 'Āzib said, "We went with the Messenger of Allāh ﷺ to attend a funeral procession of an Ansāri man. We reached the grave site when it had not yet been completed. The Messenger of Allāh ﷺ sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet ﷺ was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

«اشْهَدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ»

^[1] Fath Al-Bārī 8:229.

^[2] Muslim 4:2201, Abū Dāwūd 5:112, Tuhfat Al-Aḥwadhī 8:547, An-Nasā'ī in As-Sunan Al-Kubrā 6:372.

«Seek refuge with Allāh from the punishment of the grave.»

He said next,

إِذَا الْعَبْدُ الْمُؤْمِنُ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِهَضْمٍ الْوُحُوشِ، فَأَذَّ وَحُوشُهُمُ الشَّمْسِ، مَعَهُمْ خُفْرٌ مِنَ الْخَضَائِ الْمَوْجِ، وَخُطْمٌ مِنَ خُطْمِ الْجَنَّةِ، خَشَى بِخَلْسُوا بِهِ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكَ الْمَوْتِ خَشَى بِجَلَسَ عِندَ أَبِيهِ، يَقُولُ: أَتَيْتَكَ الْمُسْنُ الْعَلِيَّةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنْ أَعِ وَرِضْوَانٍ - قَالَ -: فَخَرُجْ نَيْلٌ، فَمَا تَسِيلُ النَّظَرَةُ مِنْ فِي السَّاءِ، فَيَأْخُذُهَا، فَيَأْخُذُهَا ثُمَّ يَذْعُهَا فِي يَدِهِ طَرَفَةً عَيْنٍ خَشَى بِأَحْذَوْهَا فَيَجْمَلُهَا فِي ذَلِكَ الْكُفْرِ وَفِي ذَلِكَ الْحُطْمِ، وَيَخْرُجُ مِنْهَا فَطَلَبَ تَفَحُّةً بِسَيْفٍ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَضَعُونَهَا بِهَا فَلَا يَمُرُّونَ بِهَا، يَنْخِي عَلَى مَلَا مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟ يَقُولُونَ: فَلَا نَمُرُّ بِهَا بِأَحْسَنِ أَشْيَاءِ اللَّهِ كَانُوا يُسَوِّتُهَا بِهَا فِي الدُّنْيَا خَشَى بِتَهَوُّوا بِهَا إِلَى السَّاءِ الدُّنْيَا فَيَسْتَضْبِعُونَ لَهُ، فَيَفْتَحُ لَهُ فَيَسْبِغُهُ مِنْ كُلِّ سَمَاءٍ مَقْرُبَتِهَا إِلَى السَّاءِ الَّتِي عَلَيْهَا، خَشَى بِتَهَيُّ بِهَا إِلَى السَّاءِ السَّابِقَةِ، يَقُولُ اللَّهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّ وَأَعْبُدُوا إِلَى الْأَرْضِ، فَلَمَّا بَنَى خَلْقَتَهُمْ وَفِيهَا أَعْبَدَهُمْ، وَفِيهَا أَخْرَجَهُمْ نَارَةً أُخْرَى، قَالَ: فَتَعَادُ رُوحُهُ فِي حَنِيهِ، فَيَأْتِيهِ مَلَكَانِ فَيُخْبِتَانِيهِ يَقُولَانِ لَهُ: مَنْ وَثَّقَ؟ يَقُولُ: رَبِّي اللَّهُ، يَقُولَانِ لَهُ: مَا بِذَلِكَ؟ يَقُولُ: دَيْبِي الْإِسْلَامُ، يَقُولَانِ لَهُ: مَا هَذَا الرَّحْلُ الَّذِي بُعِثَ فِيكُمْ؟ يَقُولُ: هُوَ رَسُولُ اللَّهِ، يَقُولَانِ لَهُ: وَمَا جِئْتُمْ؟ يَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَكَانَتْ بِهِ وَصَدَقْتُ، فَيَأْتِيهِ مَلَكٌ مِنَ السَّاءِ، أَنْ صَدَقَ عَبْدِي فَأَنْزَلُوهُ مِنَ الْعَلَةِ، وَالْأَيْسُ مِنَ الْجَنَّةِ، وَاقْتَضُوا لَهُ بَابًا إِلَى الْجَنَّةِ - قَالَ -: فَيَأْتِيهِ مِنْ رُوحِهَا وَطَيِّبَتِهَا وَيَسْبِغُ لَهُ فِي قَبْرِهُ مَدَّ بَصَرِهِ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوُجْهِ، حَسَنُ الثَّيَابِ، طَلَبُ الرِّيحِ، يَقُولُ: أَتَيْتُكَ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، يَقُولُ لَهُ: مَنْ أَنْتَ فَوَضَعْتُكَ الْوَجْهَ الَّذِي يَأْتِي بِالْعَمِيرِ؟ يَقُولُ: أَنَا غَمَلُكَ الصَّالِحِ، يَقُولُ: رَبِّ أَمِنَ السَّاعَةَ رَبِّ أَمِنَ السَّاعَةَ، خَشَى أَزْجَعَ إِلَى أَعْلَى وَمَالِي.

«When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven. They will carry with them white shroud from Paradise, and fragrance for

enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and pure soul! Depart (your body) to Allāh's forgiveness and pleasure." So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it. When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven). They will not pass by, but they will say, "Whose is this Tayyib (good) soul?" They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person," - calling him by the best names that he used to be called in the world. They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will then see him to the next heaven, until he is brought to the seventh heaven. Allāh, the Exalted and Ever High, will say, "List my servants record in Illiyyun^[1] and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again. The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Allāh is my Lord." They will ask him, "What is your religion?" He will say, "My religion is Islām." They will say to him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "He is the Messenger of Allāh." They will ask him, "And what proof do you have about it?" He will say, "I read the Book of Allāh (the Qur'an), and had faith and belief in him." Then, a caller (Allāh) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise." So he is given from Paradise's tranquillity and good scent, and his grave will be expanded for him as far as his sight can reach. Then, a man, with a handsome face and handsome

^[1] See Sūrat Al-Mutaffifin 83.18-21.

clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised." He will ask him, "Who are you; for yours is the face that carries the good news?" He will reply, "I am your good works." He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth."

فَإِنَّ وَهُوَ الْعَذَابُ الْكَامِرُ إِذْ كَانَ فِي انْقِطَاعِ مِنَ الْقَبْرِ وَإِقْدَالٍ مِنَ الْأَجْرِ. نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سَوْدَ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَنَجِلُوا بِمَا عَدُ نَصْرِهِ، ثُمَّ نَجِيءُ مَنْكَ الْقَوْتُ فَيَجْلِسُ جَدُّ رَابِعٍ، فَيَقُولُ أَتَيْتَهَا لِنَصْرِ الْحَيَّةِ، الْخُرُجِي إِلَى سَحَابٍ مِنَ اللَّهِ وَغَضَبٍ - قَالَ - فَتَفَرَّقَ فِي حَسْبِهِ فَيَسْتَرْعِفُهَا فَمَا يَسْتَرْعِفُ الشُّعُودُ مِنَ الصُّوفِ الْمَسْلُوبِ، فَبَاتَّحَدَا يَدَا أَخَذَهَا لَمْ يَدْعُوهَا بِى يَدِهِ طَرَفَةٌ غَيْرِ حَتَّى يَخْلُوفَ فِي بَنَتِ الْمُسُوحِ، فَيُخْرِجُ مِنْهَا قَائِلَتَيْنِ رِيحٌ جَفِيَّةٌ وَجَدَتْ عَلَى وَجْهِ الْأَرْضِ، فَتَضَعُونَهَا، وَلَا يَمُرُّونَ بِهَا عَلَى مَلَأَ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذِهِ الرُّوحُ الْخَبِيْثَةُ؟ فَيَقُولُونَ: فَلَا نَسْ فُلَانٍ بِأَقْبَحَ أَصْدِيهِ الَّتِي كَانَ يَنْسَى بِهَا فِي الدُّنْيَا، خَسِرَ يَتَشَى بِهَا إِلَى السَّمَاءِ بَدُنِيَا، فَيَسْتَنْقِ لَهْ وَلَا يَنْتَقِ لَهْ. ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْسَ لَمْ أَزِدْ أَمَلًا وَلَا يَدْعُونَ الْحَيَّةَ حَتَّى يَلْجَأَ الْمَلَكُ إِلَى سَوِّ لَيْلِيَّةٍ» فَيَقُولُ اللَّهُ اكْتُبُوا كِتَابَهُ فِي سَجْنٍ فِي الْأَرْضِ الشَّمْلَى، فَتُطْرَحُ رُوحُهُ طَرَحًا - ثُمَّ قَرَأَ «وَمَنْ يَنْتَفِرْ بِأَنفِهِ مَكَانًا حَرًّا مِنَ السَّمَاءِ فَتَحَطَّفُهُ الْكَلْبُ أَوْ تَهْوَى بِهِ الرِّيحُ فِي مَكَاظٍ سَجِيَّةٍ» فَتَعَادُ رُوحُهُ فِي حَسْبِهِ، وَيَأْتِيهِ مَلَكَانِ فَيَحْلَسَا بِهِ وَيَقُولَانِ لَهُ: مَنْ رَأَيْتَ؟ فَيَقُولُ: هَذِهِ لَا أَذْرِي، يَقُولَانِ لَهُ: مَا بَيْنَكَ؟ فَيَقُولُ: هَذِهِ لَا أَذْرِي، يَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي نَعَتْ بِحُكْمٍ؟ يَقُولُ: هَذِهِ لَا أَذْرِي، فَيَتَادِي سَادَ مِنَ السَّمَاءِ: أَلَمْ تَكُنْ عَنِّي مَافَرُشُوهُ مِنَ السَّاءِ، وَافْتَحُوا لَهْ دَابَا إِلَى السَّاءِ، فَيَأْتِيهِ مِنْ خَرَفَا رَسْمِيَّةٍ، وَتَعْبِيْنِ غَيْرِهِ فَبَرَّةٌ حَتَّى تَخْتَلِفَ فِيهِ أَحْصَاغُهُ، وَيَأْتِيهِ رَجُلٌ فَيَبِخُ الْوَجْدَ، فَيَبِخُ الثَّيَابَ، مَسْرُومٌ رِيحٍ، فَيَقُولُ: أَهَيْئُ بِالَّذِي يَسْؤُوكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعِدُ، فَيَقُولُ: وَمَنْ أَنْتَ، نَزَحْتُكَ الْوَجْهَ يَحْيَى، بِالسَّاءِ؟ فَيَقُولُ: أَنَا عَمَلْتُ الْخَبِيْثَ، لَقِيْتُ رَبَّ لَا يَوْمَ السَّاعَةِ

And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the

Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them Musūh,^[1] and will sit as far from him as the sighu reaches. Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allāh and a wrath from Him." The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool. The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the Musūh. The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it. Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?" The angels will respond, "He is such person son of such person," – calling him by the worst names he was known by in the world. When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied. "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle" [7:40] Allāh will declare, "List his record in Sijjīn^[2] in the lowest earth." The wicked soul will then be thrown [from heaven]. "And whoever assigns partners to Allāh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place." [22:31] His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?" He will say, "Oh, oh! I do not know." They will ask him, "What is your religion?", and he will say, "Oh, oh! I do not know." They will ask him, "What do you say about this man (Prophet Muḥammad) who was sent to you?" He will say, "Oh, oh, I do not know!" A caller (Allāh, will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire." He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other. Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting

[1] The Musūh: a piece of thick, hard cloth made from animal hides.

[2] See Sūrat Al-Muṭafifin 83:8

smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised." He will ask that man, "And who are you, for yours is the face that brings about evil?" He will say, "I am your evil work." He will therefore cry, "O, my Lord! Do not commence the Hour!"^[1]

Abu Dāwud and Ibn Mājah collected this *Hadīth*.^[1]

In his *Musnad*, Imām 'Abd bin Ḥumayd recorded that Anas bin Mālīk said that the Messenger of Allāh ﷺ said,

إِنَّ الْمَيِّتَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى غَتَّهُ أَصْحَابُهُ، رَأَى تِسْنَعَ قُرْعٍ بِمَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ يَتَقَبَّلَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي مَذَى الرَّجُلِ؟ قَالَ: فَأَنَا الْكَاذِبُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، قَالَ: فَيَقَالُ لَهُ: انْزِعْ إِلَى مَقْعَدِكَ مِنَ النَّارِ فَنُذِ ابْنُكَ اللَّهُ بِمَقْعَدًا مِنَ الْجَنَّةِ

'Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, 'What do you say about this man (Muhammad)?' As for the believer, he will say, 'I bear witness that He is Allāh's servant and Messenger' He will be told, 'Look at your seat in the Fire, Allāh has replaced it for you with a seat in Paradise.'

The Prophet ﷺ said next,

أَفَرَأَيْتُمْ هُمَا جَمِيعًا

'So he will see both seats.'

Qatādah added, "We were told that his grave will be enlarged up to seventy forearm's length and will be filled with greenery for him until the Day of Judgement."^[2] Muslim collected this *Hadīth* also from 'Abd bin Ḥumayd, while An-Nasā'ī collected it from Yunus bin Muḥammad bin Al-Mu'addah.^[3]

Al-Ḥāfiẓ Abu 'Isā At Tirmidhī, may Allāh grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allāh ﷺ said,

[1] Aḥmad 4:287, Sunan Abu Dāwud 3:546, An-Nasā'ī 4:78, Ibn Mājah 1:494

[2] *Al Muntakhab* by 'Abd bin Ḥumayd, no. 1178.

[3] Muslim no. 2870, An-Nasā'ī, 4:97.

«إِنَّا نَبْرُ الْمُبْتَلَى - أَوْ قَالَ: أَخَذَكُمْ - أَنَّهُ مَلَكَانِ أَسْرَدَانِ أَرْوَاقَانِ، يُقَالُ بِأَخْبَعَتَا مُكْرَ وَالْآخَرُ نَكِيرٌ، يَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ يَقُولُ: مَا كَانَ يَقُولُ مُرَّ عَذَابِهِ رَزْزُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، يَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يَضْحَكُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ رَنْتُورًا لَهُ فِيهِ، ثُمَّ يَقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعْ إِلَى أَهْلِي فَأَخْبِرْهُمْ، يَقُولَانِ: نَمْ نَوْمَةَ الرُّؤُوسِ الَّتِي لَا يُوقِظُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَتَغَيَّرَ اللَّهُ مِنْ مَعْصِيَةِ ذَلِكَ، زَالٌ كَانَ مُتَابِقًا قَالَ: سَمِعْتُ الْكَاسِرَ يَقُولُونَ: قُلْتُ بِمَنْ لَمْ لَا أَدْرِي، يَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، يَقَالُ لِلْأَرْضِ: التَّيْبِي غَنِيٌّ قُلْتِمُ غَنِيٌّ حَتَّى تَحْتَلِفَ أَصْلَاغُهُ، فَلَا يَزَالُ فِيهَا مُعْلَبًا حَتَّى يَتَغَيَّرَ اللَّهُ مِنْ مَعْصِيَةِ ذَلِكَ»

«When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called 'Munkir' and the other is called 'Nakir'. They will ask him, 'What did you say about this man (Muhammad)?' He will reply, 'What he used to say, that he is Allāh's servant and Messenger. I bear witness that there is no true deity except Allāh and that Muḥammad is His servant and Messenger.' They will say, 'We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him. He will be told, 'Sleep,' but he will reply, 'Let me go back to my family in order that I tell them.' They will say, 'Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allāh resurrects him from that sleep.' If he was a hypocrite, his answer will be, 'I do not know! I heard people say something, so I used to repeat what they were saying.' They will say, 'We know that you used to say that.' The earth will be commanded, 'Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allāh resurrects him from his sleep.^[1]

At-Tirmidhi said, "This Hadīth is Ḥasan, Gharīb."

Abu Hurayrah narrated that the Messenger of Allāh ﷺ said,

«يُجَنَّبُ اللَّهُ الْيَرِيكَ مِمَّا نَمُوتُ بِالْقَوْلِ الْيَرِيكَ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ»

^[1] At-Tirmidhi no. 1071.

«Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.»

ذَٰلِكَ إِذَا قِيلَ لَهُ فِي الْأَفْئِدَةِ مِمَّنْ ذُكِّرَ، وَمَنْ ذُكِّرَ؟ يَقُولُ: رَبِّي اللَّهُ،
وَدِينِي الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدٌ خَاتَمُ النَّبِيِّينَ مِنْ جِلْدِ اللَّهِ، كَأَمْتُ بِهِ رَضِيتُ.
فَقَالَ لَهُ: صَدَقْتَ، عَلَىٰ هَذَا عَمِلْتَ، وَعَلَيْهِ مِتَّ، وَعَنْهُ تُنْعَمُ.

«When he will be asked in the grave, 'Who is your Lord? What is your religion? Who is your Prophet?' He will reply, 'Allāh is my Lord, Islām is my religion and Muḥammad is my Prophet who brought the clear proofs from Allāh. I believed in him and had faith in him.' He will be told, 'You have said the truth; you have lived on this, died on it and will be resurrected on it.'»

Ibn Jarir At-Ṭabari recorded that Abu Hurayrah said that the Prophet ﷺ said,

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ أَلَمْتُ لَتَسْمَعَ خَفَنَ بِعَالِكُمْ جِبْنَ تُولُونَ عَنْهُ مُدْبِرِينَ، مَنْ
كَانَ مُؤْمِنًا كَانَتْ الصَّلَاةُ عِنْدَ رَبِّهِ الرَّكْعَةُ عَنْ يَمِينِهِ وَالصُّلُومُ عَنْ يَسَارِهِ وَكَانَ يَنْفُلُ
الْمُتَزَيَّاتِ مِنَ الصَّدَقَةِ وَالْمَعْرُوفِ زِلْزِلًا حَسَابًا إِلَى النَّاسِ عِنْدَ رَجُلَيْهِ، فَيُلَاحِظُ
مِنْ قِبَلِ رَبِّهِ، فَتُحَوَّلُ الصَّلَاةُ مَا يَبْلِي مَذْخَلُ، فَيُلَاحِظُ عَنْ يَمِينِهِ يَقُولُ الرَّكْعَةُ. مَا
يَبْلِي مَذْخَلُ، فَيُلَاحِظُ عَنْ يَسَارِهِ يَقُولُ الصِّيَامُ: مَا يَبْلِي مَذْخَلُ، فَيُلَاحِظُ عَنْ يَمِينِهِ
يَقُولُ يَنْفُلُ لِحَبِيرٍ. مَا يَبْلِي مَذْخَلُ، يَقَالُ لَهُ: اجْلِسْ، فَيَخْلُصُ فَذَٰلِكَ لَهُ
لِقَائِهِ قَدْ فَتَحَ الْمَعْرُوبُ، يَقَالُ لَهُ: أَخْبَرْنَا عَنْكَ نَسْأَلُكَ، يَقُولُ: دَعْنِي خُشِيَ
أَصْلِي، يَقَالُ لَهُ: إِنَّكَ مُتَعَمِّلٌ، فَأَخْبَرْنَا عَنْكَ نَسْأَلُكَ، يَقُولُ: وَغَمَّ نَسْأَلُوكِي؟
يَقَالُ: أَرَأَيْتَ هَٰذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟
يَقُولُ: أَمُحَمَّدٌ؟ يَقَالُ لَهُ: نَعَمْ، يَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ، وَأَنَّهُ جَاءَهُ بِالْبَيِّنَاتِ
مِنْ عِندِ اللَّهِ صَدَقَاتُهُ، يَقَالُ لَهُ: عَلَىٰ ذَٰلِكَ حَيَّتَ وَعَلَىٰ ذَٰلِكَ مِتَّ، وَعَلَيْهِ تُنْعَمُ إِنْ
شَاءَ اللَّهُ، ثُمَّ يُنْصَحُ لَهُ فِي قَبْرِهِ سِتْرُونَ فَرَاغًا وَيَتَوَرَّأُ لَهُ بِهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ
يَقَالُ لَهُ: نَظَرُ إِلَى مَا أَعَدَّ اللَّهُ لَكَ فِيهَا، فَيَزَادُ عِظَةً وَشُرُورًا، ثُمَّ تُجْمَلُ تَسْتَعْنِ
فِي السَّمِ الْعُلْيَا، وَهِيَ طَيْرٌ حُصْرٌ تَعْلَقُ بِشَجَرِ الْجَنَّةِ، رِيْقَادُ الْجَسَدِ إِلَى مَا يُؤْتِيهِ
بِزَيْنِ الثَّرَابِ»

[1] At-Ṭabari 16:596.

‘By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him. If he is a believer, the prayer will stand by his head, Zakāh to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet. He will be approached from his head, and the prayer will declare, ‘No entrance from my side.’ He will be approached from his right, and Zakāh will declare, ‘There is no entrance from my side.’ He will be approached from his left, and the fast will declare, ‘There is no entrance from my side.’ He will be approached from his feet, and the acts of righteousness will declare, ‘There is no entrance from our side.’ He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set. He will be told, ‘Tell us about what we are going to ask you.’ He will say, ‘Leave me until I pray.’ He will be told, ‘You will pray, but first tell us what we want to know.’ He will ask, ‘What are your questions?’ He will be told, ‘This man who was sent among you, what do you say about him and what is your testimony about him?’ He will ask, ‘Muhammad?’ He will be answered in the positive and he will reply, ‘I bear witness that he is the Messenger of Allāh and that he has brought us the proofs from our Lord. We believed in him.’ He will be told, ‘This is the way you lived and died and Allāh willing, you will be resurrected on it.’ His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise. He will be told, ‘Look at what Allāh has prepared for you in it.’ He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allāh said,

﴿يَجِيءُ اللَّهُ الْوَيْتَ مَشْرًا وَالْقَوْلَ الثَّانِي فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

‘Allāh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.’^[1]

Ibn Hibbān collected this Hadīth, and his narration added the

[1] Al-Ṭabarī 16:596.

his Message of Islām), and caused their people to dwell in the house of destruction?﴾

﴿29 Hell, in which they will burn, and what an evil place to settle in!﴾

﴿30 And they set up rivals to Allāh, to mislead (men) from His path: Say: 'Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!'"﴾

The Recompense of Those Who have changed the Blessings of Allāh into Disbelief

Al-Bukhārī said, "Allāh's statement,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

﴿Have you not seen those who have changed the blessings of Allāh into disbelief...﴾, means, do you have knowledge in Allāh said in other Ayāt,

﴿أَلَمْ تَرَ كَيْفَ﴾

﴿Saw you not how...﴾ and,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾

﴿Did you not think of those who went forth...﴾

﴿فَوَسَّاءُ﴾

﴿A lost people﴾ [25:18,

Alī bin 'Abdullah narrated that Sufyān said that 'Amr said that 'Atā said that he heard Ibn 'Abbās saying that,

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا﴾

"﴿Have you not seen those who have changed the blessings of Allāh into disbelief﴾, is in reference to the people of Makkah."¹¹

Ibn Abi Hātim recorded that Abu At-Tufayl said that Ibn Al-Kawwā' asked 'Alī about Allāh's statement,

﴿الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قُلُوبَهُمْ ذُرًى السَّوَاءِ﴾

﴿those who have changed the blessings of Allāh into disbelief, and caused their people to dwell in the house of destruction﴾

¹¹ Futh Al-Bān 8:229.

and 'Alī said that it refers to the disbelievers of Quraysh on the day of Badr.^[1]

He also said that the blessing of Allāh was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.^[2] This includes all disbelievers, for Allāh sent Muḥammad ﷺ as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

Allāh said next,

﴿وَجَعَلُوا لِلَّهِ أَنْدَادًا لِّيُضِلُّوا عَنْ سَبِيلِهِ﴾

«And they set up rivals to Allāh, to mislead from His path!»

meaning, they set up partners to Allāh whom they worship besides Him and called the people to worship them. Allāh threatened them and warned them by the words of His Prophet ﷺ,

﴿قُلْ تَسْعُوا فِي أَنْفُسِكُمْ إِلَى اللَّهِ﴾

«Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"»

Whatever you are able to do in this life, then do it, for no matter what will happen,

﴿قُلْ سِيرَتَكُمْ إِلَى النَّارِ﴾

«But certainly, your destination is the (Hell) Fire!»

for to Us will be your destination and end.' Allāh said in other Āyāt.

﴿تَتِمَّتْهُمْ قِيلَانًا تَمَظَّرْتُمْ إِلَى عَذَابٍ عَظِيمٍ﴾

«We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment.» [31:24] and,

﴿نَنُفِثُ فِي الْقُلُوبِ نُرًّا لِّآيَاتِ مَجْهَمَتِهِمْ ثُمَّ يُؤْمِنُوا الْكَذِبَ أَلَمْ يَكُنُوا يَكْفُرُونَ﴾

«(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest

[1] Aṭ-Ṭabarī 17-6.

[2] Ibn Abi Ḥatīm 12273.

torment because they used to disbelieve ﴿[10:70]

﴿قُلْ لِّمَنِ الْإِيمَانُ أَتَمَّنُوا بِمَا أَرْزَقْتَهُمْ سِرًّا وَعَلَانِيَةً قُلْ إِنَّ الْيَوْمَ
يَوْمَ لَا يَتَّبِعُ بِرِءَیْهِ وَلَا جُلْدٌ﴾

﴿31. Say to My servants who have believed, that they should perform the Ṣalāh, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.﴾

The Command for Prayer and Charity

Allāh orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allāh alone, without partners, and to spend from the provisions that He has granted them, by paying the due *Zakāh*, spending on relatives and being kind to all others. Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations. Allāh has ordained spending from what He granted, in secret and public, so that the people save themselves,

﴿بِمَنْ قَبْلُ أَنْ يَأْتِيَ يَوْمَ﴾

﴿before the coming of a Day﴾, the Day of Resurrection,

﴿لَا يَتَّبِعُ بِرِءَیْهِ وَلَا جُلْدٌ﴾

﴿on which there will be neither mutual bargaining nor befriending.﴾

on which no ransom will be accepted from anyone, if he seeks to buy himself. Allāh said in another *Āyah*,

﴿وَالَّذِينَ لَا يُؤْتُونَ بِكُم مَّا تَدْعُونَ وَلَا يَمْنَعُونَ كَفْرًا﴾

﴿So this Day no ransom shall be taken from you, nor of those who disbelieved.﴾ [57:15] Allāh said here,

﴿وَلَا يَتَّبِعُ﴾

﴿nor befriending﴾ Ibn Jarīr commented, "Allāh says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there

will be fairness and justice."^[1]

Qatādah said, "Allāh knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allāh's sake, their friendship should be maintained, but if it was for other than Allāh, their friendship is bound to be cutoff."^[2] I say that the meaning of this, is that Allāh the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allāh while a disbeliever. Allāh the Exalted said,

﴿وَالَّذِينَ يَدْعُونَ لَا تَعْرِى عَنْ رَبِّهِمْ وَلَا يُغْنِي عَنْهُمْ شَيْئًا وَلَا يَقْنَصُ عَنْهُمْ غَدْرٌ وَلَا يُنْفَعُهُمْ شَيْئًا وَلَا هُمْ يُنْفَعُونَ﴾

﴿And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.﴾[2:123] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا يَوْمًا تُزْفَعُونَ فِيهِ الْأُنثَىٰ بِمَا كَانَتْ يَوْمَ لَا تُنْفَعُ الْحُلَّةُ وَلَا شَفَعَةُ الرَّكَعِ هُمْ الظَّالِمُونَ﴾

﴿O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers.﴾[2:254]

﴿إِنَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَرَزَقَكَ مِنْ فَخْرِهِ يَوْمَ الْتَمَزْتُمْ بِمَا كُنْتُمْ تَكْفُرُونَ﴾^[3] وَخَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا فِيهَا وَلَهُ كُنْتُمْ مِنْ قَبْلِهِ عَاكِفِينَ يَوْمَ تَحْشَرُونَ فِيهَا وَلَهُ يُنْفَخُ الرِّيحُ فَيُوقِئُ السُّحُبَ مَاءً فَيَنْزِلُ بِهِ الْمَاءَ فَيَخْرُجُ مِنْ فِيهِ الثَّمَرُ وَلَهُ يَنْزِلُ السَّمَاءُ مَاءً فَيَخْرُجُ مِنْ فِيهِ الْغُلَامُ وَلَهُ يَنْزِلُ السَّمَاءُ مَاءً فَيَخْرُجُ مِنْ فِيهِ الْغُلَامُ وَلَهُ يَنْزِلُ السَّمَاءُ مَاءً فَيَخْرُجُ مِنْ فِيهِ الْغُلَامُ

﴿32. Allāh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you, and He has made the ships to be of service to you, that they may sail through the sea by His

^[1] At-Tabari 17.12.

^[2] At-Tabari 17.12.

command; and He has made rivers (also) to be of service to you.﴾

﴿33. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.﴾

﴿34. And He gave you of all that you asked for, and if you [try to] count the blessings of Allāh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, ungrateful.﴾

Describing Some of Allāh's Tremendous Favors

Allāh mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed. He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses. Allāh also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods. Allāh also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

﴿وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَاجِيَيْنِ﴾

﴿And He has made the sun and the moon, both constantly pursuing their courses﴾, rotating by night and by day.

﴿لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

﴿It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.﴾[36:40] and,

﴿يَتَّبِعُ اللَّيْلُ النَّهَارَ يَطْلُبُهُ حِينًا وَالنَّهَارُ وَالْقَمَرَ وَالنَّجْمُ مُسَوِّمٌ بِهِيَ أَلَا لَهُ الْفَتْقُ وَالْأَمْرُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

﴿He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!﴾ [7:54]

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

﴿يُرْلِقُ اللَّيْلَ فِي النَّهَارِ وَيُرْلِقُ النَّهَارَ فِي اللَّيْلِ﴾

«(Allāh) merges the night into day, and merges the day into night.» [35:13] and,

﴿وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِى لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَنِيُّ﴾

«And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving.» [39:5]

Allāh said next,

﴿وَمَا أَسْأَلُكُمْ مِنْ شَيْءٍ مَا سَأَلْتُمْهُ﴾

«And He gave you of all that you asked for», He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

﴿وَأَنْ تَسْأَلُوا اللَّهَ لَا تُحْصَوْنَ﴾

«and if you [try to] count the blessings of Allāh, never will you be able to count them.»

Allāh states that the servants are never able to count His blessings, let alone thank Him duly for them. In *Ṣaḥīḥ Al-Bukhārī* it is recorded that the Messenger of Allāh ﷺ used to supplicate;

«اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مُكْتَفٍ وَلَا مُؤَدَّعٍ وَلَا مُسْتَعْتَى غَيْرَ رَبِّهِ»

«O Allāh ! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!»⁽¹⁾

It was reported that Prophet Dāwud, peace be upon him, used to say in his supplication, "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me?" Allāh the Exalted answered him, "Now, you have thanked Me sufficiently, O Dāwud," meaning, 'when you

⁽¹⁾ *Faḥ Al-Bārī* 9:493.

and Allāh accepted his supplication. Allāh said in other Ayāt,

﴿أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّأْمُونًا﴾

«Have they not seen that We have made (Makkah) a secure sanctuary.» [29:67] and,

﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٢٦﴾ فِيهِ رُكُوتَاتٌ لِّبَشِيرٍ وَمَن ذَعَلَ كَانَ مَأْمُونًا﴾

«Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Ālamīn. In it are manifest signs, the Maqām of Ibrāhīm; whosoever enters it, he attains security.» [3:96]

Allāh said here that Ibrāhīm supplicated,

﴿رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا﴾

«O my Lord! Make this city (Makkah) a of peace und security.»

saying, "this city", after he established it, and this is why he said afterwards,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَفَّى بِعِثْرِ الْوَعْدِ ﴿٣٩﴾﴾

«All praise is due to Allāh, Who has given me in old age Ismā'īl and Ishāq.» [14:39]

It is well-known that Ismā'īl was thirteen years older than Ishāq. When Ibrāhīm took Ismā'īl and his mother to Makkah, while Ismā'īl was still young enough to nurse, he supplicated to Allāh,

﴿رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا﴾

«O my Lord! Make this city (Makkah) a place of peace and security.» [2:126] as we in explained in Sūrat Al-Baqarah.

Ibrāhīm then said,

﴿وَأَعِزَّنِي بِمَا أَنِىءَ الْأَرْسَالُ﴾

«and keep me and my sons away from worshipping idols»

It is proper for whoever supplicates to Allāh to also ask for the benefit of his parents and offspring, as well as himself. Ibrāhīm next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred their matter to Allāh; if Allāh wills, He will

punish them, and if He wills, He will forgive them. 'Isā, peace be upon him, said similar words,

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ إِنَّ تَتَوَلَّى لَهُمْ بَالُكَ أَنْتَ الْقَهَّارُ الْكَبِيرُ﴾

«If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise» [5:118]

This supplication refers this and all matters to Allāh, not that it is actually going to happen. 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ recited Ibrāhīm's supplication,

﴿رَبِّ إِنِّي أَسْتَعِزُّ بِكَ مِنَ الْهَالِكِينَ﴾

«O my Lord! They have indeed led astray many among mankind.», and the supplication of 'Isā,

﴿إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ﴾

«If You punish them, they are Your servants.» [5:118]

then raised his hands and said,

«اللَّهُمَّ أُنِّبْ، اللَّهُمَّ أُنِّبْ، اللَّهُمَّ أُنِّبْ»

«O Allāh, Save my Ummah! O, Allāh, Save my Ummah! O, Allāh, Save my Ummah!»

and cried. Allāh said to the angel Jibrīl, "O Jibrīl, go to Muḥammad, and Your Lord has more knowledge, and ask him what makes him cry." Jibrīl came to the Prophet ﷺ and asked him, and he repeated to him what he said (in his supplication). Allāh said, "Go to Muḥammad and tell him this; 'We will make you pleased with your Ummah, O Muḥammad, and will not treat them in a way you dislike.'"^[1]

﴿وَرَبَّنَا إِنَّكَ أَنْشَأْتَ مِنَّا ذُرِّيَّتَ نَبِيِّ نَبِيِّكَ الْكَرِيمِ رَبَّنَا لِيُؤْمِنُوا بِالْغَاوَةِ

لَتُحْمَلْ أَفْعَادُهُ مِنْ أَهْلِ بَيْتِهِمْ وَأَرْوَاحُهُمْ مِنْ أَهْلِ بَيْتِهِمْ بِتَكْوِينِهِ﴾

«37. "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Ṣalāh. So fill some hearts among

[1] Muslim 1:191.

men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.﴾

This Āyah indicates that this was different supplication than the first one that Ibrāhīm said when he left Hajar and her son Ismā'īl in Makkah, before the Sacred House was built.^[1] This prayer, it appears, was said after the House was built, begging Allāh and seeking His favor, and He is the Exalted and Most Honored. Ibrāhīm said here,

﴿عِنْدَ بَيْتِكَ الْحَرَامِ﴾

﴿by Your Sacred House...﴾ then he,

﴿رَبَّنَا يُتِمِّمْهُ الصَّلَاةَ﴾

﴿O our Lord, that they may perform Ṣalāh.﴾

Ibn Jarīr At-Ṭabari commented that this, "Refers to his earlier statement,

﴿الْحَرَامِ﴾

﴿the Sacred...﴾," meaning, 'You have made this House Sacred so that people establish the prayer next to it,'

﴿فَلْيَمَلِكْ الْقُلُوبَ رَبِّكَ الَّذِينَ يَهْتَمُّونَ﴾

﴿So fill some hearts among men with love towards them,﴾

Ibn 'Abbās, Mujāhid and Sa'īd bin Jubayr said, "Had Ibrāhīm said, 'The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it."^[2] However, Ibrāhīm said,

﴿بَيْنَ قَوْمٍ﴾

﴿among men﴾, thus making it exclusive to Muslims only. He said next,

﴿رَبِّهِمْ وَنِزْلِهِم مِّنَ السَّمَاءِ﴾

﴿and (O Allāh) provide them with fruits﴾

[1] See Al-Bukhārī no. 3364, where it is clear that Ibrāhīm said this supplication when he first arrived in Makkah leaving his wife and Ismā'īl.

[2] At-Ṭabari 17:25-26.

in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat. Allāh accepted Ibrāhīm's supplication,

﴿لَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَيْءٍ فَهُوَ يَفْعَلُ مَا يُفْعَلُ﴾

﴿Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves.﴾ [28:57]

This only indicates Allāh's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allāh accepted the supplication of the *Khalīl* - Allāh's intimate friend, Prophet Ibrāhīm, peace be upon him.

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾
 الْحَدِيثُ فِيهِ الْقَوْلُ وَصَبَّ فِي عَلَى الْكَلْبِ يُسْتَعِيلُ وَيَسْتَحِقُّ إِنَّ رَبِّي لَسَمِيعٌ الْعَلِيمُ رَبِّ
 أَنْعَلْنِي مِنْهُمُ الصَّلَاةُ وَمِنْ دُرَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَنَا رَبَّنَا تُفَرِّجُ
 رَغَائِنَا رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ﴾

438. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allāh."

439 "All praise is due to Allāh, Who has given me in old age Ismā'il and Ishāq. Verily, my Lord is indeed the All-Hearer of invocations."

440. "O my Lord! Make me one who performs Salāh, and (also) from my offspring, our Lord! And accept my invocation."

441. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

Ibn Jarīr At-Ṭabarī said, "Allāh said that Ibrāhīm, His *Khalīl*, said,

﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ﴾

4O our Lord! Certainly, You know what we conceal and what we reveal 4

meaning, 'You know the intention behind my supplication for

the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven." He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْتِجَابَ دُعَائِي إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

«All praise is due to Allāh, Who has given me in old age Ismā'il (Ishmael) and Ishāq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.»

He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring ' Ibrāhīm said next,

﴿رَبِّ اجْعَلْنِي مُبَشِّرَ النَّاسِ﴾

«O my Lord! Make me one who performs Ṣalāh,», preserving its obligations and limits,

﴿وَمِنْ ذُرِّيَّتِي﴾

«and (also) from my offspring,», make them among those who establish the prayer, as well,

﴿رَحْمَةً وَمِمَّا دَعَا﴾

«our Lord! And accept my invocation,», all of my invocation which I invoked You with herein,

﴿رَحْمَةً أَنْفِرَ لِي وَلِوَالِدَتِي﴾

«Our Lord! Forgive me and my parents,»

Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh,

﴿وَالْمُتَّقِينَ﴾

«and the believers», all of them,

﴿يَوْمَ يُنْفَخُ الْحِصَابُ﴾

«on the Day when the reckoning will be established.»

on the Day when You will reckon Your servants and recompense or reward them for their deeds good for good and evil for evil.

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا تَعْمَلُونَ إِنَّا بَرِّزُهُمْ لَيَوْمٍ تَجُوعُونَ﴾
 ﴿الْأَنصُرُ إِلَآئِهِ مَهْمُومٌ﴾ مَنِيعٌ رُؤُوسِهِمْ لَا يَرْجِعُ إِلَيْهِمْ وَرَأْسُهُمْ فَرَآءَ عَذَابِهِ ﴿۴۲﴾

﴿42. Consider not that Allāh is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.﴾

﴿43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.﴾

Allāh gives Respite to the Disbelievers and is never unaware of what They do

Allāh says, 'O Muhammad, do not think that Allāh is unaware of what the unjust disbelievers do. Do not think because Allāh gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do. Rather, Allāh keeps full account of this for them and keeps it on record against them,

﴿إِنَّا بَرِّزُهُمْ لَيَوْمٍ تَجُوعُونَ﴾

﴿but He gives them respite up to a Day when the eyes will stare in horror.﴾

from the horror of the Day of Resurrection.' Allāh next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering.

﴿مُتَّحِينَ﴾

﴿hastening forward﴾, in a hurry. Allāh said in other Āyāt,

﴿مُتَّحِينَ إِلَى الْدَّاعِ﴾

﴿Hastening towards the caller﴾ [54:8]

﴿يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ﴾

﴿On that Day mankind will follow strictly Allāh's caller, no crookedness will they show him.﴾ [20:108] until,

﴿رَعَّتْ رُؤُوسُهُ لِلَّهِ الْيَوَّارِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the

Sustainer. ﴿20:111﴾

Allāh said: another Āyah,

﴿يَوْمَ يُخْرِجُونَ مِنَ الْأَعْدَانِ عِزًّا﴾

﴿The Day when they will come out of the graves quickly.﴾
[70:43]

Allah said next,

﴿مُقْبِي رُءُوسِهِمْ﴾

﴿with necks outstretched﴾ meaning, raising their heads up, according to Ibn 'Abbas, Mujāhid and several others.¹ Allāh said next,

﴿لَا يَرْجِعُ بَنَاهُمْ مُرْءُهُمْ﴾

﴿their gaze returning not towards them﴾

meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allāh from this end. This is why Allāh said,

﴿وَأَعْيُنُهُمْ فُتُورٌ﴾

﴿and their hearts empty ﴾ meaning, their hearts are empty due to extreme fear and fright Qatādah and several others said that the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear². Allāh said next to His Messenger ﷺ,

﴿وَأَلْمِذِ الْأَسَافِرِ يَوْمَ يَأْتِيهِمْ مَذْذَاتُ الْمَوْتِ فَيَقُولُ قَالًا صَوًّا رَنًّا أَعْرِجُوا إِلَيَّ أَخْبَرْتُ قَرِيبًا أَنَّ
دَعْوَتَكُمْ رُسُلُي أَلَا تَتَذَكَّرُونَ أَفَتَسْتَعْجِلُونَ قَوْلِي قُلْ إِنِّي لَكُمْ رَسُولٌ إِنِّي أَخْلَقْتُكُمْ
وَأَنَا مَتَكِي لَقَدْ صُمِّمُوا أَسْمُهُمْ رَبِّكُمْ فَكَيْفَ يُعَلِّمُهُمْ وَسَمْعَنَا كَلَّمَ
الْأَمْسَاقَ ۖ وَقَدْ مَكَّرْنَا مُكْرَفًا وَعِدْنَا مَكْرَفًا وَإِنْ كُنَّا مَكْرُوفًا بِرُؤُوسِنَا
أَعْيُنًا﴾

﴿14. And warn mankind of the Day when the torment will come unto them, then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your call and

^[1] At Ṭabari 17 31-32.

^[2] At-Ṭabari 17 34

follow the Messengers!" (It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

445. "And you dwell in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you."

446. Indeed, they planned their plot, and their plot was with Allāh, though their plot was not such as to remove the mountains from their places.﴾

There will be no Respite after the Coming of the Torment

Allāh mentions what those who committed injustice against themselves will say when they witness the torment,

﴿رَبَّنَا آتِنَا إِلَىٰ أَمَسٍ مِّنْهُنَّ أَتَانًا وَنَسِيعًا﴾

«Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!»

Allāh said in other Āyāt,

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ﴾

«Until, when death comes to one of them, he says: "My Lord! Send me back."﴾ [23:99] and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلَهِكُمْ أَمْوَالُكُمْ﴾

«O you who believe! Let not your properties divert you.» [63:9-10]

Allāh described the condition of the wrongdoers on the Day of Gathering, when He said,

﴿رَأَوْا فَرَأَىٰ أَنَّهُمْ يُنَكَّرُونَ فَكَبَرُوا نُكُورًا﴾

«And if you only could see when the criminals shall hang their heads.﴾ [32:12],

﴿رَأَوْا رَبَّهُمْ فَلَمَّا كَانَتْ سَأَلَ لَهُمُ الْمَلَأُ مِمَّنْ كَانُوا فَسَأَلُوكَ رَبَّهُمْ نَعَمْ﴾

«If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Āyāt of Our Lord..."﴾ [6:27] and,

﴿وَفِيهِ يَصْطَرِّشُونَ﴾

«Therein they will cry.» [35:27] Allāh refuted their statement here,

﴿أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ بِنُزُولِ مَا لَكُمْ بِرِزَالِهِ﴾

«Had you not sworn afurcheime that you would not leave.»

Allāh says, 'Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning? Therefore, taste this torment because of what you vowed before.' Mu'āhid commented that,

﴿بَلْ لَكُمْ مِنْ زُلْزَلٍ﴾

«that you would not leave.» refers to leaving this worldly life to the Hereafter.^[1] Allāh also said,

﴿وَأَنذَرْتُمُوهُمُ يَوْمَهُمُ الَّذِي هُمْ فِيهِ يَصْعَدُونَ﴾

«And they swear by Allāh with their strongest oaths, that Allāh will not raise up him who dies.» [16:38]

Allāh said next,

﴿وَكُنْتُمْ فِي شَكٍّ مِنْهُ لَمَّا كَانُوا لِلْهَبَةِ حَمَلَتُمْ﴾
﴿وَمَرَرْنَا بَيْنَهُمُ الْوَادِيَّ﴾

«And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you»

Allāh says, 'you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

﴿مَكِّنْهُمْ نَجَاتٍ لِّمَا فِي الْأَنْذَارِ﴾

«Perfect wisdom but the warners benefit then not.»[54:5] Shu'bah narrated that Abu Ishāq said that 'Abdur-Rahmān bin Dābil said that 'Ali bin Abi Ṭalib commented on Allāh's statement,

﴿وَلَا تَكُنْ مَكْرُومًا﴾

[1] At-Ṭabarī 17:36.

«though their plot was not such as to remove the mountains from their places.»

"He who disputed with Ibrāhīm about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allāh said,

﴿وَمَا كُنْزُكُمْ يَتْرُكُ رَبَّ الْجِبَالِ﴾

"though their plot was hardly one to remove the mountains from their places."^[1]

Mujāhid also mentioned that this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, 'O tyrant one! Where are you headed to?' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allāh said,

﴿وَمَا كُنْزُكُمْ يَتْرُكُ رَبَّهُ الْجِبَالِ﴾

«though their plot was not such as to remove the mountains from their places.»^[2]

Ibn Jurayj narrated that Mujāhid recited this Āyah in a way that means, "though their plot was such as to remove the mountains from their places."

However, Al-'Awfi reported that Ibn 'Abbās said that,

﴿وَمَا كُنْزُكُمْ يَتْرُكُ رَبَّهُ الْجِبَالِ﴾

«though their plot was not such as to remove the mountains from their places.»

indicates that their plot was not such as to remove the mountains from their places. Similar was said by Al-Ḥasan Al-

[1] Al-Ṭabarī 17:39.

[2] Al-Ṭabarī 17:39.

Basī: Ibn Jarīr reasoned that, "Associating others with Allāh and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them." I (Ibn Kathīr) said, this meaning is similar to Allāh's statement,

﴿وَلَا تَتَّبِعْ فِي تَارِكِينَ مَرِيَّةَ الَّذِينَ تَكْفُرُ ۖ هُمْ نَسُوا اللَّهَ فَنَسُوا عَنْفُسَهُمْ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height﴾ [17:37]

There is another way of explaining this Āyah; Alī bin Abī Talhah reported that Ibn 'Abbās said that,

﴿وَأِنْ كَانَتْ مَكْرُهُمْ إِيذَانًا لَهُمْ فَيَنْبَسُطُوا إِلَيْهِ فَيَكْتُمُونَ فِي الْأُفُقِ مِحْرَاسًا ۚ وَهُوَ اللَّهُ يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ ۚ وَاللَّهُ يُدْخِلُ مَن يَشَاءُ فِي عَذَابٍ مُّهِينٍ﴾

﴿though their plot was not such as to remove the mountains from their places﴾

refers to their *Shirk*, for Allāh said in another Āyah,

﴿نَحْنُ كَذُوبٌ كَتَرْنَا بِهِمْ آيَاتٍ فَانْتَبَهُوا﴾

﴿Whereby the heavens are almost torn﴾^[1] [19:90]

Aḍ-Ḍaḥḥāk and Qatadah said similarly^[2]

﴿لَا تَحْسَبُ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ ذُو الْفَوَارِسِ الْبَرِّ بِرَمِّ سَدِّكَ تَارِكٌ مِّنْ دُونِهِ ۚ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

447. So think not that Allāh will fail to keep His promise to His Messengers. Certainly, Allāh is All-Mighty, All-Able of Retribution﴾

448. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures, will appear before Allāh, the One, the Irresistible﴾

Allāh never breaks a Promise

Allāh affirms His promise,

﴿لَا تَحْسَبُ أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿So think not that Allāh will fail to keep His promise to His

[1] Aḍ-Ṭabārī 17:41

[2] Aḍ-Ṭabārī 17:41

Messengers.

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allāh affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him. Allāh affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

﴿وَرَبِّ يَوْمِ يُكَذِّبُكَ﴾

﴿Woe that Day to the deniers!﴾ (77:15)

Allāh said here,

﴿يَوْمَ نَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَسْفُتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens,﴾

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize. It is recorded in the Two *Ṣaḥīḥs* that Saḥl bin Sa'd said that the Messenger of Allāh ﷺ said,

«يُخْشَرُ لَأَمْسِ يَوْمِ ابْتِغَاةٍ عَلَى أَرْضٍ بَيْضَاءَ غَفْرَاءَ كَقُرْصَةِ الشَّيْءِ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَدٍ»

«On the Day of Resurrection, the people will be gathered on a white (barren, flat earth just like the wheat bread, it has no recognizable features for anyone.)»¹¹

Imām Aḥmad recorded that 'Ā'ishah said, "I was the first among all people who asked the Messenger of Allāh ﷺ about this *Āyah*,

﴿يَوْمَ نَبْدِلُ الْأَرْضَ بِأَرْضٍ أُخْرَىٰ وَنَسْفُتُ﴾

﴿On the Day when the earth will be changed to another earth and so will be the heavens,﴾

saying, 'O Allāh's Messenger! Where will the people be then?' He said,

«عَلَى لَصْرَاطٍ»

¹¹ *Faḥ al-Bari* 11:379, Muslim 4:2150.

«On the *Şîrat*.»^[1] Muslim, but not Al-Bukhârî, collected this *Hadîth*. At-Tirmidhî and Ibn Mâjah also recorded it, and At-Tirmidhî said "*Hasan Şahîh*".^[2]

Imâm Muslim bin Al-Hajjāj recorded in his *Şahîh* that Thawbān the servant of the Messenger of Allāh ﷺ said, "I was standing next to the Messenger of Allāh when a Jewish rabbi came to him and said, 'Peace be to you, O Muḥammad.' I pushed him with such a force that almost caused him to fall down and he asked me why I did that. I said, 'Why did you not say, 'O Messenger of Allāh?' The Jew said, 'We call him by the name which his family gave him.' The Messenger of Allāh ﷺ said,

«إِنْ اسْمِي مُحَمَّدٌ الَّذِي سَمَّاهُ بِهِ أَهْلِي»

«Muḥammad is indeed the name which my family gave me.»

The Jew said, 'I came to ask you about something.' The Messenger of Allāh ﷺ replied,

«أَيُّفَعْلُكَ شَيْءٌ إِنْ خَدَعْتُكَ؟»

«Would it benefit you if I replied to your question?»

He said, 'I will hear it with my ear.' The Messenger of Allāh ﷺ poked the ground with a staff he had and said,

«سَلْ»

«Ask.» The Jew said, 'Where will the people be when the earth will be changed to another earth and so will the heavens?' The Messenger of Allāh ﷺ said,

«هُمْ فِي الْعُلْتِ نَوْزُ الْجَبْرِ» قال. فمن أول الناس إجازة؟ فقال. «فَقَرَأَ
الْمُتَهَاجِرِينَ» قال اليهودي: فما نحنهم حين يدخلون الجنة؟ قال: «بِنَاءَةِ كَيْدِ
النَّوْنِ» قال. فما عذابهم في إثرها؟ قال. «يَسْحَرُ لَهُمْ نَوْزُ الْخَيْلِ الَّذِي كَانَ يَأْكُلُ
بِرْ أَمْزَاقَهَا» قال: فما شرايهم عليه؟ قال. «بِرْ عَيْنٍ فِيهَا تُشْنَى سَلَسِيلًا». قال:
صدقت. قال: وحت أسألك عن شيء لا يعلمه أحد من أهل الأرض إلا بي أو

[1] Ahmad 6:35. *Şîrat* originally means 'a road'; it also means the bridge that will be laid across Hellfire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

[2] Muslim 4:2150, *Tuhfat Al-Aḥwadhî* 8:548, Ibn Mâjah 2:1430.

رجل أو رجلان. قال: «أَيُّكُمْ يَأْتِي خَدَّتِكَ؟» قال: «أسمع بأذني قال جئت أسألك عن الولد، قال: «ماء الرُّجْبِ أَيْضاً، وَماءُ الْمَرْأَةِ أَصْفَرُ. قَدْ اجْتَنَدَ قَمَلًا مِنْهُ الرُّجْبُ مِنْهُ الْمَرْأَةُ، أَذْكَرُ يَأْتِي فِي ثَغَالِي، وَكَا غَلَا مِنْهُ لَمَرْأَةٍ مِنْ رُحْلِ، أَكْثَرُ يَأْتِي مِنْهُ فَذَنْ يَهُودِي. فَقَدْ صَدَقْتَ وَإِنَّكَ لَسَيِّئٌ أَعْرَفْتُ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ سَأَلَنِي فَمَا عَنِ الَّذِي سَأَلَنِي عَنْهُ، وَمَا لِي أَعْلَمُ بِشَيْءٍ مِنْهُ خَيْرٌ أَتَانِي اللَّهُ بِهِ»

‘In the darkness before the Bridge (Jasr).’ He asked, ‘Who will be the first to pass it?’ He said, ‘The poor emigrants (Muhājirīn).’ He asked, ‘What will their (refreshment) be when they enter Paradise?’ He said, ‘The caud of fish liver.’ He asked, ‘What will they have after that?’ He said, ‘A bull of Paradise which grazed through its pathways will be slaughtered for them.’ He asked, ‘From what will they drink?’ He said, ‘From a fountain whose name is Salsabil.’ He said, ‘You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.’ He said, ‘Would you benefit by me informing you about it?’ He replied, ‘I would listen. I have come to ask you about the child.’ He ﷺ said, ‘The fluid of the man is white, and the woman’s is ye’low. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allāh’s permission. When the woman’s discharge is greater than the man’s, it becomes a female by Allāh’s permission.’ The Jew said, ‘You have told the truth and are indeed a Prophet.’ Then he left. So Allāh’s Messenger ﷺ said; ‘He asked me such things that I had no knowledge of it until Allāh gave it to me.’^[1]

Allāh said next,

﴿وَنُزِّلُوا بِهِ﴾

﴿and they will appear before Allāh﴾, describing when the creatures will be resurrected before Allāh from their graves,

﴿تَرْجِعُ الْقَتْلَاءِ﴾

^[1] Muslim no. 315.

تَجِدُكَ

٢٩١

الْجَبَّارِ الْقَهَّارِ

مُهْطِعِينَ مُقْنِعِينَ رُءُوسِهِمْ لَا يَرَسِدُ آلَهُمْ طَرَفُهُمْ وَأَقْبَرُ
 هُوَ ۖ وَالَّذِينَ سَاسَ يَوْمَ بَنِيهِمُ الْعَدَاةَ يَقُولُ الَّذِينَ
 طَمَعُوا رَسَا آخِرَتَنَا إِنَّا لَكِلِمْ قَرِيبٌ يُثَبِّتُ دَعْوَتَكَ وَتَسْجِعُ
 الرُّسُلَ أُولَئِكَ نَكُودُوا أَقْسَمْتُمْ مِن قَبْلِ مَا أَكُفَّمُ
 مِن رُّؤْيَا ۖ وَسَكَتُمْ فِي مَسْجِدِ الَّذِينَ طَمَعُوا
 أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ تَكْلِمُهُمْ وَصَرَّحْنَا
 لَكُمْ بِالْمِثَالِ ۖ وَقَدْ مَكْرُوا مَكْرَهُهُ وَعِنْدَ اللَّهِ
 مَكْرُهُمْ وَإِنْ كَانَتْ مَكْرُهُمْ لَازِلًا وَمِنَ الْهَالِكِ
 ۖ فَلَا تَحْشَىٰ اللَّهُ حَيْفَ وَعْدِهِ ۚ رُسُلُهُ ۖ إِنْ اللَّهُ عَزِيزٌ
 ذُو انْقِصَارٍ ۖ يَوْمَ تَبْدُلُ الْأَرْضَ عَرْضَ الْأَرْضِ وَتَسْمَوْنَ
 وَتَرَوْنَ إِلَهَ الْوَحِيدِ الْقَهَّارِ ۖ وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ
 مُّقْرَّنِينَ فِي الْأَصْفَادِ ۖ سَرَابِلُهُمْ مِّنْ فَطْرَانَ وَتَغْشَىٰ
 وُجُوهَهُمُ النَّارُ ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ
 إِنْ اللَّهُ سَرِيعُ الْحِسَابِ ۖ هَذَا مَلَكٌ لِّكَايَرٍ رَبِّسُوا
 يَدِي وَيَعْلَمُوا أَنَا هُوَ إِلَهُ وَحِيدٌ وَبِذِكْرِ أُولَئِكَ الْكَايَرِ ۖ

«the One, the Irresistible.» Who has full power and control over all things and to Whom the necks and minds are subservient.

«وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ۖ سَرَابِلُهُمْ مِّنْ فَطْرَانَ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ۖ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۖ إِنْ اللَّهُ سَرِيعُ الْحِسَابِ ۖ»

449. And you will see the criminals that Day, Muqarranūn (bound together) in fetters. ۖ

450. Their garments will be of Qaṭrān (tar), and fire will cover their faces. ۖ

451. That Allāh may requite each person according to what he has earned. Truly, Allāh is

swift at reckoning ۖ

The Condition of the criminals on the Day of Resurrection

Allāh said,

«يَوْمَ تَبْدُلُ الْأَرْضَ عَرْضَ الْأَرْضِ وَتَسْمَوْنَ»

«On the Day when the earth will be changed to another earth and so will be the heavens»

'and the creations will be brought before their Lord, and you, O Muḥammad, will witness the criminals who committed the crimes of Kufr and mischief,'

﴿تَلْفِيزًا﴾

﴿Mugarranin﴾ bound together, each with his or her like, just as Allāh said,

﴿اجْمَعْهُمْ أَتْلُفًا تَلْفِيزًا﴾

﴿Assemble those who did wrong, together with their companions.﴾ [37:22]

﴿وَلَمَّا اتَّفَقَتْ رُوحُهُمْ﴾

﴿And when the souls are joined with their bodies.﴾[81:7],

﴿وَلَمَّا اتَّفَقَتْ رُوحُهُمْ مَكَانًا ضَيِّقًا مَقْرُونِينَ﴾

﴿And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.﴾ [25:13] and,

﴿وَالشَّيَاطِينُ كُلٌّ وَأَعْرَاسُ﴾

﴿And also the Shayāṭīn from the Jinn (including) every kind of builder and diver, and also others bound in fetters.﴾[38:37-38]

Allāh said next,

﴿سَرَابِلُهُمْ قَطِرَانٌ﴾

﴿Their garments will be of Qaṭīrān (pitch),﴾

that is used to coat camels. Qatādah commented that Qaṭīrān (tar) is one of the fastest objects to catch fire. Ibn ‘Abbās used to say that the Qaṭīrān, mentioned in the Āyah, is dissolved lead.^[1] It is possible that this Āyah reads as:

﴿سَرَابِلُهُمْ مِنْ قَطِرَانٍ﴾

referring to heated lead that has reached tremendous heat, according to Mujāhid, Ikrimah, Sa‘īd bin Jubayr Al-Ḥasan and Qatādah.^[2] Allāh said next,

﴿وَيَقَعْنَ فِيهِمْ﴾

﴿and fire will cover their faces﴾, which is similar to His other

^[1] Al-Ṭabarī 17:56.

^[2] Al-Ṭabarī 17:55-56.

statement,

﴿تَلْعَقُ وُجُوهُهُمْ نَارٌ وَمِنْهَا كَلَبُوتٌ﴾

«The Fire will burn their faces, and therein they will grin, with displaced lips.» [23:104]

Imām Ahmad recorded that Yahyā bin Abi Ishāq said that Abān bin Yazīd said that Yahyā bin Abi Kathīr said that Zayd bin Abi Salām said that Abu Mālik Al Ash'arī said that the Messenger of Allāh ﷺ said,

«أَرْبَعٌ فِي أُمَّيِّ بْنِ أُمَيٍّ لَا يَتْرُكُونَهَا الْقَحْرُ بِالْأَحْسَابِ، وَطَعْنٌ فِي لَأَنَتِهِ، وَالْإِسْتِفَاءُ بِالنَّجْوَمِ، وَبُعَاةٌ عَلَى لُثْبَةٍ، وَالْإِيغَةُ إِذَا لَمْ تَكُنْ قُلْ مَوَظِعَهَا، ثَمَامٌ يَوْمَ الْقِيَامَةِ وَغُلْبَتُهَا يَوْمَ الْقِيَامَةِ وَدِرْعٌ مِنْ خَرِبٍ»

«Four characteristics from the time of Jāhiliyyah will remain in my Ummah, since they will not abandon them: boasting about their family lineage, discrediting family ties, seeking rain through the stars, and wailing for their dead. Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of Qatīrān and a cloak of mange.»⁽¹⁾

Muslim collected this Ḥadīth.⁽²⁾

Allāh said next,

﴿يَتَرَى اللَّهُ كُلَّ مَا كَسَبَتْ﴾

«That Allāh may requite each person according to what he has earned»

meaning, on the Day of Resurrection Allāh said in another Āyah,

﴿يَتَرَى الَّذِينَ أَسْأَفُوا بِمَا عَمِلُوا﴾

«That He may requite those who do evil with that which they have done» [53:31] Allāh said here,

﴿إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

«Truly, Allāh is swift at reckoning.»

⁽¹⁾ Ahmad 5:342

⁽²⁾ Muslim 2:644.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

﴿نَا خَلْقَكُمْ وَلَا يَمْسِكُمْ إِلَّا سَعْتَرٌ وَجَدُكُمْ﴾

«The creation of you all and the resurrection of you all are only as a single person.» [31:28]

And this is why Mujāhid said,

﴿سَعِيْرُ الْحِسَابِ﴾

«swift at reckoning», means "keeping count."

﴿مَنْ أَلَمَّ فَإِنَّا يَوْمَ يَمُنُّنَا بِهِ. وَيَتَذَكَّرُ أَلَمْ يَأْتِ الْآلَتِ﴾

«52. This (Qur'ān) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.»

Allāh states that this Qur'ān is a Message for mankind,

﴿لَا إِلَهَ إِلَّا أَنَا. وَمَا يَشْعُرُ﴾

«(So) that I may therewith warn you and whomsoever it may reach.» [6:19]

This Qur'ān is for all mankind and the J̄nn, just as Allāh said in the beginning of this Sūrah,

﴿الْقُرْآنُ حِكْمٌ لِّمَنْ أَرَادَ أَن يُخْرِجَ الْإِنْسَانَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

«Alif-Lām-Rā. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light» [14:1]

Allāh said next,

﴿وَيُؤْمِنُوا بِهِ.﴾

«in order that they may be warned thereby», or to receive and draw lessons from it,

﴿وَيَتَذَكَّرُوا أَلَمْ يَأْتِ الْآلَتِ وَجَدُكُمْ﴾

﴿and that they may know that He is the only One God﴾ using its proofs and evidences that testify that there is no true deity except Allah,

﴿يَذَكِّرُ الَّذِينَ الْأَنْبِيَاءُ﴾

﴿and that men of understanding may take heed﴾ meaning those who have good minds.

This is the end of the *Tafsir* of Sūrah Ibrāhīm, and all praise is due to Allah.

The Tafsīr of Sūrat Al-Hijr (Chapter -15)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿أَلَمْ يَلِكْ يَاقُوتَ تَكْتَظِرْ ۖ وَفَرَّ يَٰ شَيْعُونَ لِمَا بَوَّأَ أَلْفِينُ ۖ كَفَرُوا أَوْ كَانُوا مُتَبِيلِينَ ۚ ذُرِّعُوا
بِأَكْثَرُوا وَيَسْعُوا وَيَتَهَيَّؤُا الْأَمْلَ كَسَوْنَ مَقَمُونًا ۚ﴾

﴿1 Alif Lām Rā. These are Āyāt of the Book and a plain Qur'ān.﴾

﴿2. How much would those who disbelieved wish that they had been Muslims.﴾

﴿3 Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know﴾

The Disbelievers will someday wish that They had been Muslims

We have already discussed the letters which appear at the beginning of some Sūrahs. Allāh said:

﴿يُسَاوِدُ أَلْفِينَ ۖ كَفَرُوا﴾

﴿How much would those who disbelieved wish﴾

Here Allāh tells us that they will regret having lived in disbelief, and will wish that they had been Muslims in this world.

Regarding Allāh's saying,

﴿يُسَاوِدُ أَلْفِينَ ۖ كَفَرُوا أَوْ كَانُوا مُتَبِيلِينَ ۚ﴾

﴿How much would those who disbelieved wish that they had been Muslims ﴾

Sufyān Ath-Thawrī reported from Salamah bin Kuhayl, who reported from Abi Az-Za'ra', from 'Abdullāh, who said: "This is

about the *Jahannamīyyūn* (the sinners among the believers who will stay in Hell for some time), when they [the disbelievers] see them being brought out of Hell.⁽¹⁾

﴿يَسْأَلُونَكَ عَنِ الَّذِينَ كَفَرُوا وَكَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims.»

Ibn Jarīr reported that Ibn 'Abbās and Anas bin Mālik explained that this *Āyah* refers to the Day when Allāh will detain the sinful Muslims in Hell along with the idolators. He said: "The idolators will say to them, 'What you used to worship on earth has not helped you.' Then by virtue of His mercy, Allāh will be angry for their sake, and He will remove them [from it]. That is when

﴿يَسْأَلُونَكَ عَنِ الَّذِينَ كَفَرُوا وَكَانُوا مُسْلِمِينَ﴾

«How much would those who disbelieved wish that they had been Muslims»⁽²⁾

﴿وَرِغْمُهُمْ أَكَلُوا رِغْمَهُمْ﴾

«Leave them to eat and enjoy» this is a stern and definitive threat for them, like His saying,

﴿قُلْ فَتَنَّا قَوْمًا مِّنْكُمْ إِلَىٰ آثَارِهِ﴾

«Say: "Enjoy your brief life! But certainly, your destination is the Fire!"» [14:30]

﴿كُلُوا وَشَبَبُوا لَكُمُ الْحَرَامُ﴾

«(O disbelievers!) Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the guilty.» [77:46]

Allāh says:

﴿وَلَقَدْ هَمَّتْ﴾

«let them be preoccupied with false hope.»

i.e., distracted from repentance and turning to Allāh, for

﴿فَوَسَّوْا لَهُمُ الْهَمَّ﴾

⁽¹⁾ At-Ṭabari 17:62

⁽²⁾ At-Ṭabari 17:62.

سُورَةُ

٢٩٢

سُورَةُ

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَٰنَ ۚ آتَتْكَ الْكَلِمَ ۖ وَقُرْآنٌ مُبِينٌ ۝
 الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۝
 ذَرَهُمْ يَبْكُلُوا
 وَنَمْنَعُوا وَلَهُمْ الْأَمْلُ فَسَوْفَ يَعْلَمُونَ ۝
 وَمَا أَفْلَحَكَ
 مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَكْلُومٌ ۝
 مَا تَسْبِقُ مِنْ أَمْرِهِ
 أَجَلًا وَلَا يَسْتَأْذِنُونَ ۝
 وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ
 الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝
 لَوْ مَا تَأْتِيَانَا إِلَّا لَمُتَ كَمَا كُنْتَ
 مِنَ الْمُسَبِّحِينَ ۝
 مَا نَزَّلَ الْمَلَكُ إِلَّا بِالْحَقِّ ۚ وَمَا كَانُوا
 إِذَا تُنْظَرُونَ ۝
 إِنَّا نَحْنُ الرَّحْمَنُ الرَّحِيمُ ۝
 وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَرَحِ الْأَوَّلِينَ ۝
 وَمَا يَنْبَغُ مِنْ
 رُسُلٍ إِلَّا أَنْ يُنْذِرُوا ۝
 يَسْتَهْزِئُونَ ۝
 كَذَلِكَ فَتَلْهِكُهُ فِي
 قُلُوبِ الْمُجْرِمِينَ ۝
 لَا يُؤْمِنُونَ بِهِ ۚ وَسَخَّطَتْ سَئِدَةُ الْأَوَّلِينَ
 ۝
 وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَهْرَجُونَ
 ۝
 لَقَالُوا الْبَرَاءُ كَرِهَتْ أَعْيُنُنَا لِتُزِيلَ عَنْهُمْ قُلُوبَهُمْ فَتَتَخَفَزُونَ ۝

«They will soon come to know!» that is, their punishment.

﴿وَمَا أَفْلَحَكَ مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَكْلُومٌ ۝ مَا تَسْبِقُ مِنْ أَمْرِهِ أَجَلًا وَلَا يَسْتَأْذِنُونَ ۝﴾

44. And never did We destroy a township but there was a known decree for it.﴾

45. No nation can advance its term, nor delay it.﴾

Every Township has its allotted Time

Allāh is informing us that He never destroys a township until He has established evidences for it and its allotted time has ended. When

the time for a nation's destruction has come, He never delays it, and He never moves its appointed time forward. This was a message and a warning to the people of Makkah, telling them to give up their *Shirk*, their stubbornness and disbelief for which they deserved to be destroyed.

﴿وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۝ لَوْ مَا تَأْتِيَانَا إِلَّا لَمُتَ كَمَا كُنْتَ مِنَ الْمُسَبِّحِينَ ۝ مَا نَزَّلَ الْمَلَكُ إِلَّا بِالْحَقِّ ۚ وَمَا كَانُوا إِذَا تُنْظَرُونَ ۝﴾

46. And they say: "O you (Muhammad) to whom the Dhikr (the Qur'an) has been revealed! Verily, you are a madman!"

47. "Why do you not bring angels to us if you are of the truthful?"﴾

﴿8. We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite﴾

﴿9. Verily, We, it is We Who revealed the Dhikr (i.e. the Qur'ān) and surely We will guard it (from corruption).﴾

The Accusation that the Prophet ﷺ was a Madman and Demands for Him to bring down Angels

Allāh tells us about the disbelief, arrogance and stubbornness of the disbelievers as reflected in their words:

﴿يٰٓاَيُّهَا الَّذِيْ اٰتٰىكَ الْكِتٰبَ﴾

﴿O you (Muhammad) to whom the Dhikr (the Qur'ān) has been revealed!﴾ i.e., the one who claims to receive it

﴿هٰٓؤُلَآءِ لَمَعُوْنَ﴾

﴿Verily, you are a mad man!﴾ i.e., by your invitation to us to follow you and leave the way of our forefathers.

﴿لَوْ مَا نَأْتِيَا بِالسَّمٰوٰتِ﴾

﴿Why do you not bring angels to us﴾ i.e., to bear witness to the accuracy of what you have brought to us is true, if you are really telling the truth? This is similar to what Pharaoh said:

﴿تَتَوَلَّآ اٰلٰٓىنِ عَلَيْهِ اَسْوِرَآءُ يَزِيْزُۙ اَوْ جَآءَ مِنْهُ السَّيْحَةُ مَغْرِبًاۙ﴾

﴿Why then are not golden bracelets bestowed on him, or angels sent along with him?﴾ (43:53).

And Allāh said:

﴿وَمَنْ لَّيْسَ لَا يَرْجُوۙ اِلٰهًاۙ اِلَّا مَا اُنْزِلَ عَلَيْهِ مِنَ السَّمَآءِۙ اَوْ رٰى رَبًّاۙ لَّمَّا لَمَسُوْهُۙ فِي۟ السَّعٰٓةِۙ وَنَحْنُ عٰٓتِلُوْا كِبٰرًاۙ﴾

﴿And those who do not expect a meeting with Us (i.e., those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed they think too highly of themselves, and are scornful with great pride. On the Day that they do see the angels - there will be no good news given on that day to the guilty. And they (angels) will say: "All kinds of glad tidings are forbidden for you."﴾ (25:21-22)

For this reason Allāh said:

﴿وَمَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِلَّا لِنُظَاهِرُوا﴾

«We do not send the angels down except with the truth, and in that case, they (the disbelievers) would have no respite!»

Mujāhid said in this Ayah:

﴿وَمَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ﴾

«We do not send the angels down except with the truth»

“[i.e.,] with the Message and the punishment.”⁽¹⁾ Then Allāh, may He be exalted, stated that He is the One Who revealed the *Dhikr* to him, which is the Qur’ān, and He is protecting it from being changed or altered.

﴿وَرَفَعْنَا أُرْسُلَنَا مِنْ قَبْلِكَ فِي شَيْءٍ الْأَوَّلِينَ﴾ وَمَا يُنْصِرُهُمْ إِلَّا كَانُوا بِهِ
يَسْتَكْبِرُونَ ﴿كَذَلِكَ نَسُكِّرُهُمْ فِي قُلُوبِ الْمُنْكَرِينَ﴾ لَا يَقُولُونَ بِهِ وَقَدْ عَلِمْتَ
الْأَوَّلِينَ ﴿

«10. Indeed, We sent (Messengers) before you (O Muhammad) amongst the earlier communities.»

«11. And there never came a Messenger to them but that they mocked him.»

«12. Thus We allow it to enter the hearts of the guilty.»

«13. They would not believe in it (the Qur’ān); and already the example of the ancients has gone forth.»

The Idolators of Every Nation made a Mockery of their Messengers

Consoling His Messenger ﷺ for the rejection of the disbelieving Quraysh, Allāh says that He has sent Messengers before him to the nations of the past, and no Messenger came to a nation but they rejected him and mocked him. Then He tells him that He lets disbelief enter the hearts of those sinners who are too stubborn and too arrogant to follow His guidance.

﴿كَذَلِكَ نَسُكِّرُهُمْ فِي قُلُوبِ الْمُنْكَرِينَ﴾

«Thus We allow it to enter the hearts of the guilty.»

⁽¹⁾ At-Tabari 17:68.

Anas and Al-Hasan Al Basri said that this referred to *Shirk* .

﴿وَقَدْ حَتَمَتْ لَهُمُ الْأُمُورُ﴾

﴿and already the example of the ancients has gone forth﴾

meaning the destruction wrought by Allāh on those who rejected His Messengers, and how He saved His Prophets and their followers in this world and in the Hereafter, is well known

﴿وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَذَلُّوا بِهِ سَبْعَ مَرَّاتٍ ۚ وَلَآ إِلَٰهَ إِلَّا مَكْرَهٌ يَّصْرُفُهُمْ ۚ نَوْمٌ مَّشْهُورٌ وَقَدْ حَقَّتْ لَهُمُ السَّاعَةُ ۚ﴾

414 And even if We opened to them a gate to the heavens and they were to continue ascending through it (all day long) ﴿

415. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven) Nay, we are a people bewitched."﴾

The Stubborn Disbelievers will never believe, no matter what Signs and Wonders They see

Allāh explains the extent of their disbelief and stubborn resistance to the truth by stating that even if a door to heaven were to be opened for them and they were to be taken up through it, they would still not believe. Rather, they would say:

﴿إِنَّا مَكْرَهٌ يُصْرَفُ﴾

﴿Our eyes have been (as if) dazzled.﴾

Mujāhid, Ibn Kathīr and Ad Dahhāk said, "[this means] our vision has been blocked"^[1] Qatadah narrated that Ibn 'Abbās said, "[this means] our eyesight has been taken away." Al-'Awfi reported that Ibn 'Abbās said, "[this means] we were confused and put under a spell"^[2]

﴿مَكْرَهٌ يُصْرَفُ﴾

﴿Our eyes have been (as if) dazzled﴾

[1] At Ṭabari 17:70

[2] At-Ṭabari 17:74

[3] At Ṭabari 17:75

وَلَمْ يَجْعَلْ فِي السَّمَوَاتِ بُرُوجًا وَمِنْهَا إِسْتَرْجَبُ ﴿٤١٨﴾
 وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤١٩﴾
 وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٠﴾
 وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢١﴾
 وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٢﴾
 وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٣﴾
 وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٤﴾
 وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٥﴾
 وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٦﴾
 وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٧﴾
 وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٨﴾
 وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٩﴾
 وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٣٠﴾

Ibn Zayd said: "The one who is dazzled [lit. intoxicated] is the one who cannot reason."

﴿٤١٨﴾ وَلَمْ يَجْعَلْ فِي السَّمَوَاتِ بُرُوجًا وَمِنْهَا إِسْتَرْجَبُ ﴿٤١٩﴾ وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٠﴾ وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢١﴾ وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٢﴾ وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٣﴾ وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٤﴾ وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٥﴾ وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٦﴾ وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٧﴾ وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٢٨﴾ وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٢٩﴾ وَجَعَلَ فِي السَّمَوَاتِ سُبُحًا مِّنَ النُّجُومِ ﴿٤٣٠﴾ وَأَعْلَنَ فِي السَّمَوَاتِ كِبَاجًا مِّنَ الْغَمَامِ ﴿٤٣١﴾

416 And indeed, We have put the big stars in the heaven and We beautified it for the beholders. 417 And We have guarded it over heaven from every outcast Shaytan (devil).

418 Except him (devil) who steals the hearing, then he is pursued by a clear flaming fire.

419 And We have spread out the earth, and have placed firm mountains in it, and caused all kinds of things to grow on it, in due proportion.

420 And in it We have provided means of living for you and for those whom you provide for.

The Power of Allah and His Signs in the Heavens and on Earth

To those who ponder, and look repeatedly at the dazzling signs and wonders that are to be seen in the creation, Allah mentions the creation of the heavens, with their immense height, and both the fixed and moving heavenly bodies with

which He has adorned it. Here, Mujāhid and Qatadah said that *Burūj* [big stars] refers to the heavenly bodies.¹¹ (I say): This is like the *Āyah* :

﴿نَزَّلَهُ أَكْرَىٰ بِجَعَلٍ فِي السَّمَاءِ مَرْجًا﴾

«Blessed be He Who has placed the big stars in the heavens.»

[25:61]

'Aṭīyah Al-'Awfī said: "*Burūj* here refers to sentinel fortresses."¹² He made the "shooting stars" to guard it against the evil devils who try to listen to information conveyed at the highest heights. If any devil breaches it and advances hoping to listen, a clear "shooting star" comes to him and destroys him. He may already have passed on whatever he heard before the fire hit him, to another devil below him; the latter will then take it to his friends [among humans], as is stated in the *Sahīḥ*.

Explaining this *Āyah*, Al-Bukhari reported from Abu Hurayran that the Prophet ﷺ said:

«إِذَا قَضَىٰ اللَّهُ لَأَمْرٍ مِّنَ السَّمَاءِ ضَرَبَتْ الْمَلَائِكَةُ بِأَجْنِحَتِهَا حُضُنًا يُقْرَأُ كَقَوْلِهِ
يُنْسَخُ عَلَى صَفْرَانٍ»

«When Allāh decrees any matter in heaven, the angels beat their wings in submission to His Word, [with a sound like] a chain [beating] on a smooth rock. »

(‘Alī and other subnarrators said, "The sound reaches them.") "When the fright leaves their (angels') hearts, they (angels) are asked: 'What did your Lord say?' They respond: 'The truth. And He is the Most High, the Most Great.' So those who hope to hear something listen, and they are standing one above the other." Sufyan [the narrator] described them with a gesture, spreading the fingers of his right hand and holding it in such a way that the fingers were above one another. "Sometimes the flaming fire hits one of these listeners before he is able to convey what he has heard to the one who is beneath him, and he is burned up, or sometimes the fire does not hit him until he has pit on to the one beneath him,

^[1] Aṭ-Ṭabarī 17:77.

^[2] Al-Baghawī 3:45.

so he brings it to the earth " Perhaps Sufyān said: "...until it reaches the earth and he puts it into the mouth of the sorcerer or fortune teller, so that after telling a hundred lies he gets something right, and the people say, 'Did he not tell us that on such and such a day such and such would happen, and we found it to be the truth among the statements which were heard from heaven' ^[1] Then Allāh mentions His creation of the earth and how He spread it out, and the firm mountains, valleys, lands and sands that he has placed in it, and the plants and fruits that He causes to grow in their appropriate locations.

﴿مِنْ كُلِّ شَيْءٍ مَرْدُودٍ﴾

﴿all kinds of things in due proportion.﴾

Ibn 'Abbās said that this means with their predetermined proportions. This was also the opinion of Sa'īd bin Jubayr, 'Ikriman, Abu Malik, Mujāhid, Al-Ḥakim bin 'Uṭaybah, Al-Ḥasan bin Muḥammad, Abu Sālih and Qatadah ^[2]

﴿وَحَمَلَتْ لَكُمْ فِيهَا مَعِيشَةً﴾

﴿And We have provided therein means of living, for you﴾

Here Allāh mentions that He created the earth with different means of provisions and livelihood of all kinds.

﴿وَمَنْ لَكُمْ بِزُرُوعِهِ﴾

﴿and for those whom you provide not.﴾

Mujāhid said, "This refers to the riding animals and the cattle" ^[3] Ibn Jarīr said, "They are slaves, men and women, as well as the animals and the cattle. The meaning is that Allāh, may He be exalted, is reminding them of the ways of earning provision that He has made easy for them, and of the animals that He has subjugated for them to ride and to eat, and the slaves from whom they benefit, but the provision of all of these comes from Allah alone" ^[4]

^[1] *Faṭḥ Al-Bān* 8:231.

^[2] *Al-Ṭabari* 17:79-81.

^[3] *At Ṭabari* 17:82.

^[4] *Aḷ-Ṭabari* 17:82.

﴿وَلَا يَنْزِلُ إِلَّا بِمِثْقَالٍ ذَرَّةٍ ۚ وَآلَ يَوْمٍ يُنْفَخُ ٱلْعُرْشَاتُ ۚ وَأَرْسَلْنَا ٱلْبَحْرَ لَمَجْ ۚ
 لَآءِلَىٰ مِنَ ٱلْعَمَلِ ۚ فَٱتَّبَعُواْ لَكُمْ أَشِدَّ ۚ لَمْ يَخْبَرِ ٱلْغَيْبِ ۚ وَٱلْمَا تَعَرَّ ۚ وَٱلْبَيْتُ وَٱلْمَنْ ۚ
 ٱلْوَيْلُونَ ۚ وَلَقَدْ عَلِمْنَا ٱلْمُتَّبِعِينَ ۚ وَلَقَدْ عَلِمْنَا ٱلْمُتَّبِعِينَ ۚ وَلَقَدْ عَلِمْنَا ٱلْمُتَّبِعِينَ ۚ وَلَقَدْ عَلِمْنَا ٱلْمُتَّبِعِينَ ۚ﴾

﴿21. And there is not a thing, but the supplies for it are with Us, and We do not send it down but in a known measure.﴾

﴿22. And We send the winds fertilizing, then We cause the water to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its supply.﴾

﴿23. And certainly We! It is We Who give life, and cause death, and We are the Inheritors.﴾

﴿24. And indeed, We know the first generations of you who have passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards ﴾

﴿25. And verily, your Lord will gather them together. Truly, He is Most Wise, (and) Knowing.﴾

The Supplies for All Things are with Allāh

Allāh tells us that He is the Owner of all things, and that everything is easy for Him. He has the supplies for all things with Him

﴿وَلَا يَنْزِلُ إِلَّا بِمِثْقَالٍ ذَرَّةٍ ۚ﴾

﴿and We do not send it down but in a known measure.﴾

meaning, as He wills and as He wants. Doing so out of His great wisdom and mercy towards His servants, in a way that He is under no obligation to do. But He has decreed mercy for Himself. Yazīd bin Abī Ziyād reported from Abu Juhayfah that 'Abdullāh said: "No year has more rain than another, but Allāh divides the rain between them as He wills, it rains here a year and there a year. Then he recited:

﴿وَلَا يَنْزِلُ إِلَّا بِمِثْقَالٍ ذَرَّةٍ ۚ﴾

﴿And there is not a thing, but the supplies for it are with Us...﴾

Reported by Ibn Jarir.^[1]

Benefits of the Winds

﴿وَأَرْسَلْنَا الرِّيحَ لَوْفٍ﴾

﴿And We send the winds fertilizing﴾

i.e., fertilizing the clouds so that they give rain, and fertilizing the trees so that they open their leaves and blossoms. These winds are mentioned here in the plural form because they give results, unlike the barren wind (*Ar-Rih Al-'Aqim*, see *Adh Dhāriyāt* 51:41), which is mentioned in the singular and described as barren since it does not produce anything; because results can only be produced when there are two or more things.

﴿وَأَرْسَلْنَا أَرْيَحَ لَوْفٍ﴾

﴿And We sent the winds fertilizing﴾

'Abdullāh bin Mas'ūd said, "The wind is sent bearing water from the sky, then it fertilizes the clouds until rain begins to generously fall, just as the milk of the pregnant camel flows generously."^[2] This was also the opinion of Ibn 'Abbās, Ibrāhīm An Nakha'ī and Qatādah.^[3] Aḍ-Ḍaḥḥak said: "Allāh sends it to the clouds and it gets fertilized and becomes full of water."^[4] Ubayd bin 'Umayr Al-Laythi said "Allāh sends the wind which stirs up the earth, then Allāh sends the wind which raises clouds, then Allāh sends the wind which forms clouds, then Allāh sends the fertilizing wind which pollinates the trees. Then he recited,

﴿وَأَرْسَلْنَا الرِّيحَ لَوْفٍ﴾

﴿And We sent the winds fertilizing﴾^[5]

[1] At-Tabarī 17:84.

[2] At-Tabarī 17:86

[3] At-Tabarī 17:87-88.

[4] At-Tabarī 17:88

[5] Ibid.

nothingness, then He causes them to die, then He will resurrect all of them on the Day when He will gather them together. He also tells us that He will inherit the earth and everyone on it, and then it is to Him that they will return. Then He tells us about His perfect knowledge of them, the first and the last of them. He says

﴿وَلَقَدْ عَلِمْنَا الْأَوَّلِينَ بِكُمْ﴾

«And indeed, We know the first generations of you who had passed away...».

Ibn 'Abbās said, "The first generations are all those who have passed away since the time of Ādam. The present generations and those who will come afterward refer to those who are alive now and who are yet to come, until the Day of Resurrection."^[1]

Something similar was narrated from 'Ikrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Muḥammad bin Ka'b, Ash-Sha'bi and others.^[2]

Ibn Jarīr reported from Muḥammad bin Abi Ma'shar, from his father, that he heard 'Awn bin 'Abdullāh discussing the following Āyah with Muḥammad bin Ka'b:

﴿وَلَقَدْ عَلِمْنَا الْأَوَّلِينَ بِكُمْ وَلَقَدْ عَلِمْنَا الْآخِرِينَ﴾

«And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards»,

and it was stated that it refers to the rows for prayer. Muḥammad bin Ka'b said, "This is not the case.

﴿وَلَقَدْ عَلِمْنَا الْأَوَّلِينَ بِكُمْ﴾

«And indeed, We know the first generations of you who had passed away» it refers to those who are dead or have been killed, and;

﴿الْآخِرِينَ﴾

«and also those who will come afterwards» meaning those who have yet to be created.

﴿وَلَقَدْ عَلِمْنَا الْآخِرِينَ﴾

[1] Aḥ-Ṭabarī 17:91.

[2] Aḥ-Ṭabarī 17:90-92.

﴿And verily your Lord will gather them together. Truly, He is Most Wise, (and) Knowing﴾."

'Awn bin 'Abdullāh said, "May Allāh help you and reward you with good."^[1]

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ طِغْيٍ مُسَوِّدَةٍ ۖ وَوَلَقَدْ خَلَقْنَاكَ مِنْ نَارٍ
أَسْفَوٰةٍ﴾

﴿26. And indeed, We created man from dried (sounding) clay of altered mud.﴾

﴿27. And the jinn, We created earlier from the smokeless flame of fire.﴾

The Substances from which Mankind and Jinns were created

Ibn 'Abbās, Mujāhid and Qatādah said that *Ṣalṣāl* means dry mud.^[2] The apparent meaning is similar to the *Āyah*:

﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۖ وَخَلَقَ الْجَانَّ مِنْ نَارٍ سَافِرَةٍ﴾

﴿He created man (Ādam) from sounding clay like the potter's clay, And He created the Jinns from a smokeless flame of fire﴾
(55:14-15)

It was also reported from Mujahid that,

﴿مُسَوِّدَةٍ﴾

﴿dried (sounding) clay﴾ means "putrid",^[3] but it is more appropriate to interpret an *Āyah* with another *Āyah*.

﴿مِنْ نَارٍ مُسَوِّدَةٍ﴾

﴿of altered mud﴾ means the dried clay that comes from mud, which is soil. "Altered" here means smooth.

﴿وَلَقَدْ خَلَقْنَاكَ مِنْ نَارٍ﴾

﴿And the jinn, We created earlier﴾ means before creating humans.

[1] Aṭ-Ṭabarī 17:90.

[2] Aṭ-Ṭabarī 17:96.

[3] Aṭ-Ṭabarī 17:97.

him,) then fall down, prostrating yourselves before him.”﴾

﴿30. So the angels prostrated themselves, all of them together ﴾

﴿31. Except Iblīs (Shayṭān, - he refused to be among the prostrate ﴾

﴿32 (Allāh) said: 'O Iblīs! What is your reason for not being among the prostrate?"

﴿33 [Iblīs] said: "I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.”﴾

The creation of Ādam, the Command to the Angels to prostrate to Him, and the Rebellion of Iblīs

Allāh informs us of how He mentioned Ādam to His angels before He created him, and how He honored him by commanding the angels to prostrate to him. He mentions how His enemy Iblīs, amidst all the angels, refused to prostrate to him out of envy, disbelief, stubbornness, arrogance, and false pride. This is why Iblīs said:

﴿لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مُسْوًوٍ﴾

﴿I am not one to prostrate myself to a human, whom You created from dried (sounding) clay of altered mud.﴾

this is like when he said,

﴿لَا سَـمَـيَّةَ لَـخَـفَـيْنِـيْ مِنْ نَّارٍ وَتَلَقَّيْنِ مِنْ يَلَمَرِ﴾

﴿I am better than him (Ādam), You created me from Fire and him You created from clay.﴾(7:12)

and

﴿لَقَدْ بَدَأَ آدَمُ حَكْرَتَهُ﴾

﴿“Do you see this one whom You have honored above me...”﴾
[17:62]

﴿فَإِذَا تَفَرَّجَ بَيْنَ يَدَيْكَ رَبِّهِ ۖ وَذَا عِلِّيَّةٍ ۚ قَالَ رَبِّ انزِلْنِي ۖ قَالَ رَبِّ انزِلْنِي ۖ

إِلَى رَبِّهِ يَسْتَرْ ۖ قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ۖ إِنَّ رَبَّكَ أَعْلَمُ ۖ

﴿34. (Allāh) said: "Then leave, for verily, you are an outcast.”﴾

﴿35. "And verily, the curse shall be upon you until the Day of Recompense."﴾

﴿36. [Iblis] said: "O my Lord! Then give me respite until the Day they (the dead) will be resurrected."﴾

﴿37. Allah said: "Then verily, you are of those reprieved,"﴾

﴿38. "Until the Day of the time appointed."﴾

The Expulsion of Iblis from Jannah, and His Reprieve until the Day of Resurrection

Allāh tells us how He issued an unconditional command to Iblis to leave the position he held among the highest of heights. He told him that he was an outcast, i.e., cursed, and that he would be followed by a curse that would bound him until the Day of Resurrection. It was reported that Sa'īd bin Jubayr said: "When Allāh cursed Iblis, his image into something different from that of the angels, and he made a sound like a bell. Every bell that rings on this earth until the Day of Resurrection is part of that. This was reported by Ibn Abi Hātim.

﴿قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُنْفَخَتِ الْأَرْضُ مِنْ أَعْيُنِهِمْ أَتَمِيزُ إِلَّا بِكَلَامِكَ يَتَمِيزُ الْمُتَمِيزُونَ قَالَ هَذَا يَرْبُطُ عَلَى مُتَمِيزٍ إِنْ يَكُونُ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا نَزَّ أَتَمِيزُ مِنَ الْمَاوِدِ رَبِّ هَلْ لَمْ تَقْرَأْ لِعَيْنِ رَبِّ لَمْ سَمِعَ الْأَرْضُ إِلَّا بِكَرِيمِهِمْ جَزَاءً تَقْسُورُ﴾

﴿39. [Iblis] said: "O my Lord! Because You misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all."﴾

﴿40. "Except Your chosen (guided) servants among them."﴾

﴿41. (Allāh) said: "This is the way which will lead straight to Me."﴾

﴿42. "Certainly, you shall have no authority over My servants, except those of the astray who follow you."﴾

﴿43. And surely, Hell is the place promised for them all.﴾

﴿44. It has seven gates, for each of those gates is a class assigned.﴾

The Threat of Iblīs to tempt Mankind, and Allāh's Promise of Hell for him

Allāh informed about the rebellion and arrogance of Iblīs, in that he said to the Lord

﴿يَا أَغْوَيْتَنِي﴾

«Because You misled me,» i.e., because You misled me and misguided me.

﴿لَأُضِلَّنَّهُمْ﴾

«I shall indeed adorn the path of error for them» meaning, for the progeny of Ādam.

﴿فِي الْأَرْضِ﴾

«on the earth,» meaning - I will make sin dear to them, and will encourage, provoke and harass them to commit sin.

﴿وَأُغْوِيَنَّهُمْ أَجْمَعِينَ﴾

«and I shall mislead them all.» meaning - just as You have misled me and have ordained that for me.

﴿إِلَّا بِمَكَارِهِم مِّنْهُمُ الْمُنْتَوِينَ﴾

«Except Your chosen, (guided) servants among them.» This is like the *Āyah*:

﴿أَلَمْ يَنْدَ عَنَّا قَبْلَىٰ حَكْرَتِكَ عَنَّا كِبَىٰ أَعْرَضْنَا بِكَ يَوْمَ الْقِيَامَةِ لَأَسْخِرَنَّكَ رَبِّيَ، إِلَّا قَلِيلًا﴾

«“Do you see this one whom You have honored above me, if You give me respite until the Day of Resurrection, I will surely seize and mislead his offspring, all but a few!”» (17:62).

﴿قَالَ﴾

«(Allāh) said,» i.e., threatening and warning Iblīs.

﴿فَمَنَّا يَرْجِعُ إِلَىٰ مُنْقِبِهِ﴾

«This is the way which will lead straight to Me.»

means, ‘all of you will return to Me, and I will reward or punish you according to your deeds: if they are good then I will reward you, and if they are bad then I will punish you.’

This is like the *Āyah*:

﴿إِنَّ رَبَّكَ بِالْأَيْسَارِ عَلِيمٌ﴾

﴿Verily, your Lord is ever watchful.﴾ (89:14)

and

﴿وَعَلَى اللَّهِ فَضْلُ الْهَدَى﴾

﴿And it is up to Allāh to show the right way﴾ (16:9)

﴿إِنَّ يَوْمَئِذٍ لَّيِّنٌ فَدَعْوَتُهُمْ سَطْوَةٌ﴾

﴿Certainly, you shall have no authority over My servants﴾ meaning, 'you will have no way to reach those for whom I have decreed guidance.'

﴿إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

﴿except those of the astray who follow you.﴾

Ibn Jarīr mentioned that Yazīd bin Qusayl said: 'The Prophets used to have *Masjids* outside their cities, and if a Prophet wanted to consult with his Lord about something, he would go out to his place of worship and pray as Allāh decreed. Then he would ask Him about whatever was concerning him. Once while a Prophet was in his place of worship, the enemy of Allāh - meaning Iblīs - came and sat between him and the *Qiblah* (direction of prayer). The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*.' [The enemy of Allāh said, 'Do you know who you are seeking refuge from? Here he is!'] The Prophet said, 'I seek refuge with Allāh from the accursed *Shayṭān*'], and he repeated that three times. Then the enemy of Allāh said, 'Tell me about anything in which you will be saved from me.' The Prophet twice said, 'No, you tell me about something in which you can overpower the son of Ādam?' Each of them was insisting that the other answer first, then the Prophet said, Allāh says,

﴿إِنَّ يَوْمَئِذٍ لَّيِّنٌ فَدَعْوَتُهُمْ سَطْوَةٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

﴿Certainly, you shall have no authority over My servants, except those of the astray who follow you.﴾

The enemy of Allāh said, 'I heard this before you were even born.' The Prophet said, 'And Allāh says,

﴿وَلَمَّا يَرْجِعْكُمُ مِنْ أَسْفَلٍ فَاتَّخِذُوا اللَّهَ إِلَهُكُمْ سَمِيعٌ عَلِيمٌ﴾

﴿And if an evil whisper comes to you from Shaytân then seek refuge with Allâh. Verily, He is All-Hearing, All-Knowing﴾ (7:200).

By Allâh, I never sense that you are near but I seek refuge with Allâh from you.' The enemy of Allâh said, 'You have spoken the truth. In this way you will be saved from me.' The Prophet said, 'Tell me in what ways you overpower the son of Âdam.' He said, 'I seize him at times of anger and times of desire.'¹

﴿وَلَا يَحْتَسِبُ لَهُمْ يَوْمَ تَوْدَعُهُمْ عَلَيْهِمْ﴾

﴿And surely, Hell is the place promised for them all.﴾

meaning, Hell is the abode designated for all those who follow Iblîs, as Allâh says in the Qur'ân:

﴿وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَلَا تَمُوتُهُ﴾

﴿but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting place.﴾ (11:17)

The Gates of Hell are Seven

Then Allâh tells us that Hell has seven gates:

﴿لِكُلِّ أُمَّةٍ مِنْهُمْ جُزْءٌ مَقْصُورٌ﴾

﴿for each of those gates is a (special) class (of sinners) assigned﴾

means, for each gate a portion of the followers of Iblîs have been decreed, and they will have no choice in the matter. May Allâh save us from that. Each one will enter a gate according to his deeds, and will settle in a level of Hell according to his deeds.

Ibn Abi Hâtim recorded that Samurah bin Jundub reported from the Prophet ﷺ about,

﴿لِكُلِّ أُمَّةٍ مِنْهُمْ جُزْءٌ مَقْصُورٌ﴾

[1] At-Tabarî 17:105.

تَفْسِيرُ

٢٦٤

الْمَلَأَ بِهَا

قَالَ يٰٓأَيُّهَا مَالِكُ لَا تُكُونُ مَعَ السَّاجِدِينَ ﴿٤٥﴾ قَالَ لَمْ أَكُنْ
لِأَسْجُدَ لِشَيْءٍ خَلَقْتَهُ، مِنْ مَّالِكِ بْنِ حَمْرٍ مَسْئُورٍ ﴿٤٦﴾ فَأَنَّ
فَأُخْرِجَ مِنْهَا أَنَا وَرَجِيمٌ ﴿٤٧﴾ وَإِنْ عَلَيْكَ أَلْسِنَةٌ إِلَى يَوْمِ
الَّذِي ﴿٤٨﴾ قَالَ رَبِّ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٩﴾ قَالَ فَإِنَّكَ
مِنَ الْمُنْظَرِينَ ﴿٥٠﴾ إِنْ يَوْمَ الْوَقْتِ الْمَعْشُورِ ﴿٥١﴾ قَالَ رَبِّ بِمَا
أَغْوَيْتَنِي لَأُزَيِّنَ لَهُمْ فِي الْأَرْضِ وَلَأَغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٥٢﴾
إِلَّا بِعِزَّةِ رَبِّهِمْ الْمَصْعُودِينَ ﴿٥٣﴾ قَالَ مَكَدًا جِئْتُ عَلَى
مُسْتَوِيمٍ ﴿٥٤﴾ إِذْ يَبْعَادُ بَيْنَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ
اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٥٥﴾ وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٥٦﴾
لَهَا سَبعَةُ أَبْوَابٍ لِّكُلِّ مَبْرُومٍ ﴿٥٧﴾ خُذُوا فِيهَا مَقْصُورٌ ﴿٥٨﴾
الْمُسْقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٩﴾ أَذْهَبُوا فِيهَا بِرَبِّينَ ﴿٦٠﴾
وَمِنْهُمْ مَا فِي جُذُورِهِمْ مِنْ عِلٍّ إِخْرَاقًا عَلَى شُرُوفٍ مُّقَدَّمِينَ ﴿٦١﴾
لَا يَسْتَهْزِئُ فِيهَا النَّاصِبُ وَمَأْتِهِمْ فِيهَا بَاحِرُونَ ﴿٦٢﴾
يَبْكُونَ أَنْ لَمْ يَأْتِ الْغَوْرُ الرَّجِيمُ ﴿٦٣﴾ وَأَنْ عَذَابًا
هُوَ الْعَذَابُ الْأَلِيمُ ﴿٦٤﴾ وَيَتَنَبَّهُونَ عَنْ صَيْغِرِ أَرْهَمٍ ﴿٦٥﴾

«for each of those gates is a class assigned.»

He said,

إِنَّ مِنْ أَهْلِ النَّارِ مَنْ نَأْخُذُهُ
النَّارُ إِلَى كَعْبَيْهِ، وَإِنْ مِنْهُمْ مَنْ
نَأْخُذُهُ النَّارُ إِلَى خُخْرَيْهِ،
وَمِنْهُمْ مَنْ نَأْخُذُهُ النَّارُ إِلَى
تَرَائِفِهِ

«Among the people of Hell are those whom the Fire will swallow up to the ankles, and those whom it will swallow up to the waist, and those whom it will swallow up to the collarbone.»

The degree of which will depend upon their deeds. This is like the Ayah;

﴿وَلِكُلِّ بَرٍّ مِمَّنْ خُذُوا

نَفْسَهُ﴾

«for each of those gates is a class assigned.»

﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٦٠﴾ أَنْزَلْنَا فِيهَا مَائِدًا وَمِنْهُمْ مَا فِي جُذُورِهِمْ مِنْ عِلٍّ
إِخْرَاقًا عَلَى شُرُوفٍ مُّقَدَّمِينَ ﴿٦١﴾ لَا يَسْتَهْزِئُ فِيهَا النَّاصِبُ وَمَأْتِهِمْ فِيهَا بَاحِرُونَ ﴿٦٢﴾
يَبْكُونَ أَنْ لَمْ يَأْتِ الْغَوْرُ الرَّجِيمُ ﴿٦٣﴾ وَأَنْ عَذَابًا هُوَ الْعَذَابُ الْأَلِيمُ ﴿٦٤﴾﴾

«45. Truly, those who have Taqwa, will dwell in Gardens and water springs.»

«46. (It will be said to them): "Enter it in peace and security."»

«47. And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.»

﴿48. No sense of fatigue shall touch them, nor shall they be asked to leave it.

﴿49. Declare to My servants that I am truly the Forgiving, the Most Merciful﴾

﴿50. And that My torment is indeed the most painful torment.﴾

Description of the People of Paradise

Since Allāh mentioned the condition of the people of Hell, He followed that by mentioning the people of Paradise. He tells us that they will dwell in Gardens and water springs.

﴿أَدْخُلُوا فِيهَا بِسَلَامٍ﴾

﴿Enter it in peace﴾ meaning free of all problems.

﴿مَكِينٍ﴾

﴿and security﴾ meaning free from all fear and concern. They will not have any fear of expulsion, nor will they fear that their condition will be disrupted or end.

﴿وَنُزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts. (So they will be like) brothers facing each other on thrones.﴾

Al-Qāsim narrated that Abu Umāmah said: "The people of Paradise will enter Paradise with whatever enmity is left in their hearts from this world. Then, when they come together, Allāh will remove whatever hatred the world has left in their hearts."⁽¹⁾ Then he recited:

﴿وَنُزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ﴾

﴿And We shall remove any deep feeling of bitterness from their breasts﴾

This is how it was narrated in this report, but Al-Qasim bin 'Abdur Raḥmān is weak in his reports from Abu Umāmah. However, this is in accord with the report in the Ṣaḥīḥ where

⁽¹⁾ Aḥ Ṭabarī 17:107.

Qatādah says, "Abū Al-Mutawakkil An-Najī told us that Abū Sa'īd Al-Khudrī told them that the Messenger of Allāh ﷺ said:

«يُخْلَصُ الْمُؤْمِنُونَ مِنَ النَّارِ، فَيُحْبَسُونَ عَلَى نَقَرٍ مِثْلِ الْحَبَّةِ وَالنَّارِ فَتُصْرَفُ
لِتُصِيبَهُمْ مِنْ تَعَصُّي تَطَالُمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا حَتَّى إِذَا هُذِبُوا وَنُقِرُوا، أُدْرِ لَهُمْ فِي
ذُخُولِ نَجَّتِهِ»

«The believers will be removed from the Fire, and they will be detained on a bridge between Paradise and Hell. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise.»^[1]

«لَا يَسُئُهُمْ بِهَا نَصَبٌ»

«No sense of fatigue shall touch them» meaning no harm or hardship, as was reported in the *Ṣaḥīḥs*:

«إِنَّ اللَّهَ أَمَرَنِي أَنْ أُبَشِّرَ حَبِيبَةَ بَيْتٍ فِي نَجَّةٍ مِنْ قَصَبٍ لَا ضَعْفَ فِيهِ وَلَا نَصَبَ»

«Allah» commanded me to tell Khadijah the good news of a jeweled palace in Paradise in which there will be no toil and no fatigue.»^[2]

«وَمَا هُمْ بِهَا يُسْتَرْجَعُونَ»

«nor shall they (ever) be asked to leave it.» As was reported in the *Ḥadīth*:

«يُقَالُ يَا أَهْلَ الْغَوْ! إِنْ لَكُمْ أَنْ تَصِحُّوا فَلَا تَمْرُضُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَمُوتُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تَشْرَبُوا فَلَا تَهْزَمُوا أَبَدًا، وَإِنْ لَكُمْ أَنْ تُعْمِرُوا فَلَا تَعْمُرُوا أَبَدًا»

«It will be said, O dwellers of Paradise! You will be healthy and never fall sick; you will live and never die; you will be young and never grow old, you will stay here and never leave.»^[3]

[1] Al-Bukhārī no. 6535.

[2] *Fath Al-Bārī* 7:166, Muslim 4:1887

[3] Muslim 4:2182.

الْحَقُّ

٢٦٥

لَقَدْ رَفَعْنَا

Allah says:

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥١﴾ قَالُوا لَا تَنْجِلْ إِنَّ بَيْتَكَ بِمَلَكٍ عَلَيْهِ ﴿٥٢﴾ قَالَ أَفَتَرْهَبُونَ عَنِّي أَلَمْ تَكُنْ مِنَ الْكَافِرِينَ ﴿٥٣﴾ قَالُوا أَتَشْرِكُ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْمُنْطَلِقِينَ ﴿٥٤﴾ قَالَ وَمَنْ يَقْطَعُ مِنْ رَحْمَةِ رَبِّيهِ إِلَّا لَعْنٌ أَلُوفٌ ﴿٥٥﴾ قَالُوا مَا حَبَّبَكُمْ إِلَيْهَا الْقُرْسُلُونَ ﴿٥٦﴾ قَالُوا إِنَّمَا أَزْمِنَا إِلَىٰ قَوْمٍ مَجْرُومِينَ ﴿٥٧﴾ إِلَّا إِلَهُ لُوطٍ إِنَّا لَمَجُومُهُمْ أَتَمُومُونَ ﴿٥٨﴾ إِلَّا أَمْرَانَهُ قَدَرْنَا إِنَّمَا لِيَنَّ الْعَمِيرُونَ ﴿٥٩﴾ فَلَمَّا حَآءَ آلَ لُوطٍ الْقُرْسُلُونَ ﴿٦٠﴾ قَالَ إِنَّكُمْ قَوْمٌ مُشْكِرُونَ ﴿٦١﴾ قَالُوا أَلَيْسَ لَكَ بِمَا كَانُوا فِيهِ يَسْتَمِرُونَ ﴿٦٢﴾ وَاتَّقِ اللَّهَ يَا أَلِ الْمَدِينَةِ ﴿٦٣﴾ فَاسْمِعْ بَأْهَكَ يَفْطَحُ مِنَ اللَّيْلِ وَالنَّجْمِ أَذْيَرُهُمْ وَلَا يَلْمِزُ وَكَرُّ لَحْدٍ وَأَمْسِرُوا حَيْثُ تَقُومُونَ ﴿٦٤﴾ وَصَبِّحُوا لِلدُّودِ ذِكْرًا أَلَمْ تَرَ أَنَّ دَابِرَهُمْ لَا مَفْطُوحٌ مُصْصِعِينَ ﴿٦٥﴾ وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٦﴾ قَالَ إِنَّ هَذَا لَآءٌ مَصْبِيٍّ فَلَا تَصْخَرُوا مِنِّي وَانْقُورُوا لِلَّهِ وَلَا تَحْزَنُوا ﴿٦٧﴾ قَالُوا أَوَلَمْ تَنْهَ عَنْ آلِهَتِهِمْ عَنِ الْمَكِيِّينَ ﴿٦٨﴾

﴿حَيْثُ يَبْنَىٰ لَا تَعُونَ عَنْهَا مَرَلًا﴾

﴿Wherein they shall dwell (forever). They will have no desire to be removed from it.﴾ (18:108)

﴿يَبْنَىٰ عَمَارَىٰ أَيْ لَا تَقْلَبُوا الرَّحْمَةَ﴾ وَلَا عَمَارَىٰ مَرُ الْمَكَّةَ الْأَيْسَرَةَ

﴿Declare to My servants, that I am truly the Oft-Forgiving, the Most Merciful. And that My torment is indeed the most painful torment.﴾

meaning, 'O Muhammad, tell My servants that I am the source of mercy and I

am the source of punishment.' Similar Āyāt to this have already been quoted above, which indicate that we must always be in a state between hope (for Allāh's mercy) and fear (of His punishment)

﴿رَبِّتَهُمْ مِنْ مَّجِبٍ بِرَحْمَةٍ﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥١﴾ قَالُوا لَا تَنْجِلْ إِنَّ بَيْتَكَ بِمَلَكٍ عَلَيْهِ ﴿٥٢﴾ قَالَ أَفَتَرْهَبُونَ عَنِّي أَلَمْ تَكُنْ مِنَ الْكَافِرِينَ ﴿٥٣﴾ قَالُوا أَتَشْرِكُ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْمُنْطَلِقِينَ ﴿٥٤﴾ قَالَ وَمَنْ يَقْطَعُ مِنْ رَحْمَةِ رَبِّيهِ إِلَّا لَعْنٌ أَلُوفٌ ﴿٥٥﴾

﴿51. And tell them about the guests (i.e., the angels) of Ibrāhīm.﴾

﴿52. When they entered upon him, and said: "Salāman (peace)". He said: "Indeed we are frightened of you."﴾

﴿53. They said "Do not be afraid! We bring you the good news of a boy possessing much knowledge and wisdom."﴾

﴿54. He said: "Do you give me this good news while old age has overtaken me? Of what then is your news about?"﴾

﴿55. They said: "We give you good news in truth. So do not be of those who despair."﴾

﴿56. He said: "And who despairs of the mercy of his Lord except those who are astray?"﴾

The Guests of Ibrāhīm and their Good News of a Son for Him

Allāh is saying. Tell them, O Muhammad, about the story of

﴿صَبَّاءُ بَنِي إِسْرَءِيلَ﴾

﴿the guests of Ibrāhīm.﴾

﴿وَدَخَلُوا عَلَيْهِ فَقَالُوا هَذَا بِنَا بِكُمْ دَجَلُونَ﴾

﴿they entered upon him, and said: "Salāman (peace!) " He said: "Indeed we are frightened of you."﴾

meaning that they were scared. The reason for their fear has been mentioned previously, which is that they noticed that these guests did not eat of the food that was offered, which was a fattened calf.

﴿قَالُوا لَا تَوْفَلْ﴾

﴿They said: "Do not be afraid!..."﴾ meaning, do not be scared.

﴿وَنُنَبِّئُكَ بِمَا لَمْ يَنْبِئُكَ﴾

﴿We bring you the good news of a boy possessing much knowledge and wisdom.﴾

this refers to Ishāq, as was previously mentioned in Sūrat Hūd. Then

﴿قَالَ﴾

﴿He said﴾ meaning he spoke with wonder and astonishment, asking for confirmation, because he was old and his wife was old:

﴿أَتَنْبِئُونِي بِأَنْ عَجَبْتُ إِلَيْكَ يُنَبِّئُكَ﴾

«Do you give me this good news while old age has overtaken me? Of what then is your news about?»

They responded by confirming the good news they had brought, good news after good news:

﴿قَالُوا بِشْرَكَ بِالْحَقِّ مَا تَكْفُرُ مِنَ التَّيْيِبَاتِ﴾

«They said: "We give you good news in truth. So do not be of those who despair."»

﴿قَالَ مَا عَلَيْكُمْ إِنِّي كَارِهٌ لِمَا أَتَوْنِي بِهِ قَالُوا إِنَّا لَأُورِثُونَ إِيَّاهُ أَكْثَرُ إِنَّا لَأُورِثُونَ إِيَّاهُ أَكْثَرُ إِنَّا لَأُورِثُونَ إِيَّاهُ أَكْثَرُ﴾

«57. He said: "What then is the business for which you have come, O messengers?"»

«58. They said: "We have been sent to a guilty people."»

«59. "(All) except the family of Lūṭ, all of whom we are to save (from the destruction)."

«60. "Except for his wife, of whom We have^[1] decreed that she shall be of those who remain behind."»

The Reason why the Angels came

Allāh tells us that after Ibrāhīm had calmed down from the excitement of this good news, he started to ask them why they had come to him. They said,

﴿إِنَّا لَأُورِثُونَ إِيَّاهُ أَكْثَرُ﴾

«We have been sent to a guilty people.»

meaning the people of Lūṭ. They told him that they were going to save the family of Lūṭ from among those people, except for his wife, because she was one of those who were doomed. Thus it was said,

﴿إِنَّا لَأُورِثُونَ إِيَّاهُ أَكْثَرُ﴾

[1] "Qaddarnā" meaning, "we have determined" is interpreted by the scholars of *Tafsīr* as it has been translated. They say that the angels speak in this form because of their closeness to Allāh, a status of which other creatures do not have the honor. See the *Tafsīr* of Aṭ-Ṭabarī.

«Except for his wife, of whom We have decreed that she shall be of those who remain behind.»

i.e., she was one of those who would be left behind and will be destroyed.

﴿مَنْ آتَاهُ الْوَيْلُ مِنَ الْمَرْسُلِينَ قَالَ إِنَّكُمْ قَوْمٌ مُّشْكِرُونَ﴾ فَأَرَأَيْتَ لَوْ جِئْتَهُ بِكَافِرٍ
فِيهِ يَتَّبِعُونَ وَيَتَّبِعُ بِالْحَقِّ وَلَوْ لَسَيُفْعَلُ

﴿61. Then when the messengers (the angels) came to the family of Lūt﴾

﴿62. He (Lūt) said: "Verily, you are people unknown to me."﴾

﴿63. They said, "Nay, we have come to you with that (torment) which they have been doubting."﴾

﴿64. "And we have brought you the truth and certainly we tell the truth."﴾

The Angels coming to Lūt

Allāh tells us about when the angels came to Lūt in the form of young men with handsome faces. When they entered his home, he said:

﴿إِنَّكُمْ قَوْمٌ مُّشْكِرُونَ﴾ فَأَرَأَيْتَ لَوْ جِئْتَهُ بِكَافِرٍ فَبِمَا يَتَّبِعُونَ

﴿"Verily, you are people unknown to me." They said: "Nay, we have come to you with that (torment) which they have been doubting "﴾

meaning that they were bringing the punishment and destruction that the people doubted they would ever suffer from.

﴿وَيَأْتِيكَ بِالْحَقِّ﴾

﴿And we have brought you the truth﴾ is like the Āyah,

﴿مَا نُنَزِّلُ الْكِتَابَ إِلَّا بِالْحَقِّ﴾

﴿We do not send the angels down except with the truth﴾ [15.8]

and

﴿وَلَوْ لَسَيُفْعَلُ﴾

﴿and certainly, we tell the truth.﴾

They said this in affirmation of the news that they brought him, that he would be saved and his people would be destroyed.

﴿يَكْمُرُ بَأْمَدٍ يَنْتَاجُ زَيْنَ اللَّيْلِ وَلَنْ يَجْزِيَكَ أَهْلُكَ وَلَا يَنْفَعُكَ عَنْهُمْ وَلَدٌ وَأَنْتُمْ حَيْثُ تُمْرُونَ﴾
 ﴿وَفَصَّيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ مَكْرَ هَؤُلَاءِ مَنْطُوعٌ مُنْجِبٌ﴾

﴿65. "Then travel for a portion of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."﴾

﴿66. And We made this decree known to him that those (sinners) would be rooted out in the early morning.﴾

Lūṭ is ordered to leave with His Family during the Night

Allah tells us that His angels ordered Lūṭ to set out after part of the night had passed. They told him to walk behind them, to protect them. Similarly, the Messenger of Allāh ﷺ would walk in the rear of the army on military campaigns, in order to help the weak and carry those who had no means of transport.

﴿وَلَا يَنْفَعُكُمْ أَهْلُكُمْ﴾

﴿and let no one amongst you look back,﴾

meaning - when you hear the people screaming from their torment, do not turn around to look at them; leave them to face whatever punishment and vengeance is coming to them.

﴿وَأَنْتُمْ حَيْثُ تُمْرُونَ﴾

﴿but go on to where you are ordered.﴾ - it is as if they had a guide with them to show them the way.

﴿وَفَصَّيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ﴾

﴿And We made this decree known to him﴾ meaning - We already told him about that.

﴿لَنْ يَكُونَ هَؤُلَاءِ مَنْطُوعٌ مُنْجِبِينَ﴾

﴿that those (sinners) would be rooted out in the early morning.﴾ meaning in the morning, as in another Āyah:

﴿إِنَّ مَوْعِدَهُمُ الصُّبْحُ إِذْ يَرْفَعُ الْشَّمْسُ بِرُفْعٍ بَعِيدٍ﴾

﴿Indeed, morning is their appointed time. Is not the morning near?﴾ [11:81]

﴿وَمَنْ أَأَمَلُ لِمَوْجِدَةٍ يَتَّبِعُهَا أَهْلُ بَيْتِ هَؤُلَاءِ مِنْهُمْ وَلَا يَخْشَوْنَ اللَّهَ وَلَئِنْ لَمْ يَنْهَ الْأَنْبِيَاءُ عَنْهُ لَفَرِغَتِ السَّاعَةُ وَأُولَئِكَ عَنِ السَّيِّئَاتِ﴾
 ﴿وَمَنْ أَأَمَلُ لِمَوْجِدَةٍ يَتَّبِعُهَا أَهْلُ بَيْتِ هَؤُلَاءِ مِنْهُمْ وَلَا يَخْشَوْنَ اللَّهَ وَلَئِنْ لَمْ يَنْهَ الْأَنْبِيَاءُ عَنْهُ لَفَرِغَتِ السَّاعَةُ وَأُولَئِكَ عَنِ السَّيِّئَاتِ﴾
 ﴿وَمَنْ أَأَمَلُ لِمَوْجِدَةٍ يَتَّبِعُهَا أَهْلُ بَيْتِ هَؤُلَاءِ مِنْهُمْ وَلَا يَخْشَوْنَ اللَّهَ وَلَئِنْ لَمْ يَنْهَ الْأَنْبِيَاءُ عَنْهُ لَفَرِغَتِ السَّاعَةُ وَأُولَئِكَ عَنِ السَّيِّئَاتِ﴾

﴿67. And the inhabitants of the city came rejoicing.﴾

﴿68. [Lūt] said "Verily, these are my guests, so do not shame me."﴾

﴿69. "And have Taqwa of Allāh, and do not disgrace me."﴾

﴿70. They said: "Did we not forbid you from entertaining any of the 'Ālāmīn?"﴾

﴿71. [Lūt] said: 'These are my daughters, if you must act (so).'"﴾

﴿72. Verily, by your life, in their wild intoxication, they were wandering blindly.﴾

The People of the City arrive upon the Angels, thinking that they are Men

Allāh tells us about how Lūt's people came to him when they found out about his handsome guests, and they came happily rejoicing about them

﴿وَمَنْ أَأَمَلُ لِمَوْجِدَةٍ يَتَّبِعُهَا أَهْلُ بَيْتِ هَؤُلَاءِ مِنْهُمْ وَلَا يَخْشَوْنَ اللَّهَ وَلَئِنْ لَمْ يَنْهَ الْأَنْبِيَاءُ عَنْهُ لَفَرِغَتِ السَّاعَةُ وَأُولَئِكَ عَنِ السَّيِّئَاتِ﴾

﴿[Lūt] said: "Verily, these are my guests, so do not shame me. And have Taqwa of Allāh, and do not disgrace me."﴾

This is what Lūt said to them before he knew that his guests were messengers from Allāh, as mentioned in *Sūrat Hūd*, but here (in this *Sūrah*), we have already been told that they are messengers from Allāh, and this is followed by an account of Lūt's people coming and his exchange with them. However, here the conjunction (*wa*, meaning "and") does not imply the sequence of events, especially since there is something to indicate that this is not the case. They said answering him.

﴿وَمَنْ أَأَمَلُ لِمَوْجِدَةٍ يَتَّبِعُهَا أَهْلُ بَيْتِ هَؤُلَاءِ مِنْهُمْ وَلَا يَخْشَوْنَ اللَّهَ وَلَئِنْ لَمْ يَنْهَ الْأَنْبِيَاءُ عَنْهُ لَفَرِغَتِ السَّاعَةُ وَأُولَئِكَ عَنِ السَّيِّئَاتِ﴾

﴿Did we not forbid you from entertaining (or protecting) any of the 'Ālāmīn?﴾

meaning, 'did we not tell you that you should not have anyone

as a guest?' He reminded them about their womenfolk and what their Lord had created for them in the women of permissible sexual relationships. This issue has already been explained and is no need to repeat the discussion here.^[1] All of this happened while they were still unaware of the inevitable calamity and punishment that was about to befall them the following morning. Hence Allāh, may He be exalted, said to Muḥammad ﷺ,

﴿لَمَسْرُوهٍ اِنَّهُمْ لَبِىْ سَكْرَةٍ مِّنْ عَمَلِهِمْ قَدْ وَغَوٰٓا۟﴾

«Verily, by your life, in their wild intoxication, they were wandering blindly.»

Allāh swore by the life of His Prophet ﷺ, which is an immense honor reflecting his high rank and noble status. 'Amr bin Mālik An-Nakari reported from Abu Al-Jawzā' that Ibn 'Abbās said: "Allāh has never created or made or formed any soul that is dearer to him than Muḥammad ﷺ. I never heard that Allāh swore by the life of anyone else. Allāh says,

﴿لَمَسْرُوهٍ اِنَّهُمْ لَبِىْ سَكْرَةٍ مِّنْ عَمَلِهِمْ قَدْ وَغَوٰٓا۟﴾

«Verily, by your life, in their wild intoxication, they were wandering blindly.»

meaning, by your life and the length of your stay in this world,

﴿اِنَّهُمْ لَبِىْ سَكْرَةٍ مِّنْ عَمَلِهِمْ قَدْ وَغَوٰٓا۟﴾

«in their wild intoxication, they were wandering blindly.»^[2]

This was reported by Ibn Jarīr. Qatādah said:

﴿لَبِىْ سَكْرَةٍ﴾

«in their wild intoxication» "It means - in their misguided state;

﴿يَسْمُرُوْنَ﴾

«they were wandering blindly» means - they were playing.^[3] 'Ali bin Abi Ṭalhah reported that Ibn 'Abbās said:

﴿لَمَسْرُوهٍ﴾

[1] See the Tafsīr of Sūrah Hūd.

[2] At-Ṭabari 17:118.

[3] At-Ṭabari 17:119.

450 the Sayah overlook them
This is the piercing sound that came to them when the sun
rose, which was accompanied by the city being flipped upside

《孟子》

Aljoh said:

The Destruction of the People of Lut

475. Surely, in this are signs for those who see. ♪
 476. And verily, they were right on the highroad. ♪
 477. Surely, there is indeed a sign in that for the believers. ♪

time of sunrise. ♀
 474. And We turned
 them upside down and
 rained stones of baked
 clay upon them. ♀

¶73. So the Sayyah overlook them at the

→
 ॐ नमो भगवते वासुदेवाय
 श्रीकृष्णाय नमः
 ॐ नमो भगवते वासुदेवाय
 श्रीकृष्णाय नमः
 ॐ नमो भगवते वासुदेवाय
 श्रीकृष्णाय नमः
 ॐ नमो भगवते वासुदेवाय
 श्रीकृष्णाय नमः

in their wild intoxication, they were wandering blindly, & means that they were confused.

«*Venly, by your life,*
means by your life,
and

[illegible]

down, and stones of baked clay (*As-Sijl*) raining down upon them. The discussion of *As-Sijl* in Sūrah Hūd is a sufficient explanation.

Allāh said:

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْ يَعْقِلُ﴾

«Surely, in this are signs for those who see.»

meaning that the traces of the destruction of that city are easily visible to any one who ponder about it, whether they look at it with physical eyesight or mental and spiritual insight, as Mujāhid said concerning the phrase,

﴿لِّمَنْ يَعْقِلُ﴾

«those who see» he said, "those who have insight and discernment."^[1]

It was reported from Ibn 'Abbās and Aḍ-Ḍaḥḥāk that it referred to those who look.^[2] Qatādah said: "those who learn lessons".^[3]

﴿لِّمَنْ يَعْقِلُ﴾

«those who see» therefore the meaning is "those who ponder".

The City of Sodom on the Highroad

﴿وَأَنَّا لَبَسْنَا لَهُمُ الْغَيْمَ﴾

«And verily, they were right on the highroad.»

meaning that the city of Sodom, which was physically and spiritually turned upside down, and pelted with stones until it became a foul smelling lake (the Dead Sea), is on a route that is easily accessible until the present day. This is like the *Āyah*,

﴿زُرْتُكُمْ أَنفُسِي يَوْمَ تُغْشَى الْغُيُومُ وَرَأَيْتُكُمْ أَعْيُنِي وَتَجِئُكُمْ فِي سَحَابٍ مِّمَّنْ يَمْدُدُ بِكَ الْمَسَادَ﴾

«Verily, you pass by them in the morning, and at night. Will you not then reflect?» (37:137-138).

^[1] Aṭ-Ṭabari 17:120.

^[2] Aṭ-Ṭabari 17:121.

^[3] Aṭ-Ṭabari 17:121.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمُؤْمِرِينَ﴾

«Surely, there is indeed a sign in that for the believers.»

meaning, 'All that We did to the people of Lūt, from the destruction and the vengeance, to how We saved Lūt and his family, these are clear signs to those who believe in Allah and His Messengers.'

﴿وَلَمَّا كَذَبَتْ آلُ الْيَكْهَةِ لَطَمَ بَعْضُهُمْ أَمْرًا مِّنْهُمْ فَأَنَابَ لِإِسْمَاعِيلَ مُبِينٌ﴾

«78. And the Dwellers of Al-Aykah, were also wrongdoers.»

«79. So, We took vengeance on them. They are both on an open route, plain to see.»

The Destruction of the Dwellers of Al-Aykah, the People of Shu'ayb

The Dwellers of Al-Aykah, were the people of Shu'ayb. Ad-Dahhāk, Qatādah and others said that Al-Aykah refers to intertwined trees.^[1] Their evildoing included associating partners with Allāh (Shirk), banditry and cheating in weights and measures. Allāh punished them with the *Ṣayḥah* (the awful cry or torment), the earthquake, and the torment of the Day of Shadow.^[2] They lived near the people of Lūt, but at a later time, and the people of Lūt were known to them, which is why Allāh says,

﴿وَأَنبَا نَبَأًا مُّبِينٌ﴾

«They are both on an open route, plain to see.»

Ibn 'Abbās, Mujāhid, Ad-Dahhāk and others said, "a visible route."^[3] This is why, when Shu'ayb warned his people, he said to them,

﴿وَمَا تَوَلَّوْا مِنِّي يَافِئَةُ كَذِبٍ﴾

«And the people of Lūt are not far off from you!» [11:89]

﴿وَلَمَّا كَذَبَ الْفُجُورُ الْغَيْبَ الْغُيُوبَ وَالْغُيُوبَ الْغُيُوبَ فَكَانُوا عَنْ مَّرْصِدِنَا وَمَا يَشْعُرُونَ﴾

[1] At-Tabari 17:125.

[2] Ibn Kathir explains this later in the Tafsir of Sūrat Ash-Shu'arā.

[3] At-Tabari 17:125.

تَكْفُرُونَ بِآيَاتِ رَبِّكُمُ الْكَافِرِينَ ﴿٨٠﴾ فَالْمَلَكُ الْغَافِقُ يُفْهِمُ مَنْ قَرَأَ الْقُرْآنَ عَلَيْهِمْ مَا كَلَّمَتْكُمْ
نَجْمُونَ ﴿٨١﴾

﴿80. And verily, the Dwellers of Al-Hijr denied the Messengers.﴾

﴿81 And We gave them Our signs but they were averse to them ﴾

﴿82. And they used to hew out dwellings from the mountains, (feeling) secure ﴾

﴿83 But the Sayḥah (torment - awful cry) overtook them in the early morning.﴾

﴿84. And all that they used to earn availed them not.﴾

The Destruction of the Dwellers of Al-Hijr, Who are the People called Thamūd

The Dwellers of the Al-Hijr were the people of Thamud who rejected their Prophet, Sālih. Whoever denies even one Messenger, then he has disbelieved in all of the Messengers thus they are described as rejecting "the Messengers". Allāh tells us that he (Sālih) brought them signs to prove that what he was telling them was true, such as the she-camel which Allāh created for them out of a solid rock in response to the supplication of Sālih. Thus she-camel was grazing on their lands, and the people and the camel took water on alternate days that were well known. When they rebelled and killed it, he said to them,

﴿سَتَقَرُّوْا فِي دِيَارِكُمْ ثَلَاثَةَ لَيَالٍ دَٰلِكُمْ وَعْدٌ مِّنْكَ لَا يُخْلَفُ﴾

﴿"Enjoy yourselves in your homes for three days This is a promise which will not be belied."﴾ [11:63]

Allāh said:

﴿وَمَا نَزَّلْنَا بِهَدْيِهِمْ لِقَابًا يُغْنِي عَنْهُمْ قَابِئُوا النَّصِيحَ عَلَى الْكِبْرِي﴾

﴿And as for Thamūd, We showed them and made the path of truth clear but they preferred blindness to guidance.﴾ [41:17]

Allāh tells us that,

﴿وَكَاذِبُوا بِعَمَلِهِمْ وَكَانُوا يَكْفُرُونَ﴾

﴿And they used to hew out dwellings from the mountains, (feeling) secure.﴾

meaning, they were without fear and they had no real need for those houses; it was merely a form of extravagance and work without a purpose. This could be seen from their work in the houses in the Al-Hijr through which the Messenger of Allāh ﷺ passed on his way to Tabūk. He covered his head and urged his camel to go faster, saying to his Companions:

لَا تَدْخُلُوا بُيُوتَ الْقَوْمِ الْمُدْمِينَ، لَا أَنْ تَكُونُوا تَائِبِينَ، فَإِنْ لَمْ تَكُونُوا تَائِبِينَ غَشِبَ أَنْ يَضْرِبَكُمْ مَا أَضَابَهُمْ

‘Do not enter the dwellings of those who were punished unless you are weeping, and if you do not weep then make yourself weep out of fear that perhaps what struck them may also strike you.’^[1]

﴿وَالصَّبْرُ الْقَسِيءُ نَصِيْبُهُمْ﴾

﴿But the Ṣayḥah (torment - awful cry) overtook them in the early morning.﴾ meaning in the morning of the fourth day.

﴿مَا أَتَى عَنْهُمْ مَا كَانُوا يَكْبُرُونَ﴾

﴿And all that they used to earn availed them not.﴾

meaning all of the benefits that they used to gain from their crops and fruits, and the water which they did not want to share with the she-camel that they killed so that it would not reduce their share of the water - all of that wealth would not protect them or help them when the command of their Lord came to pass.

﴿وَمَا خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَرَبُّكَ الشَّافِعُ لَأَيُّهُ تَصْعَقُ الْقُلُوبُ﴾
﴿الْبَاسِلُ﴾ إِنَّ رَبَّكَ مُرُ الْفَلَقِ الْيَوْمِ

﴿85. And We did not create the heavens and the earth and all that is between them except with the truth, and the Hour is surely coming, so overlook their faults with gracious forgiveness﴾

﴿86. Verily, your Lord is the Knowing Creator.﴾

^[1] Aḥmad 2:91.

﴿إِنَّ رَبَّكَ هُوَ الْغَلِيُّ السَّمِيعُ﴾

﴿Verily, your Lord is the Knowing Creator﴾(15:86).

This is a confirmation of the Day of Resurrection and that Allāh, may He be exalted, is able to bring the Hour to pass. He is the Creator and nothing is beyond Him. He is the Knowing, Who knows what has been dispersed from people's bodies and scattered throughout the regions of the earth, as He says:

﴿أَوَلَيْسَ الْغَفِيُّ سَمِعَ السَّمَوَاتِ وَالْأَرْضِ بِشَدِيدٍ عَلَيَّ لِي بَلِّغُ بِغُلَّتِي بَيْنَ وَفَرِّ الْغَلِيِّ
الْعَلِيِّ إِنَّهُ أَعْلَمُ بِمَا أَرَادَ قَبْلَ أَنْ يَقُولَ لَهُ كَرِ فَكَوْنُ قَبْلَ قَسَمَتْنِ الْغَفِيِّ بَيْنَهُ
مَلَكُوتٌ كُلِّ شَيْءٍ وَبِهِ رُحُومٌ إِنَّهُ﴾

﴿Is not He, Who created the heavens and the earth able to create the like of them? Yes, indeed! He is the Knowing, Creator Verily, His command, when He intends a thing, is only that He says to it, "Be!" - and it is! So glorified and exalted is He above all that they associate with Him, and in whose Hands is the dominion of all things, and to Him you shall return ﴾(35:81-83)

﴿وَلَقَدْ أَنزَلْنَاكَ مَبَازِينَ الْقُرْآنِ وَالْمُحَرَّمَاتِ الْغَلِيِّ لَئِنْ سَدَّ صَبِيحَ إِنْ مَا مَتَّعَ بِهِ رُوحًا
نَهْمَ لَا تَعْرِفَ عَلَيْهِمْ وَأَخْبَسَ جَانِحَ إِشْرَافِ﴾

487. And indeed, We have bestowed upon you seven of the Mathāni,¹¹ and the Grand Qur'ān.﴾

488. Look not with your eyes ambitiously at what We have given to certain classes of them, nor grieve over them. And lower your wings to the believers.﴾

A Reminder of the Blessing of the Qur'ān and the Command to focus on its Message

Allāh is saying to His Prophet ﷺ: Since We have given you the Grand Qur'ān, then do not look at this world and its attractions, or the transient delights that we have given to its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their

¹¹ Mathāni means "often recited."

rejection of you and their opposition to your religion.

﴿وَنُنَزِّلُ جَنَّاتٍ مِنِّي لَكُمْ مِّنَ الرِّزْقِ رَءِيسًا﴾

﴿And lower your wings to the believers who follow you﴾
(26:215) meaning - be gentle with them, like the Āyah,

﴿مَقَدِّمَاتِكُمْ مِّنَ الرِّزْقِ رَءِيسًا إِنَّمَا هِيَ ذِكْرُ الْيَوْمِ الْآخِرِ﴾
﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾

﴿Verily, there has come unto you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is anxious for you, for the believers - he is full of pity, kind and merciful﴾(9:128).

There were some differences among the scholars over the meaning of "seven of the *Mathānī*". Ibn Mas'ūd, Ibn 'Umar, Ibn 'Abbas, Mujahid, Sa'īd bin Jubayr, Aḍ-Ḍaḥḥak and others said that they are the seven long (Sūrahs), meaning *Al-Baqarah*, *Al-Imrān*, *An-Nisā'*, *Al-Mā'idah*, *Al-An'ām*, *Al-A'rāf* and *Yūnus*. There are texts to this effect reported from Ibn 'Abbas and Sa'īd bin Jubayr. Sa'īd said: "In them, Allah explains the obligations, the *Hudūd* (legal limits), stories and rulings." Ibn 'Abbās said, "He explains the parables, stories and lessons."^[1]

The second opinion is that they (the seven of the *Mathānī*) are *Al-Fāṭḥah*, which is composed of seven Āyāt. This was reported from 'Alī, 'Umar, Ibn Mas'ūd and Ibn 'Abbās. Ibn 'Abbās said "The *Bismillāh*,^[2] is completing seven Āyah, which Allah has given exclusively to you (Muslims)."^[3] This is also the opinion of Ibrāhīm An-Nakha'ī, 'Abdullāh bin 'Umayr, Ibn Abi Mulaykah, Shahr bin Ḥawshab, Al-Hasan Al-Basri and Mujahid.^[4]

Al Bukhārī, may Allāh have mercy on him, recorded two *Ḥadīths* on this topic. (The first) was recorded from Abu Sa'īd bin Al-Mu'alā, who said, "The Prophet ﷺ passed by me while I

[1] At-Tabarī 17:130-132.

[2] That is the statement "*Bismillāh-Rahmān-Rahīm*", which means, "In the Name of Allāh, the Most Gracious, the Most Merciful." Accordingly, the *Fāṭḥah* comprises seven Āyāt.

[3] At-Tabarī 17:133.

[4] At-Tabarī 17:135.

was praying. He called out for me but I did not come until I finished my prayer. Then I came to him and He asked,

«مَا مَنَعَكَ أَنْ تَأْتِيَّ؟»

«What stopped you from coming to me?» I said, 'I was praying'. He said,

«أَلَمْ يَأْمُرَ اللَّهُ

«Did not Allāh say

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ فَتَرُدُّوا إِذَا دَعَاكُمْ﴾

«O you who believe! Answer Allāh (by obeying Him) and (His) Messenger when he calls you...?» (8:24)

«أَلَا أَعْلَمُكَ أَضْمَ سُرَّةٍ مِنْ الْقُرْآنِ قَبْلَ أَنْ أُنْزِلَ بِهِ السُّجْدُ؟»

«Shall I not teach you the most magnificent Sūrah before I leave the Masjid?»

Then the Prophet ﷺ went to leave the Masjid, and I reminded him, so he said,

﴿أَحْسَدُ مِمَّا رَزَقَ النَّبِيِّينَ﴾

«"Al-Hamdu Lillāhi Rabbil-'Alamin [All praises and thanks be to Allāh, the Lord of all that exists]» (1/2).

«مِنْ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْكَبِيرِ وَرَبِّهِ»

«This is the seven of the Matham and the Qur'ān which I have been given.»

(The second Hadith) was reported from Abu Hurayrah who said that the Messenger of Allāh ﷺ said

«أُمُّ الْقُرْآنِ مِنَ السَّبْعِ الْمَثَانِي وَالْقُرْآنِ الْعَظِيمِ»

«Umm Al-Qur'ān (the Mother or the Essence of the Qur'ān,) is the seven Matham, and the Grand Qur'ān»¹¹

This means that *Al-Fatḥah* is the seven Matham and the Grand Qur'ān, but this does not contradict the statement that the seven Matham are the seven long Sūrahs, because they also share these attributes, as does the whole Qur'ān. As Allāh

¹¹ *Fath Al-Bārī* 8/232.

The Messenger ﷺ is a Plain Warner

Allāh commanded His Prophet ﷺ to tell the people

﴿إِنِّي أَنَا نَذِيرٌ مُّبِينٌ﴾

﴿I am indeed a plain warner﴾

coming to warn the people of a severe punishment that they will suffer if they reject him, as happened to those nations before them who disbelieved in their Messengers, upon whom Allāh sent His punishment and vengeance. In the two *Sahīhs* it is reported from Abu Mūsā that the Prophet ﷺ said

«إِنَّمَا أَنَا نَذِيرٌ وَمَنْ مَنَعَنِي أَنُذِرَ رَجُلًا أَوْ قَوْمًا فَقَالَ لَا قُوَّةَ لِي إِلَّا بِاللَّهِ، وَأَنَا نَذِيرٌ مُّبِينٌ، وَإِنِّي أَنَا النَّذِيرُ الْمُبِينُ، فَاتَّبَعُوا طَائِفَةً مِنْ قَوْمِي فَأَذْخَرُوا وَاسْتَظْفَرُوا عَلَى مُهْلِكِهِمْ قَحْزًا، وَكَذَّبُوا طَائِفَةً مِنْهُمْ فَأَضْحَرُوا مَكَانَهُمْ، فَصَحَّحَهُمْ لَخَيْرٍ فَأَهْلَكَهُمْ وَاجْتَنَحَهُمْ، فَذَلِكَ مَثَلُ مَنْ طَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْخَيْرِ»

«The parable of myself and that with which Allāh has sent me is that of a man who came to his people and said, 'O people! I have seen the [invading] army with my own eyes, and I am a naked warner, so escape, escape!' Some of his people obeyed him and set out at nightfall, setting off at a slow pace and managing to escape. Others did not believe him and stayed where they were until the next morning when the [invading] army overtook them and destroyed them, wiping them out. This is the parable of the one who obeys me and follows what I have brought, and the example of the one who disobeys me and rejects the truth that I have brought.»¹¹

Explanation of "Al-Muqtasimīn"

﴿تَقْسِمِينَ﴾

﴿the Muqtasimīn﴾ refers to those who had made a pact to oppose, deny, and insult the Prophets. Similarly, Allāh tells us about the people of Sālih:

﴿فَالَّذِينَ كَفَرُوا مِنْهُمْ لَعْنَةُ اللَّهِ وَلَعْنَةُ الْعَرَبِ﴾

^[11] *Fath Al-Haqq* 13: 264, *Muslim* 4: 1788.

﴿They said, "Swear to one another [Taḡāsamu] by Allāh that we shall make a secret night attack on him and his household"﴾ [27:49]

i.e., they plotted to kill him at night. Mujaḥid said "Taḡāsamu means they swore an oath."

﴿وَأَنسَرُوا لِلَّهِ حَمْدَ أَكْثَرِ مَا يُعْرَفُ﴾

﴿And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies﴾ (16:38).

﴿أَلَمْ تَكُونُوا أَقْسَمْتُمْ مِن قَبْلُ﴾

﴿(It will be said): "Did you not before swear that you would not leave (the world for the Hereafter)"﴾ (14:44)

﴿أَلَمْ تَكُنْ أَذَىٰ لِّأَنسَرٍ قَالُوا لَا يَمْلِكُهُمُ اللَّهُ بِشَيْءٍ﴾

﴿Are they those, of whom you swore that Allāh would never show them mercy﴾ [7:49]

It is as if they took an oath for every single thing that they denied in this world, so they are called the *Mutaḡasimūn*.

﴿الَّذِينَ سَكَّلُوا الْقُرْآنَ عِيسَىٰ﴾

﴿Who have made the Qur'ān into parts﴾

meaning, they have split up the Books that were revealed to them, believing in parts of them and rejecting parts of them. Al Bukhari reported that Ibn 'Abbās said,

﴿سَكَّلُوا الْقُرْآنَ عِيسَىٰ﴾

﴿Who have made the Qur'an into parts.﴾

"They are the People of the Book, who divided the Book into parts, believing in some of it, and rejecting some of it."^[1] Some have said that Al-Mutaḡasimūn refers to the Quraysh, that the Qur'ān means this Qur'ān [as opposed to the Scriptures of the People of the Book], and that "made it into parts" referred to what 'Atā' said that some of them said that he (the Prophet ﷺ) was a sorcerer, some said he was crazy, or a soothsayer. These various allegations were the parts. This

[1] Faṭḥ Al-Raḥ 8 233.

opinion was also reported from Aq-Dahhak and others.

Muhammad bin Ishāq reported from Ibn 'Abbās that Al-Walid bin Al-Mughirah - holding a noble position among the people - rallied a group of Quraysh behind him when Al-Mawṣim (the time for pilgrims to meet in Makkah for Hajj) had come. He said to them, "O people of Quraysh! The time of Al-Mawṣim has come, and delegations of Arabs will come to you during this time. They will have heard some things about this companion of yours (meaning the Prophet ﷺ), so agree on one opinion, let there be no contradicting or denials of each other's sayings". They said, "And you, O Abu 'Abd Shāms, give us an opinion and we will say that." He said, "No, you make the suggestions and I will listen." They said, "We say he is a soothsayer." He said, "He is not a soothsayer." They said, "We say he is crazy." He said, "He is not crazy." They said, "We say he is a poet." He said, "He is not a poet." They said, "We say he is a sorcerer." He said, "He is not a sorcerer." They said, "So what should we say?" He said, "By Allāh, what he says is as palatable [to the average person] as something sweet, so you cannot say anything against it without it being obviously false. Therefore the most appropriate thing you can say is that he is a sorcerer." So they left having agreed upon that, and Allāh revealed concerning them:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِيجًا﴾

﴿Who have made the Qur'an into parts.﴾ meaning, of different types, and

﴿وَبِذَلِكَ نَنقِصُهُمْ آمِنِينَ ۖ مَا كُنَّا بِمَلَكُوهُمْ﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do﴾

Those were the group who said that about the Messenger of Allāh ﷺ.^[1]

﴿وَبِذَلِكَ نَنقِصُهُمْ آمِنِينَ ۖ مَا كُنَّا بِمَلَكُوهُمْ﴾

﴿So, by your Lord, We shall certainly call all of them to account. For all that they used to do.﴾

[1] Sirah Ibn Hishām, 1:288. This narration is not authentic due to one of the narrators being unknown.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٦٧

قُلْ لِلَّهِ الشَّكْرُ

الَّذِينَ حَمَلُوا الصَّالِينَ إِلَى الْيَوْمِ ۚ إِنَّكُمْ لَعَنُوكُمُوعًا ۖ وَأَعْتَدُ لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۚ
 عَمَّا كَانُوا يَعْمَلُونَ ۚ وَصَدَّعَ بِمَآثُورِهِمْ غُرُورًا ۚ
 عَنِ الشَّامِكِينَ ۚ إِنَّا كَفَيْتُكَ الْمُسْتَهْزِئِينَ ۚ الَّذِينَ
 يَحْمِلُونَ مَعَهُ أَثْقَالَهُمْ ۖ مَا خَرُّوا سُوقًا يَعْثُورُونَ ۚ وَلَقَدْ تَمَنَّاهُ
 أَنَّا نَصِيقُ صَدْرَكَ بِمَا يَقُولُونَ ۚ فَسَبَّحْ بِحَمْدِ رَبِّكَ وَكُنْ
 مِنَ السَّاجِدِينَ ۚ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۚ

سُورَةُ الْحَجَرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 أَفَأَمَرَ اللَّهُ فَلَا تَسْجُدُوا لِمَا خَلَقَ ۚ وَسُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ
 يُرِيدُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِهُ ۚ عَلَّمَ مِمَّا يَشَاءُ ۚ
 أَن يَنْزِلُ وَأَن يُصْعِدَ ۚ إِلَهُ إِلَّا أَنَا تَعْلَمُونَ ۚ خَلَقَ السَّمَوَاتِ
 وَالْأَرْضَ ۚ بِأَحْسَنِ تَعْلِيلٍ عَمَّا يُشْرِكُونَ ۚ خَلَقَ
 الْإِنْسَانَ مِنْ نُطْفَةٍ ۚ فَخَرُّوا سُجَّدًا ۚ وَتَبَٰرَكَ ۚ وَلَا تَسْمَعُ
 خَلْفَهُمَا السَّمْعُ ۚ فِيهَا رُفُوفٌ وَمَنَٰجِبُ ۚ وَمِنْهَا نَأْكُلُونَ ۚ
 وَلَكُمْ فِيهَا مَجَالٌ جِيدٌ ۚ يُرْجَعُونَ وَسِينُ ۚ تُرْجَعُونَ ۚ

Abu Ja'far reported from Ar-Rabi' that Abu Al-'Aliyah said, "All the people will be asked about two things on the Day of Resurrection: what they used to worship, and what their response was to the Messengers."^[1] 'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said,

﴿وَرَبَّكَ لَسْتُمْ عَنْهُمْ﴾
 ﴿عَمَّا كَانُوا يَعْمَلُونَ﴾

«So, by your Lord, We shall certainly call all of them to account For all that they used to do.» then he said:

﴿مَنْ يَزِيدُ لَا يَسْتَلْ عَنْ ذُنُوبِهِ﴾
 ﴿وَلَا حَسَنَاتِهِ﴾

«So on that Day no question will be asked of man or jinn as to his sin» (55:39).

He said, "They will not be asked, 'Did you do such and such?' Because Allāh knows better than they do about that. But He will say, 'Why did you do such and such?'"^[2]

﴿فَاصْبِرْ بِمَا تَوَصَّرُ وَأَمْرُكَ عَنِ الشَّامِكِينَ﴾ ۚ إِنَّا كَفَيْتُكَ الْمُسْتَهْزِئِينَ ۚ تَبَٰرَكَ يَحْمِلُونَ مَعَهُ
 إِلَهُهَا ۚ خَرُّوا سُوقًا يَعْثُورُونَ ۚ وَلَقَدْ تَمَنَّاهُ أَنَّا نَصِيقُ صَدْرَكَ بِمَا يَقُولُونَ ۚ فَسَبَّحْ بِحَمْدِ رَبِّكَ
 وَكُنْ مِنَ السَّاجِدِينَ ۚ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ۚ

494. Therefore openly proclaim what you have been

[1] At-Ṭabarī 17:150.

[2] At-Ṭabarī 17:150.

commanded, and turn away from the idolators ﴿

﴿95. Truly, We will suffice you against the mockers.﴾

﴿96. Who make another god along with Allāh; but they will come to know.﴾

﴿97. Indeed, We know that your breast becomes tight because of what they say.﴾

﴿98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him) ﴿

﴿99. And worship your Lord until the certainty (i.e. death) comes to you.﴾

The Command to proclaim the Truth openly

Allāh commanded His Messenger ﷺ to convey what He sent him with, to proclaim and spread the Message, which means confronting the idolators with it. Ibn 'Abbās said that the Āyah,

﴿لَا تُدْرِكُكَ تَأْمُرُ﴾

﴿Therefore openly proclaim that which you have been commanded,﴾

means, "Go ahead with it."^[1] According to another report it means,

(فَعَلْ مَا تُؤْمَرُ)

"Therefore proclaim that which you commanded."

Mujāhid said, "It is reciting the Qur'ān aloud during prayer."^[2] Abu Ubaydah reported that 'Abdullāh bin Mas'ūd said, "The Prophet ﷺ was still practicing and preaching Islām secretly until this Āyah was revealed:

﴿فَأَنشَأَ بِمَا تُؤْمَرُ﴾

﴿Therefore openly proclaim that which you are commanded﴾

then he and his Companions came out into the open."^[3]

[1] At-Ṭabari 17:151.

[2] At-Ṭabari 17:151.

[3] At-Ṭabari 17:152.

The Command to turn away from the Idolators, and the Guarantee of Protection against the Mockers

Allāh's statement,

﴿وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ۚ إِنَّا كَفَعْنَا لَعَنَهُمُ السَّعِيرِينَ﴾

﴿and turn away from idolators. Truly, We will suffice you against the mockers﴾

meaning convey that which has been revealed to you by your Lord, and do not pay attention to the idolators who want to turn you away from the signs of Allāh

﴿وَلَوْ أَنَّهُمْ فُتِنُوا﴾

﴿They wish that you should compromise for them, so that they would compromise for you﴾ (68:9).

Do not fear them because Allāh will suffice you against them, and He will protect you from them This is like the *Āyah*

﴿يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنذِرْ ۚ إِنَّكَ إِذْ أُولِيتَ مِنْ رَبِّكَ إِلَهًا ۚ وَإِنْ لَّمْ تَفْعَلْ فَيَنْسَأَكُمُ النَّاسُ وَتَكُونَ مِنَ الْخَاسِرِينَ﴾

﴿O Messenger! Proclaim that which has been revealed to you from your Lord And if you do not do it, then you have not conveyed His Message. Allāh will protect you from mankind﴾ [5:67]

Muhammad bin Ishāq said. "The great ones of the mockers were five people, who were elders and noblemen among their people. From Banī Asad bin 'Abd Al 'Uzzā bin Qusayy there was Al-Aswad bin Al-Muttalib Abu Zam'ah. According to what I heard, the Messenger of Allāh (ﷺ) had supplicated against him because of the pain and mockery he had suffered at his hands. He ﷺ had said,

﴿اللَّهُمَّ أَعْمِ بَصَرَهُ، وَأَنكِبْهُ وَنَذِهِ﴾

﴿O Allāh, make him blind and take (the life of) his son﴾

From Banī Zahrah there was Al Aswad bin 'Abd Yaghūth bin Wahb bin 'Abd Manaf bin Zahrah From Banī Makhzūm there was Al-Walid bin Al-Mughurah bin 'Abdullāh bin 'Umar bin Makhzūm. From Banī Sahm bin 'Amr bin Huṣayṣ bin Ka'b bin

Lu'ayy there was Al-'Āṣ bin Wa'il bin Hishām bin Sa'd bin Sa'd. From Khuḏā'ah there was Al-Ḥārith bin At-Ṭalāṭilah bin 'Amr bin Al-Ḥārith bin 'Abd 'Amr bin Malkān. When their evil went to extremes and their mockery of the Messenger of Allāh ﷺ went too far, Allāh revealed:

﴿نَادِعُ مَا نُوَسِّرُ رَأْيُ عِيَالِ الْمُشْرِكِينَ ۚ إِنَّ كُفْرَكَ السَّنْهِيذُ ۚ﴾ أَلَيْسَ بِمُتَوَلٍّ مَعَهُ
إِلَهًا آخَرَ سِوَى اللَّهِ ۚ ﴿١﴾

◀Therefore openly proclaim that which you are commanded, and turn away from the idolators. Truly, We will suffice you against the mockers, who make another god along with Allāh; but they will come to know.▶

Ibn Ishāq said: Yazīd bin Rūmān told me that 'Urwah bin Az-Zubayr or one of the other scholars said that Jibrīl came to the Messenger of Allāh ﷺ when he was performing Ṭawāf around the House (the Ka'bah). He stood and the Messenger of Allāh ﷺ stood next to him. Al-Aswad Ibn Al-Muṭālib passed by, and he threw a green leaf in his face, and he became blind. Al-Aswad bin 'Abd Yağhūth passed by, and he pointed to his stomach, which swelled up and he died (of dropsy). Al-Walīd bin Al-Mughīrah passed by, and he pointed at a wound on lower of his ankle, which he got two years earlier when He once was trailing his garment and he passed by a man who was feathering his arrows. One of the arrows got caught in his garment and scratched his foot. It was an insignificant wound, but now it opened again and he died of it. Al-'Āṣ bin Wa'il passed by, and he pointed to the instep of his foot. He (Al-'Āṣ) set off on his donkey, heading for At-Ṭā'if. He rested by a thorny tree, a thorn pierced his foot and he died from it. Al-Ḥārith bin At-Ṭalāṭilah passed by and he pointed at his head. It filled with pus and killed him.^[1]

﴿أَلَيْسَ بِمُتَوَلٍّ مَعَهُ إِلَهًا آخَرَ سِوَى اللَّهِ ۚ﴾

◀Who make another god along with Allāh; but they will come

[1]. *Sirah Ibn Hishām* 1:409-410. This narration is not authentic. Aside from the lack of certainty, 'Urwah was born nineteen years after *Hijrah* at the earliest calculation according to Adh-Dhahabī, [See *As-Siyar*].

to know ﴿

This is a strong warning and grave threat against those who have other duties along with Allah

Encouragement to bear Difficulties, and the Command to glorify and worship Allāh until Death

Allāh said,

﴿رَفَعْنَا سَعَدُكَ بِبَيْتِكَ سَدْرًا يَا يَتُومًا﴾ هَسْبِيَ بِحَمْدِ رَبِّكَ كُلُّ مَنِ الشَّجَرِ ۖ

«Indeed, We know that your breast becomes tight because of what they say. So glorify the praises of your Lord and be of those who prostrate themselves (to Him) ﴿

meaning 'We know, O Muḥammad, that you are distressed by their insults towards you, but do not let that weaken your resolve or cause you to give up conveying the Message of Allāh. Put your trust in Him, for He will suffice you and will support you against them. Keep yourself busy with remembering Allāh, praising Him, glorifying Him, and worshipping Him (which means *Salāh*, or prayer)' Hence Allāh says.

﴿هَسْبِيَ بِحَمْدِ رَبِّكَ كُلُّ مَنِ الشَّجَرِ ۖ﴾

«So glorify the praises of your Lord and be of those who prostrate themselves (to Him)﴿

Imām Aḥmad reported from Nu'aym bin Ḥammar that he heard the Messenger of Allāh ﷺ say: '

«قَالَ اللَّهُ تَعَالَى يَا نُوْءْمَانُ! لَا تَعْجَزْ عَنْ أَرْبَعِ رَكَعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَجَبْتُ أَجْرَهُ»

«Allāh said, "O son of Ādam! It is not too difficult for you to perform four Rak'at at the beginning of the day, (and if you do them,) I will take care of you until the end of it"»^[1]

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

«And worship your Lord until the certainty comes to you» (15.99).

Al-Bukhārī said. "Sālim said, '(This means) death.'"^[2] This

[1] Aḥmad 5:286

[2] Fath Al-Bārī 8:235

Sālim is Salīm bin 'Abdullāh bin 'Umar. Ibn Jarīr also recorded from Sālim bin 'Abdullāh,

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

﴿And worship your Lord until the Yaqīn comes to you.﴾

He said, "Death."⁽¹⁾ It is reported in the *Ṣaḥīḥ* from Umm Al-'Alā' one of the women of the Anṣār that when the Messenger of Allāh ﷺ entered upon 'Uthmān bin Maẓ'ūn after he had died, Umm Al-'Alā' said, "May the mercy of Allāh be upon you, Abu As Sā'ib. My testimony over you is that Allāh has honored you." The Messenger of Allāh ﷺ said,

«رَبَّنَا بِذَلِكَ أَنَّ اللَّهَ أَكْرَمَهُ»

«How do you know that Allāh has honored him?»

I said, "May my father and mother be sacrificed for you, O Messenger of Allāh! If not him, then who else?" He said,

«أَنَا مَرُّ قَدْ جَاءَ الْيَقِينُ، وَإِنِّي لَأَرْجُو لَهُ الْخَيْرَ»

«As far as he is concerned, the death has come to him, and I hope for good for him.»⁽²⁾ This is evidence that the meaning of this *Āyah*,

﴿وَأَعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

﴿And worship your Lord until the certainty comes to you.﴾

is that acts of worship, such as prayer and the like, are obligatory on man so long as his mind is sound, so he should pray according to his best ability.

It was reported in *Ṣaḥīḥ Al-Bukhārī* from 'Imrān bin Muṣayn that the Messenger of Allāh ﷺ said:

«صَلِّ قَائِمًا، فَإِنْ لَمْ تُسْتَطِعْ قَدْ عَمَدًا، فَإِنْ لَمْ تُسْتَطِعْ فَعَلَىٰ جَنْبٍ»

«Pray standing, and if you cannot, then sitting, and if you cannot, then on your side.»⁽³⁾

From this we may understand that it is a mistake to interpret *Yaqīn* (the certainty) as *Ma'rīfah* ("spiritual knowing")

⁽¹⁾ *Aṭ-Ṭabarī* 17:160.

⁽²⁾ *Fath Al-Bārī* 3:137

⁽³⁾ *Fath Al-Bārī* 2:684.

as some of the Sufis do. According to them, when one of them attains the level of *Ma'rifah*, they consider him to be free of these obligations. This is disbelief, misguidance and ignorance. The Prophets - peace be upon them - and their companions, were the most knowledgeable of people about Allāh, about His rights, His attributes, and the glorification that He deserves. But at the same time, they were the people who worshipped Him the most, continuing in good deeds until the time they died. Therefore, what is meant by *Yaqīn* here is death, as we have stated above.

To Allāh be praise and thanks. Praise be to Allāh for His guidance. It is to Him that we turn for help and it is in Him that we put our trust. He is the One Whom we ask to help us to reach the best of circumstances, for He is the Most Generous and Kind

This is the end of the *Tafsīr* of *Sūrat Al-Hijr*. Praise be to Allāh, the Lord of all that exists

The Tafsir of Sūrat An-Naḥl (Chapter - 16)

Which was revealed in Makkah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful

﴿أَوَلَمْ يَأْتِ اللَّهَ مَدَدُ نَجْمِهِمْ شَصْعًا وَعَلَىٰ عُنُقِهِمْ يَوْمُ الْحِسَابِ﴾

41. The Event ordained by Allāh has indeed come, so do not seek to hasten it. Glorified and Exalted be He above all that they associate as partners with Him ﴿

Warning about the approach of the Hour

Allāh is informing about the approach of the Hour in the past tense [in Arabic] in order to confirm that it will undoubtedly come to pass. This is like the following Āyat, in which the verbs appear in the past tense in Arabic:

﴿أَقْرَبَ بِمَبَازِيرِهِمْ أَذُنُ غَفِيَةٍ مُّذِرَةٍ﴾

﴿Mankind's reckoning has drawn near them, while they turn away in heedlessness﴾ [21:1]

﴿أَقْرَبَ أَشْأُهُ وَأَشَقُّ الْقَرَارِ﴾

﴿The Hour has drawn near, and the moon has been cleft﴾ [54:1]

﴿لَا تَسْتَعْجِلْهُ﴾

﴿so do not seek to hasten it.﴾ means, what was far is now near, so do not try to rush it. As Allāh said,

﴿وَيَسْأَلُونَكَ عَنِ الْعَذَابِ أَذْنًا مِّنْ عَذَابِ الْغَايَةِ وَيَأْتِيهِمْ يَوْمَهُ لَا يَشْعُرُونَ﴾

﴿سَمِعْتُمْ بِالْعَذَابِ وَأَنَّهُ لَئِيمَةٌ الْكَافِرِينَ﴾

﴿And they ask you to hasten the torment (for them), and had it not been for a term appointed, the torment would certainly have

come to them. And surely, it will come upon them suddenly while they are unaware! They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers (29.53-54).

Ibn Abi Hātim reported from 'Uqbah bin 'Amir that the Messenger of Allāh ﷺ said:

«تَطْلُعُ عَلَيْكُمْ عِنْدَ السَّاعَةِ سَحَابَةٌ سَوْدَاءٌ مِنَ الْمَغْرِبِ بِئَلِ التَّرْسِ، فَمَا تَرَأَى تَرْتَفِعُ فِي السَّمَاءِ ثُمَّ يَنَادِي مُنَادٍ فِيهَا: يَا أَيُّهَا النَّاسُ! يَقْبَلُ النَّاسُ بَعْضُهُمْ عَلَى نَفْسِ مَنْ سَمِعْتُمْ، فَوَيْتَهُمْ مَنْ يَقُولُ: نَعَمْ، وَبَيْنَهُمْ مَنْ يَشْكُ، ثُمَّ يَدِي الثَّانِيَةِ: يَا أَيُّهَا النَّاسُ! يَقْبَعُونَ النَّاسَ نَفْسَهُمْ لِيَغْفِرَ: هَلْ سَمِعْتُمْ، وَيَقُولُونَ: نَعَمْ، ثُمَّ يَدِي الثَّلَاثَةِ: يَا أَيُّهَا النَّاسُ! أَلَيْسَ أَمْرٌ بِي فَلَا تَسْتَعْجِلُوا»

‘When the Hour approaches, a black cloud resembling a shield will emerge upon from the west. It will continue rising in the sky, then a voice will call out, ‘O mankind!’ The people will say to one another, ‘Did you hear that?’ Some will say, ‘yes’, but others will doubt it. Then a second call will come, ‘O mankind!’ The people will say to one another, ‘Did you hear that?’ And they will say, ‘Yes’ Then a third call will come, ‘O mankind!’ The Event ordained by Allāh has indeed come, so do not seek to hasten it.’

The Messenger of Allāh ﷺ said:

«فَرَأَى الَّذِي نَفْسِي بِيَدِهِ، أَنَّ الرَّحْمَنَ يَبْسُطُ الرِّجْلَ الثَّوْبَ فَمَا يَطْوِيهِ أَبَدًا، وَإِنَّ الرَّحْلَ يَهْدُنْ خَوْضَهُ فَمَا يَنْقِي يَوْضَبًا أَبَدًا، وَإِنَّ الرَّحْلَ لَيَحْتَسُ نَافَثَهُ فَمَا يَشْرِبُهُ أَبَدًا - فَإِنَّ - وَيَسْتَعْمِلُ النَّاسُ»

‘By the One in Whose Hand is my soul, two men will spread out a cloth, but will never refold it; a man will prepare his trough, but will never water his animals from it; and a man will milk his camel, but will never drink the milk’ Then he said, “The people will be distracted”^[1]

Then Allāh tells us that He is free from their allegations of partners to their worship of idols, and making equals for Him. Glorified and exalted be He far above that. These are the people who deny the Hour, so He says:

^[1] Al-Hakim 4 :539

﴿سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

«Glorified and Exalted be He above all that they associate as partners with Him.»

﴿يَرْسِلُ الرُّسُلَ بِأَرْوَاحٍ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ بَنِي آدَمَ أَنْ لَا تُعْبُدُوا إِلَّا لِي ۖ إِنِّي إِلَٰهُ لَا تُغُورُونَ﴾

«2 He sends down the angels with the Rūḥ (revelation) of His command to those servants of His whom He wills (saying): "Warn mankind that none has the right to be worshipped but I, so have Taqwā of Me."»

Allāh sends Whomever He wills with the Message of Tawḥīd

﴿يَرْسِلُ الرُّسُلَ بِأَرْوَاحٍ﴾

«He sends down the angels with the Rūḥ» refers to the revelation This is like the Aḡāt.

﴿وَكُنَّا نُرِيَنَّكَ إِنَّا إِلَهُكَ وَمَا كُنَّا نَعْلَمُ مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جِئْنَاكَ نُبًى مُبْدًى مِنْ قَبْلِكَ وَمِنْ بَيْنِ يَدَيْكَ﴾

«And thus We have sent to you a Rūḥ (revelation) by Our command. You knew not what is the Book, nor what is the faith. But We have made it a light by which We guide whomever We will among Our servants.» [43:52]

﴿عَلَى مَنْ يَشَاءُ مِنْ بَنِي آدَمَ﴾

«to those servants of His whom He wills» meaning the Prophets, as Allāh says:

﴿إِنَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَهُ﴾

«Allāh best knows where to place His Message.» [6:124]

﴿إِنَّهُ يَخْتَرُ مِنْ أَهْلِ السَّمَوَاتِ رُسُلًا وَمِنْ أَهْلِ الْأَرْضِ﴾

«Allāh chooses Messengers from angels and from men» [22:75]

﴿يُنَزِّلُ الرُّسُلَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ بَنِي آدَمَ ۚ يُؤَيِّدُ بَعْضَهُمْ بِبَعْضٍ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

﴿مَنْ أَلَّهِ مِنْهُمْ شَيْءٌ إِنَّ إِلَهَهُمُ اللَّهُ الَّذِي يُؤْتِي الْحَيَاةَ وَالْمَوْتَ وَمَنْ يُضِلُّ اللَّهُ فَمَا لَهُ هَادٍ﴾

«He sends the Ruh (revelation) by His command to whoever among His servants He wills to, that he may warn of the Day of Meeting. The Day when they will (all) come out, nothing about them will be hidden from Allāh. Whose is the kingdom this Day?: It is Allāh s, the One, the Irresistible!» (40.15-16)

﴿إِنْ تُبَرِّرُوا﴾

«(saying): "Warn..."» meaning that they should alert them.

﴿تَنْتَهُمَ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

«that none has the right to be worshipped but I, so have Taqwā of Me.»

means, 'fear My punishment, if you go against My commands and worship anything other than Me.'

﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ﴾
﴿مَوْحِيَةً يُبَيِّنُهَا﴾

«3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.»

«4. He has created man from a Nutfah,⁽¹⁾ then behold, this same (man) becomes an open opponent.»

Allāh is the One Who has created the Heavens, the Earth, and Man

Allāh tells us about His creation of the upper realm, which is the heavens, and the lower realm, which is the earth, and everything in them. They have been created for a true purpose, not in vain, so that

﴿يُنْفِقُ الَّذِينَ يُسَاءِلُونَكَ فِي الْمَالِ وَالْبَنِينَ وَالْمَنَافِعِ﴾

«He may requite those who do evil with that which they have done (i e. punish them in Hell), and reward those who do good,

⁽¹⁾ Drop of sperm.

with what is best (i.e. Paradise). ﴿53:31﴾

Then He declares Himself to be above the Shirk of those who worship others besides Him. He is independent of His creation, alone with no partner or associate. For this reason He deserves to be worshipped Alone, without partners. Then He mentions how man has been created from a *Nutfah*, i.e., something that is insignificant, weak and has no value - but when man becomes independent and is able to fend for himself - then he begins to dispute with his Lord, may He be exalted, and disbelieves in Him and fights His Messengers. But man was created to be a servant, not an opponent, as Allāh says:

﴿وَمَنْ أَلْهَىٰ آلَٰهُ مِنْ شَأْنِهِ فَجَعَلَ قَلْبًا وَفَهَرًا ۖ إِنَّ رَبَّكَ قَوِيٌّ ۖ وَتَبَدَّلَ مِنْ دُونِهِ ۚ
أَلَمْ تَلَمْ لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۚ إِنَّ كَافِرًا عَنْ رَّبِّهِ ۖ طَائِفًا ۚ﴾

﴿And it is He Who has created man from water, and gave him descendants, and made Him kindred by marriage, and your Lord is capable (of all things). And they worship besides Allāh, that which can neither profit them nor harm them; and the disbeliever is ever a helper (of Shaytān) against his Lord﴾ (25:54-55).

And;

﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَن خَلَقَهُ مِنْ طِينٍ ۖ لَدَا مَرْءٍ حَمِيمٍ ۖ مُبِينٍ ۖ وَصَرَّحْنَا مَثَلًا ۖ وَفِينِ
خَلْقِهِ ۚ قَالَ مَن يُبْنِي أَلْيَقَانَهُ ۚ رَبِّهِ ۖ إِنَّهُ قَدْ جَعَلْنَا لَكَ آيَةً ۚ أَتِلَا ۚ أَتِلَا ۚ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ۚ﴾

﴿Does not man see that We have created him from Nutfah. Yet, behold he stands as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says. "Who will give life to these bones after they are rotten and have become dust?" Say: "He will give life to them Who created them the first time! And He is the knower of every creature!"﴾ (36:77-79).

Imām Ahmad and Ibn Mājah reported that Busr bin Jahhāsh said: "The Messenger of Allāh ﷺ spat in his palm, then he said,

الْأَنْعَامِ

٢٦٨

الْأَنْعَامِ

وَتَحْمِيلِ أَنْفَالِكُمْ إِنْ يَكُونُوا تَكَرُّرًا يَبِيبُ إِلَّا يَخِفُّ
 الْأَنْعَامُ بِكُمْ تَكْرُرًا وَفِي رِجْسٍ ۖ وَالْخَيْلُ وَالْإِبِلُ
 وَالْحَمِيرُ لَتَرْكَبُوهَا وَرَبُّنَا يَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٥﴾
 وَعَلَى اللَّهِ قَسْدَ السَّبِيلِ وَبِهَا جَاكِرٌ وَلَوْ شَاءَ لَمَدَّكُمْ
 أَجْمَعِينَ ﴿٦﴾ هُوَ الَّذِي أَرْسَلَ مِنَ السَّمَاءِ مَاءً لَكَرْنَهُ
 شَرَابًا وَفِيهِ شَجَرٌ فَيَوِّسُونَ ﴿٧﴾ يَبْقَى لَكُمْ
 بِهِ الزَّيْعُ وَالزَّرْعُ وَالْخَيْلُ وَالْإِبِلُ وَالْأَنْعَامُ وَمِنْ كُلِّ
 الْأَنْعَامِ لَكُمْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يَعْلَمُونَ ﴿٨﴾
 وَسَخَّرَ لَكُمْ فِيهَا نَافَسًا وَسَنًا وَالْخُورُ وَالْخُورُ
 مَسْحَرَاتٌ بَاهِرَةٌ إِنْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يَعْلَمُونَ
 ﴿٩﴾ وَمَا ذَرَأَكُمْ فِي الْأَرْضِ مُخْلِقًا لَكُمْ فِيهَا
 فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يَعْلَمُونَ ﴿١٠﴾ وَهُوَ الَّذِي
 سَخَّرَ الْبَحْرَ لَكُمْ كَلًّا وَرَأَيْتُمُ الْمَاطِرَ تَنْفَحُ جَوًّا
 فِيهِ جَلِيلٌ تَلَبَّسُونَهَا وَتَرَى الْفَلَاحَ مَوَاسِرَ فِيهِ
 وَلَنْتَبَغُوا مِنْ فَضْلِهِ وَلَكُمْ فِي شَرْحِ الْوَرْدِ ﴿١١﴾

يَقُولُ اللَّهُ تَعَالَى: إِنْ قَدَّمَ أُنْ
 تَجَرُّنِي وَقَدْ خَلَقْتَنِي مِنْ بَنِي
 فَلَوْ، خَلَقْتُ إِذَا سَوَّيْتُكَ فَتَذَكَّتْ
 مَنَّبَتٌ بَيْنَ بَرْدَتِكَ وَالْأَرْزَمِ
 بِنِكَ وَهَذَا، فَجَمَعْتُ وَتَمَنَّنْتُ
 خَلَقْتُ إِذَا بَلَّغْتَ الْخَلْقَ قَوْمَ فَلَتَ:
 أَتَضَفُّ، وَأَنْزِلُ أَوَّانَ الصَّدْفَةِ

Allāh, may He be exalted, says: "O son of Adam, how could you be more powerful than I when I have created you from something like this, and when I have fashioned you perfectly and made you complete, you walk wearing your two garments and the earth makes a sound (beneath your feet). You collect money but do not give anything to anyone, then

when the soul of a dying person reaches the throat, you say, 'I want to give in charity', but it is too late for charity."

﴿وَلَا تَسْتَفْتِي عَنْهَا لَكُم فِيهَا وَفَاءٌ وَتَكُنْ رَمَتَا تَلَكُّوْنَ ۖ وَلَكُمْ فِيهَا جَمَالٌ بَيعٌ
 تُحْمَرُونَ وَبَيْنَ شَرَحِ الْوَرْدِ ۖ وَتَحْمِيلِ أَنْفَالِكُمْ إِنْ يَكُونُوا تَكَرُّرًا يَبِيبُ إِلَّا يَخِفُّ الْأَنْعَامُ بِكُمْ تَكْرُرًا
 لَرَجَتْ رِجْسٌ ۖ﴾

45. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.﴾

46. And there is beauty in them for you, when you bring them

home in the evening, and as you lead them forth to pasture (in the morning) ﴿

﴿7. And they carry your loads to a land that you could not reach yourselves except with great trouble Truly, your Lord is full of kindness, Most Merciful.﴾

The Cattle are part of the Creation of Allāh and a Blessing from Him

Allāh reminds His servants of the blessing in His creation of An'ām, this term includes camels, cows and sheep, as was explained in detail in *Sūrat Al-An'ām* where the "eight pairs" are mentioned ^[1] The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. Their beauty is a kind of adornment, thus Allah says,

﴿رَزَقْنَاهُمْ مِنْهَا حَمَلًا فَبَيْنَ أَفْجَاءٍ﴾

﴿And there is beauty in them for you, when you bring them home in the evening.﴾

which is when they are brought back from the pasture in the evening. This is a reference to how their flanks become fat, their udders fill with milk and their humps become bigger

﴿وَبَيْنَ أَفْجَاءٍ﴾

﴿and as you lead them forth to pasture (in the morning).﴾ meaning when you send them out to the pasture in the morning.

﴿وَتَحْمِلُ أَوْسَالَهُنَّ﴾

﴿And they carry your loads﴾ meaning the heavy burdens that you cannot move or carry by yourselves

﴿إِلَىٰ سَلَبٍ لَّذِكُمْ لَا تَكُونُوا بِنَبِيٍّ إِلَّا لِيَبْلُغَكُمْ﴾

﴿to a land that you could not reach except with great trouble to yourselves﴾

meaning journeys for Hajj, 'Umrah, military campaigns, and journeys for the purpose of trading, and so on. They use these

^[1] See the *Tafsir* of *Sūrat Al-An'ām* [6:143-144].

animals for all kinds of purposes, for riding and for carrying loads, as Allāh says.

﴿رَبُّكُمْ لَكُمْ فِي الْأَنْعَامِ لَعْنَةً لِّتُزَكَّيَا مِنْهَا وَيَكُلُوا مِنْ ثَمَرِهِمْ وَمِنْهُمَا يُغْلَبُونَ وَأَمْرُهُمْ فِيهَا شَكْرٌ ۖ وَفِيهَا يُغْلَبُونَ ۖ وَفِيهَا يُغْلَبُونَ ۖ وَفِيهَا يُغْلَبُونَ ۖ﴾
 ﴿وَعَلَىٰ رُءُوسِهِمْ أَقْلَافٌ ۖ﴾

«And verily, there is indeed a lesson for you in the An'ām (cattle) We give you to drink (milk) of that which is in their bellies. And there are numerous (other) benefits in them for you Of them you eat, and on them and on ships you are carried.» (23:21-22)

﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۚ وَلَكُمْ فِيهَا مَنَاجِبُ ۖ فَلَا تُغْلَبُوا عَنْهَا حَتَّىٰ إِذَا ذُكِّرْتُمْ بَعْدَهَا فَأَنْقَضُوا بِهَا أَلْفَاقَكُمْ ۖ وَرَبُّكُمْ بِمَا تَعْمَلُونَ الْفَاعِلُ ۖ﴾
 ﴿فَإِذَا نُفِخَ فِي الْنُفُوسِ فَتَبْتَ ۚ﴾

«Allāh, it is He Who has made cattle for you, so that some you may ride, and some you may eat. And you find (many other) benefits in them; you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads), and on them and on ships you are carried. And He shows you His Āyāt. Which, then of the Āyāt of Allāh do you deny?» (40:79-81).

Thus here Allāh says, after enumerating these blessings,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّكُمْ لَرْجُلٌ رَّجِيمٌ ۖ﴾

«Truly, your Lord is full of kindness, Most Merciful.»

meaning, your Lord is the One Who has subjugated the An'ām (cattle) to you This is like the Āyāt:

﴿أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِهِمْ مَا عِثَّتْ أَلْفُ بَنِي آدَمَ لَهُمْ فِيهِمْ يُزَكَّيْنَهُمْ وَفِيهِمْ يُغْلَبُونَ ۖ﴾
 ﴿وَلَهُمْ فِيهَا مَنَاجِبُ ۖ﴾

«Do they not see, that of what Our Hands have created, We created the An'ām (cattle) for them, so that they may own them, and We subdued them so that they may ride some and they may eat some.» (36:71-72)

﴿وَمِمَّنْ لَّكُمْ مِنَ الْإِنْعَامِ مَا زَكَّيْتُمْ بِهِ ۖ يَسْتَفْرِغُونَ عَلَىٰ طُغْيَانٍ ثُمَّ يَرْجِعُونَ ۖ﴾
 ﴿إِنَّا نَسْتَوِيهِمْ عَلَيْهِمْ قَتْلًا ۖ وَنُفْلِلُ سَحَابًا مِّمَّنْ لَّا يَفْقَهُونَ ۖ﴾
 ﴿وَمَا يَسْقِطُونَ ۖ﴾

«And He made mounts for you out of ships and cattle. In order that you may ride on their backs, and may then remember the favor of your Lord when you mount upon them, and say: "Glory be to the One Who subjected this to us, and we could never have it (by our efforts). And verily, to Our Lord we indeed are to return!"» (43:12-14)

Ibn 'Abbās said,

﴿لَكُمْ مِنْهَا دَرَبٌ﴾

«In them there is warmth» refers to clothing;

﴿وَسَمِيمٌ﴾

«and numerous benefits» refers to the ways in which they derive the benefits of food and drink from them.^[1]

﴿وَالْقِنْزَ وَالْإِمْلَاقَ وَالْحَمِيرَ بِرُكُوبِهِمْ وَيَسْتَلُونَ مَا لَا تَعْلَمُونَ﴾

«8. And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge.»

This refers to another category of animals that Allāh has created as a blessing for His servants; horses, mules and donkeys, all of which He made for riding and adornment. This is the main purpose for which these animals were created. It was reported in the Two *Ṣaḥīḥs* that Jābir bin 'Abdullāh said: "The Messenger of Allāh ﷺ forbade us to eat the meat of domestic donkeys, but he allowed us to eat the meat of horses."^[2]

Imām Aḥmad and Abu Dāwūd reported with two chains of narration, each of which meet the conditions of Muslim, that Jābir said: "On the day of Khaybar we slaughtered horses, mules and donkeys. The Messenger of Allāh ﷺ forbade us from eating the mules and donkeys, but he did not forbid us from eating the horses."^[3]

According to *Ṣaḥīḥ Muslim*, Asmā' bint Abi Bakr (may Allāh be pleased with them both) said: "At the time of the Messenger

[1] Aṭ-Ṭabari 17:168.

[2] *Faḥ al-Bārī* 9:570, Muslim 3:1541.

[3] Aḥmad 3.356, 362, Abu Dāwūd 4:149, 151.

of Allāh ﷻ we slaughtered a horse and ate it when we were in Al-Madinah.^[1]

﴿وَعَلَى اللَّهِ قَسْدٌ الْمَسِيلِ فِيهَا جَاهِدٌ وَلَوْ شَاءَ قَسَمْتُكُمْ آمِينَ﴾

﴿9. And it is up to Allāh to show the right way. But there are ways that stray. And had He willed, He would have guided you all.﴾

Explanation of the Different Religious Paths

When Allāh mentioned the animals which may be used for the purpose of physical journeys, He also referred to the moral, religious routes that people may follow. Often in the Qur'ān there is a shift from physical or tangible things to beneficial spiritual and religious matters, as when Allāh says,

﴿وَتَذَكَّرُوا ذِكْرَ حَيْرِ الْآرَارِ الْقَوَى﴾

﴿And take a provision (with you) for the journey, but the best provision is Taqwā (piety, righteousness).﴾ [2:197]

And,

﴿بَيْنَهُمْ مَا مَدَّ إِلَيْنَا مَبْذُورٌ يَا أَيُّهَا الَّذِينَ آمَنُوا خَيْرٌ لَّكُمْ فِي تَقْوَى اللَّهِ وَبِإِيمَانٍ بِاللَّهِ يَوْمَ يُحْصَىٰ الْآمَنُونَ أَنَّهُمْ خَيْرٌ﴾

﴿O Children of Ādam! We have granted clothing for you to cover yourselves, as well as for adornment; but the raiment of righteousness, that is better.﴾ [7:26]

Since Allāh mentioned cattle and other such animals in this Sūrah, all of which are ridden or can be used in any way necessary, carrying people's necessities for them to distant places and on difficult journeys - then He mentions the ways which people follow to try to reach Him, and explains that the right way is the one that does reach Him. He says:

﴿وَعَلَى اللَّهِ قَسْدٌ الْمَسِيلِ﴾

﴿And it is up to Allāh to show the right way.﴾

This is like the Āyāt,

﴿وَإِنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ﴾

﴿And verily, this is My straight path, so follow it, and do not

[1] Muslim 3:1541.

follow the (other) paths, for they will separate you away from His path ﴿6:153﴾

and,

﴿مَا كَانَ حَسْبُكَ سَبِيلٌ مُسْتَقِيمٌ﴾

«(Allāh) said: "This is the way which will lead straight to Me." ﴿15:41﴾

﴿وَيَسِّرْهُ لَكَ فَسَهَّلَ﴾

«And it is up to Allāh to show the right way.﴾

Mujāhid said: "The true way is up to Allāh."^[1]

﴿وَعَلَّامٌ لِّلْغَيْبِ﴾

«And it is up to Allāh to show the right way.﴾

Al 'Awfī said that Ibn 'Abbās said "It is up to Allāh to clarify, to explain the guidance and misguidance." This was also reported by 'Alī bin Abī Talhah, and was also the opinion of Qatādah and Ad-Ḍaḥḥāk.

Hence Allāh said:

﴿وَمِنْهَا ضَلَالٌ﴾

«But there are ways that stray ﴿ meaning they deviate from the truth. Ibn 'Abbās and others said: "These are the different ways,"^[2] and various opinions and whums, such as Judaism, Christianity and Zoroastrianism. Ibn Mas'ūd recited it as

(وَمِنْكُمْ ضَالٌّ)

"But among you are those who stray."^[3]

Then Allāh tells us that all of that happens by His will and decree. He says

﴿وَلَوْ شَاءَ لَهَدَيْتُكُمْ أَتَمَّ﴾

«And had He willed, He would have guided you all.﴾

And Allāh says:

﴿وَلَوْ شَاءَ رَبِّي لَأَمَنَّ فِي الْأَرْضِ كُلَّكُمْ جَمِيعًا﴾

[1] Al-Tabari 17:175.

[2] Al-Tabari 17:176

[3] Al-Tabari 17:176.

﴿If your Lord had willed, then all who are in the earth would have believed.﴾ [10 99]

﴿وَلَوْ شَاءَ رَبُّكَ لَخَلَّسَ اللَّهُ كُلَّ رَجُلٍ وَلَا يَرِلُّوا عَنْ خِبْرَتِهِمْ إِلَّا مَن رَّحِمَ رَبُّكَ وَلَئِنَّكَ عِندَ رَبِّكَ لَآتَمَّكَ بِهِم مِّنَ الْجِنَّةِ وَالنَّاسِ أَتَجِدُهَا﴾

﴿And if your Lord had so willed, He could surely, have made humanity one Ummah, but they will not stop disagreeing Except those for whom your Lord has granted mercy. And it is for this that He did create them; and the Word of your Lord has been fulfilled (i.e. His saying). "Surely, I shall fill Hell with Jinn and men all together."﴾ (11:118-119).

﴿مَنْ أَلَيْنَ أَرْسَلَ مِنَ السَّمَاءِ مَاءً لَّكَ بِهٖ شَرَبٌ وَمِنْهُ شَجَرٌ بِهِ تُغْمِشُونَ بُيُوتَ لَكُمْ فِيهِ النَّارِجَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمَا كَثُرَ أَشْرَبُوا بِذَلِكَ قَلْبَهُ يَلْقَوا يَنْفَعُونَ﴾

﴿10. He it is Who sends water down from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.﴾

﴿11. With it He causes crops to grow for you, the olives, the date palms, the grapes, and every kind of fruit. Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.﴾

The Blessings of Rain, and explaining how it is one of the Signs

When Allāh mentions the blessings of cattle and other animals that He has granted mankind, He then mentions how He has blessed them by sending rain down from the sky above, which has been fulfilling the needs and bringing joy to people and their cattle. Allāh says:

﴿لَكَ بِهٖ شَرَبٌ﴾

﴿from it you drink﴾ meaning, He made it fresh and pure so that they can drink it, not salty and undrinkable.

﴿وَمِنْهُ شَجَرٌ بِهِ تُغْمِشُونَ﴾

﴿and from it (grows) the vegetation on which you send your cattle to pasture.﴾

meaning, from it He raised plants on which your cattle graze Ibn 'Abbās, Tkrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Zayd, all said that this refers to grazing animals ¹¹ including camels

﴿يَبُتُّ لَكُمْ بِهِ أَرْبَعٌ وَالزُّيْلُ وَالنَّجِيلُ وَالْأَفْتٌ وَمِنْ كُلِّ الثَّمَرَاتِ﴾

﴿With it He causes crops to grow for you, olives, date palms, grapes, and every kind of fruit.﴾

meaning, with this one kind of water, He makes the earth sprout plants with different tastes, colors, scents and shapes. For this reason He says,

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْتَبِرُونَ﴾

﴿Verily, in this there is indeed an evident proof and a manifest sign for people who give thought.﴾

meaning, this is a sign and a proof that there is no god besides Allāh, as He says:

﴿أَلَمْ يَخْلُقْ سَمَاءً وَالأَرْضَ وَأَنْزَلَ لَكُمْ مِنْ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ حَدَائِقَ ذَاتَ مَهَجٍ أَتَى لَكُمُ أَنْ تَكُونَ أَهْلَ عِلْمٍ أَمْ لَمْ أَكُنْ مِنْ قَوْمٍ يَتَّبِعُونَ؟﴾

﴿Is not He (better than your gods) Who created the heavens and the earth, and sends water down for you from the sky, from which We cause wonderful gardens full of beauty and delight to grow? You are not able to cause the growth of their trees. Is there any ilāh (god) with Allāh? Nay, but they are a people who make equals (to Him)!﴾ (27:60).

﴿وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالْأَنْجُمُ سَخَّرَ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ﴾ رَسَا ذُرَا لَكُمْ فِي الْأَرْضِ مِمَّا تَرَوْنَ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ﴾

﴿12. And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command. Surely, in this are proofs for people who understand.﴾

﴿13 And all He has created of varying colors on the earth for you. Verily, in this is a sign for people who reflect.﴾

¹¹ At-Ṭabarān 17:178.

Signs in the Subjection of Night and Day, the Sun and the Moon, and in that which grows on Earth

Allah mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and moving through the skies, offering light by which people may find their way in the darkness. Each of (these heavenly bodies) travels in its own orbit, which Allāh has ordained for it, and travels in the manner prescribed for it, without deviating in any way. All of them are under His subjugation, His control and His decree, as Allāh says:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُبْدِي اللَّيْلَ أَهْلًا بِظُلُمٍ خَفِيًّا وَأَنُفَسٍ وَأَعْيُنٍ مُّصَوَّرَةٍ بِأَنُورِهِ ۖ لَا لَّهُ لُكَاؤٌ وَلَا نُكْرٌ ۚ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝﴾

«Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose (istawā) over the Throne. He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars (all) subjected to His command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of all that exists!» [7:54]

Thus Allāh says;

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

«Surely, in this are proofs for people who understand» meaning, they are indications of His immense power and might, for those who think about Allāh and understand His signs.

﴿وَمَا ذَرَأْنَا لَكُمُ فِي الْأَرْضِ حَبًّا وَلَا نَبَاتًا وَلَا شَجَرًا إِلَّا لِيُبَيِّنَ لَكُمْ آيَاتِهِ ۚ إِنَّهُ كَانَ عَلِيمًا ذَكِيًّا ۝﴾

«And whatsoever He has created of varying colors on the earth for you.»

When Allāh points out the features of the skies, He also points out the wondrous things that He has created on earth, the variety of its animals, minerals, plants and inanimate features, all having different colors and shapes, benefits and qualities.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

their forefather Nūh. He was the first one to travel by ship, he was taught how to make them, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country and from place to place, bringing goods from here to there and from there to here. Thus Allāh says:

﴿وَتَسْتَغْفِرُ مِنْ ذُنُوبِهِمْ وَلَهُمْ مِنْ عِندِ رَبِّهِمْ غُفْرَةٌ كَثِيرَةٌ﴾

﴿that you may seek from His bounty and that you may perhaps be grateful.﴾ - for His bounty and blessings.

Then Allāh mentions the earth and how He placed in it mountains standing firm, which make it stable and keep it from shaking in such a manner that the creatures dwelling on it would not be able to live. Hence Allāh says,

﴿وَالْجِبَالُ أَوَّاهٌ مُنِخٌ﴾

﴿And the mountains He has fixed firmly.﴾ (79:32).

﴿وَأَنْهَارٌ رَوَّاحٌ﴾

﴿and rivers and roads﴾ meaning He has made rivers which flow from one place to another, bringing provision for His servants. The rivers arise in one place, and bring provision to people living in another place. They flow through lands and fields and wildernesses, through mountains and hills, until they reach the land whose people they are meant to benefit. They meander across the land, left and right, north and south, east and west - rivers great and small - flowing sometimes and ceasing sometimes, flowing from their sources to the places where the water gathers, flowing rapidly or moving slowly, as decreed by Allāh. There is no god besides Him and no Lord except Him. He also made roads or routes along which people travel from one land or city to another, and He even made gaps in the mountains so that there would be routes between them, as He says:

﴿وَجَعَلْنَا بَيْنَهُمُ الْوَادِیَّ سَبِيلًا﴾

﴿And We placed broad highways for them to pass through.﴾
[21:31]

﴿وَعَشِيرَةٍ﴾

﴿And landmarks﴾ meaning, signs like great mountains and small hills, and so on, things that land and sea travelers use to find their way if they get lost.

﴿وَبِالنَّجْمِ هُمْ يَهْتَدُونَ﴾

﴿and by the stars (during the night), they (mankind) guide themselves.﴾

meaning, in the darkness of the night. This was the opinion of Ibn 'Abbās.^[1]

Worship is Allāh's Right

Then Allāh tells us of His greatness, and that worship should be directed to Him alone, not to any of the idols which do not create but are rather themselves created. Thus He says

﴿أَمَّنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَتَذَكَّرُونَ﴾

﴿Is then He, Who creates, the same as one who does not create? Will you not then reflect?﴾ (16:17).

Then He shows His servants some of the many blessings He granted for them, and the many kinds of things that He has done for them. He says;

﴿وَلَا تَعْدُوا بِمَنَّةِ اللَّهِ لَا تُحْصَوْنَ إِلَهُ الْقَدْرُ رَبِّهِ﴾

﴿And if you would try to count the favors of Allāh, you would never be able to count them Truly, Allāh is Forgiving, Most Merciful.﴾ (16:18)

meaning that He pardons and forgives them. If He were to ask you to thank Him for all of His blessings, you would not be able to do so, and if He were to command you to do so, you would be incapable of it. If He punishes you, He is never unjust in His punishment, but He is Forgiving and Most Merciful, He forgives much and rewards for little. Ibn Jarir said: "It means that Allāh is Forgiving when you fail to thank Him properly, if you repent and turn to Him in obedience, and strive to do that which pleases Him. He is Merciful to you and

[1] At-Tabari 17:185.

بِسْمِ اللَّهِ

٢١٩

الرَّحْمٰنِ الرَّحِیْمِ

وَالَّذِينَ فِي الْأَرْضِ رَوَّسُوا أَنْ يُعَذِّبَهُمُ اللَّهُ وَأَسْرَأُوهُمْ
 لَعَلَّكُمْ تَهْتَدُونَ ﴿١٩﴾ وَعَلَّمَ شُعْرًا لَنُحْمَ إِذْ يَسْتُرُونَ
 ﴿٢٠﴾ الْفَسْنَ خَلَقَ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿٢١﴾ وَإِنْ
 تَعَدُّوا نِعْمَةَ اللَّهِ الَّتِي لَا تَحْصُوهَا إِنْ اللَّهَ لَعَنُورٌ رَجِيمٌ ﴿٢٢﴾
 وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُمْ وَمَا تَعْلِنُونَ ﴿٢٣﴾ وَالَّذِينَ يَدْعُونَ
 مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٤﴾ أَتَشَاءُونَ
 أَعِيضُوا بِمَا يَشْعُرُونَ أَتَبْنُونَ ﴿٢٥﴾ إِنْ هُمْ إِلَّا كَالْهَكْمِ الْمُوْتِ
 فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ
 ﴿٢٦﴾ لَا جَرَمَ لَكَ اللَّهُ يَعْلَمُ مَا يُسْرُوتُمْ وَمَا تَعْلِنُونَ إِنَّهُ
 لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٧﴾ وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ لَكُمْ
 فَاذْكُرُوا السَّيِّئَاتِ الَّتِي كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ أَلَمْ يَخْلُقْهُمْ كَمَا يَلَهُ
 يَوْمَ الْقِيَامَةِ وَبَيْنَ أَوْدَادِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ إِلَّا
 سَكَاةٌ مَابِرُوتٍ ﴿٢٩﴾ تَذَكَّرُوا الَّذِينَ مِنْ قَبْلِهِمْ
 قَالَ اللَّهُ بَيْنَهُمْ مِنَ الْقَوَائِدِ فَخَرَّ عَلَيْهِمُ الشَّقَبُ
 مِنْ فَوْقِهِمْ وَأَتَنَّهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٠﴾

does not punish you if you turn to Him and repent. ﴿١٩﴾

﴿وَالَّذِينَ فِي الْأَرْضِ رَوَّسُوا أَنْ يُعَذِّبَهُمُ اللَّهُ وَأَسْرَأُوهُمْ لَعَلَّكُمْ تَهْتَدُونَ﴾
 ﴿وَالَّذِينَ فِي الْأَرْضِ رَوَّسُوا أَنْ يُعَذِّبَهُمُ اللَّهُ وَأَسْرَأُوهُمْ لَعَلَّكُمْ تَهْتَدُونَ﴾
 ﴿وَالَّذِينَ فِي الْأَرْضِ رَوَّسُوا أَنْ يُعَذِّبَهُمُ اللَّهُ وَأَسْرَأُوهُمْ لَعَلَّكُمْ تَهْتَدُونَ﴾
 ﴿وَالَّذِينَ فِي الْأَرْضِ رَوَّسُوا أَنْ يُعَذِّبَهُمُ اللَّهُ وَأَسْرَأُوهُمْ لَعَلَّكُمْ تَهْتَدُونَ﴾
 ﴿وَالَّذِينَ فِي الْأَرْضِ رَوَّسُوا أَنْ يُعَذِّبَهُمُ اللَّهُ وَأَسْرَأُوهُمْ لَعَلَّكُمْ تَهْتَدُونَ﴾

﴿19. And Allāh knows what you conceal and what you reveal.﴾

﴿20. Those whom they invoke besides Allāh have not created anything, but are themselves created.﴾

﴿21. (They are) dead, not alive; and they do not know when they will be resurrected.﴾

Allāh tells us that He knows what is hidden in people's hearts as

well as what is apparent. He will reward or punish everyone for their deeds on the Day of Resurrection. If their deeds are good then they will be rewarded, and if their deeds are evil, then they will be punished.

The gods of the Idolators are Created, they do not create

Then Allāh tells us that the idols which people call on instead of Him cannot create anything, they are themselves created, as *Al-Khalil* (Ibrāhīm) said:

﴿أَتَدْعُونَ بِنَادٍ وَالَّذِينَ يَخْلُقُونَ مَا تَدْعُونَ﴾

﴿"Do you worship that which you (yourselves) carve? While

[1] *Al-Tabari* 17:187.

Allâh, and their hearts reject the idea of singling Him out, as Allâh says:

﴿إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾

«Verily! Those who scorn My worship they will surely enter Hell in humiliation!» [40:60]

So here, Allâh says:

﴿لَا حَسَمَ﴾

«Certainly», meaning truly,

﴿إِنَّ اللَّهَ يَسْتَعْلِمُ مَا تُرُوسُونَ وَمَا تَعْلِنُونَ﴾

«Allâh knows what they conceal and what they reveal.» meaning He will requite them for that in full.

﴿بِمَنَّهُ لَا تَكِبُ الْأَكْبَارُ﴾

«Truly, He does not like the proud.»

﴿وَرَدَّ يَوْمَ هُمْ شُرَكَاءُ تَرَكُوا قُلُوبًا فَحَقُّوا الْأَرْضَ﴾: ﴿يَحْمِلُونَ أَرْزَاقَهُمْ كَالِإِصْبَاقِ يَوْمَ الْقِيَامَةِ وَمَنْ لُّزَّوْا الَّذِينَ يُبَايِعُهُمْ بَعَثَ عَنْهُمُ الْآسَاءَ مَا يُرِيدُونَ﴾.

«24. And when it is said to them: "What is it that your Lord has revealed?" They say "Tales of the men of old!"»

«25. They will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!»

The Destruction of the Disbelievers and Intensification of their Punishment for rejecting the Revelation

Allah informs us that when it is said to those liars,

﴿وَمَا لَكُمْ أَلَّا تُجِيبُوا رَسُولَ اللَّهِ﴾

«"What is it that your Lord has revealed?" They say,» not wanting to answer,

﴿تِلْكَ الْأَنْبِيَاءُ﴾

«"Tales of the men of old"»

meaning nothing is revealed to him, what he is reciting to us is just tales of the men of old, taken from the previous Books.

a Hadith

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ يَتْلُ أَجْرُ مَنْ أَتَاهُ، لَا يَنْقُصُ ذَيْتٌ مِنْ
أُجْرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ يَتْلُ ثَمَامٌ مِنْ إِثْمِهِ، لَا
يَنْقُصُ ذَلِكَ مِنْ ثَمَامِهِمْ شَيْئًا»

‘Whoever invites people to guidance, he will receive a reward like that of those who follow him, without diminishing their reward in the least. And whoever invites people to misguidance, he will bear a burden of sin like that of those who follow him, without diminishing their burden in the least.’¹¹

Allāh says;

﴿وَلِيَحْمِلُوا ثِمْلَهُمْ وَأَمَّا كَمِثْلِ شِحْرِهِمْ وَيَوْمَ الْقِيَامَةِ عَمَّا كَفَرُوا يَسْأَلُونَ﴾

‘They shall bear their own loads, and other loads besides their own; and they shall be questioned about their false allegations on the Day of Resurrection.’ (29:13)

Al-‘Awfi reported from Ibn ‘Abbās that it is like the Āyah:

﴿يَحْمِلُوا أَوْيَانَهُمْ كَمَاثِلًا يَوْمَ الْقِيَامَةِ وَمِنْ أَوْيَانِهِمْ بِغَيْرِ عِلْمٍ﴾

‘That they may bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge’ (16:25)

Allāh says,

﴿وَلِيَحْمِلُوا ثِمْلَهُمْ وَأَمَّا كَمِثْلِ شِحْرِهِمْ﴾

‘They shall bear their own loads, and other loads besides their own’ (29:13)¹²

Mujahid said: “They will bear the burden of their own sins, and they will bear the sins of those who obeyed them, but that will not lessen the punishment of those who obeyed them at all.”¹³

﴿وَمَنْ يَكْفُرْ بِالْقُرْآنِ فَإِنَّ اللَّهَ يَجْزِيهِمْ عَنِ الْقُرْآنِ حَافِظٌ عَلَيْهِمْ يَنْصِفُ
مِنْ قُرْفِهِمْ وَأِنَّهُمْ فِي الْعَذَابِ مِنْ حَبِّ لَا يَنْصِفُونَ﴾ ثُمَّ يَوْمَ الْقِيَامَةِ يَجْزِيهِمْ وَيَعْلَمُ أَلْفُ

¹¹ Muslim 4:2060.

¹² Aḥ Tabari 17:191.

¹³ Aḥ Tabari 17:190.

شُرَكَائِهِمْ الَّذِينَ كَفَرُوا فَتَقَلَّبُوا مِنْهُمْ ذُلًّا مُبِينًا أُولَئِكَ أُوتُوا الْكِتَابَ لِيَحْكُمَ الْيَوْمَ عَلَيْهِمْ رَبُّنَا تَعْلَمُ خِيَرَتَهُ الَّذِينَ يَتَّبِعُونَ ﴿٢٦﴾

﴿26. Those before them indeed plotted but Allāh struck at the foundation of their building, the roof fell down upon them from above them, and the torment overtook them from directions they did not perceive.﴾

﴿27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so-called) partners, those over which you caused so much discord? Those who have been given the knowledge will say, "Indeed it is a Day of disgrace and misery for the disbelievers "﴾

Discussion about what the previous Peoples did, and what was done to Them

﴿قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ﴾

﴿Those before them indeed plotted,﴾

Al-'Awfi reported that Ibn 'Abbās said: "This refers to Namrud (Nimrod), who built the tower."⁽¹⁾ Others said that it refers to Bukhtanassar (Nebuchadnezzar). The correct view is that this is said by way of example, to refute what was done by those who disbelieved in Allāh and associated others in worship with Him. As Nūḥ said,

﴿وَتَكُونُوا نَكْرًا كَصَاحِبِ الْاُدْحٰى﴾

﴿"And they have hatched a mighty scheme."﴾ (71:22)

meaning, they used all sorts of ploys to misguide their people, and tempted them to join them in their *Shirk* via all possible means. On the Day of Resurrection their followers will say to them:

﴿يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا اِنَّكُمْ كُنْتُمْ اَعْدَاۤءُ لِلّٰهِ﴾

﴿"Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!"﴾ (34:33)

⁽¹⁾ Al-Ṭabarī 17:193.

﴿فَأَنزَلَ اللَّهُ ثَنِينَهُم بِكَ الْقَرَارِ﴾

﴿but Allāh struck at the foundation of their building.﴾

meaning, He uprooted it and brought their efforts to naught. Thus is like the *Āyah*.

﴿فَلَمَّا أَتَوْا عُرُ الْقَرْيَةِ الْقَدِيمَةَ﴾

﴿Every time they kindled the fire of war, Allāh extinguished it.﴾ [5:64]

and

﴿فَأَنزَلَ اللَّهُ مِنْ سَمَاءٍ لَّهُمْ مَخِيبَةً رَمَقَ فِي قُلُوبِهِمُ الرُّعْبُ يُجْرَوْنَ يَدِيَهُمْ وَأَيْدِيَهُمْ وَأَيْدِيَهُمْ وَأَيْدِيَهُمْ
تُؤْمِرِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ﴾

﴿But Allāh's (torment) reached them from a place where they were not expecting it, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. So then take admonition, O you with eyes (to see).﴾ [59:2]

Allāh says here:

﴿فَأَنزَلَ اللَّهُ ثَنِينَهُم بِكَ الْقَرَارِ مَحَرَّ عَلَيْهِمُ السَّقْفُ مِنْ قَوَائِدِهِمْ وَأَنهَضَهُمُ الصَّلَاتُ مِنْ
سَمَاءٍ لَا يَشْعُرُونَ ﴿٢٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِبُهُمْ﴾

﴿but Allāh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive. Then, on the Day of Resurrection, He will disgrace them﴾ [16:26-27]

meaning, He will expose their scandalous deeds and what they used to hide in their hearts, and He will bring it out in the open. As He says,

﴿يَوْمَ يُنْفَخُ الْأَشْجَارُ﴾

﴿The Day when all the secrets will be (exposed and) examined.﴾ [86:9]

They will be displayed and made known, as found in the Two *Sahīhs*, where Ibn 'Umar reported that the Messenger of Allāh ﷺ said,

«يُنْفَخُ لِكُلِّ عَادٍ لَوْ أَنَّ يَوْمَ الْقِيَامَةِ عِنْدَ أَشْيٍ يَقْرَأُ عَنْ يَمِينِهِ، فَيَقْرَأُ: هُوَ عَذْرَاءٌ فَلَا يَلَابِ

ابن قلاب

«On the Day of Resurrection a banner will be set up by his backside for every deceitful person, (whose size is) in accordance with the amount of his deceit. It be said, "This is the one who deceived so-and-so, the son of so-and-so."^[1]

Thus, what they used to plot in secret will be made public. Allāh will humiliate them before all of His creation, and the Lord will say to them, in rebuke and reprimand;

﴿أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَسْتَعِينُونَ﴾

«Where are My (so-called, partners, those over which you caused so much discord?»

meaning, you fought and made enemies for their sake, so where are they now to help and save you?

﴿عَلَىٰ يَسْتَعِينُونَ أَوْ يَنْصُرُونَ﴾

«Can they help you or (even) help themselves?» [26:93]

﴿قَالَ لَا يَرْفَعُ قَوْلُهُمْ وَلَا يَنْصُرُهُمْ﴾

«Then will (man) have no power, nor any helper.» [86.10]

When evidence and proof is established against them, and the Word (of Allāh) is justified against them, and they will be unable to give any excuse, realizing that escape is impossible, then

﴿قَالَ الَّذِينَ أُوتُوا الْعِلْمَ﴾

«Those who have been given the knowledge will say»

who are the leaders in this world and the Hereafter and who know about the truth in this world and the Hereafter - will say,

﴿إِنَّ آيَةَ النَّارِ وَالنَّارِ عَلَى الْكَافِرِينَ﴾

«Indeed it is a Day of disgrace and misery for the disbelievers.»

meaning, today those who disbelieved in Allāh and worshipped others who have no power either to benefit or to harm them are now surrounded by disgrace and punishment.

^[1] Fath Al-Bari 10:578 Muslim 3:1360.

﴿أَلَمْ يَرَوْهُمْ تَسْبُحًا مَّا لَيْتَ أَنْفُسُهُمْ فَالْقَوْمَ اتُّغَابَا مَا كُنَّا نَمَلُ مِنْ سَوْمٍ لَكَ إِنَّ اللَّهَ
يَعْلَمُ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أُولَئِكَ حَبِيبَاتٍ يَدًّا فَلْيَسْ مَرَى
التَّكْوِينِ ﴿٢٩﴾﴾

﴿28. Those whose lives the angels take while they are doing wrong to themselves. Then, they will (falsely) submit (saying): "We did not do any evil." (The angels will reply): "Yes! Truly, Allāh is Most Knowing of what you did."﴾

﴿29. "So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾

The Condition of the Disbeliever during and after Death

Allāh informs us of the state of the idolators who are doing wrong to themselves when death approaches and the angels come to seize their evil souls.

﴿وَالْقَوْمَ اتُّغَابَا﴾

﴿Then, they will (falsely) submit﴾ meaning, they will make it appear as if they used to listen and obey by saying,

﴿مَا كُنَّا نَمَلُ مِنْ سَوْمٍ﴾

﴿We did not do any evil.﴾ Similarly, on the Day of Resurrection, they will say,

﴿وَقَالُوا رَبَّنَا مَا كُنَّا مُشْرِكِينَ﴾

﴿By Allāh, our Lord, we were not idolators.﴾ [6:23]

﴿يَوْمَ يَمُنُّونَ أَنَّ جَنَابَ مُبْرُونَ لَمْ كُنَّا بِمُجْرِمِينَ﴾

﴿On the Day when Allāh will resurrect them all together; then they will swear to Him as they swear to you.﴾ [58:18]

Allāh says, rejecting what they say,

﴿لَقَدْ إِنَّ اللَّهَ يَعْلَمُ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَادْخُلُوا أُولَئِكَ حَبِيبَاتٍ يَدًّا فَلْيَسْ مَرَى
التَّكْوِينِ ﴿٢٩﴾﴾

﴿"Yes! Truly, Allāh is Most Knowing of what you did. So enter the gates of Hell, to abide therein, and indeed, what an evil abode there is for the arrogant."﴾ (16:28-29),

meaning, a miserable position in the abode of humiliation for

تَعْرِفُونَ الْيَقِينَ يَجْرِبُهُمْ وَيَقُولُ بَيْنَ شُرَكَائِهِ الَّذِينَ
 كُنْتُمْ تُشْفِقُونَ فِيهِمْ فَالْأَلْبَنُ أَوْفَى الْعِلْمِ إِنَّ الْيَقِينَ
 الْيَوْمَ وَالْأَسْرَى عَلَى الْكَافِرِينَ ﴿٢٧﴾ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ
 نَزَّلُوا إِلَيْنَ أَنْفُسُهُمْ فَذُكِّرُوا الْآلَمَ كَمَا نَعَمُنَ مِنْ سَوْمٍ بَلْ
 إِنَّ مَعَهُ عَذَابٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ ذَا خُلُوِ الثُّوبِ بِهِمْ
 حَتَّى يَرَوْا فِيهَا فَلَيْسَ مَوْتُيَ أَنْتُمْ مُرِيدُونَ ﴿٢٩﴾ وَقِيلَ
 لِلَّذِينَ اتَّبَعُوا مَاذَا أَمرُكُمْ قَالُوا احْبِرْ لِلَّذِينَ اتَّبَعُوا
 هَذِهِ الْأَنْبِيَاءُ وَلَدَارِ الْآخِرَةِ حَتَّى وَيَسْمَعَ مِنَ الْمُنْفِقِينَ
 ﴿٣٠﴾ حَتَّى يَدْخُلُوا جُلُوسًا يُخَرِّى مِنْ تَحْتِهَا الْأَنْهَارُ فَمِنْ بَيْنِهَا
 مَا يَشَاءُونَ كَذَلِكَ يَجْزَى اللَّهُ الْمُنْفِقِينَ ﴿٣١﴾ الَّذِينَ تَوَفَّيْنَاهُمُ
 الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ دَخَلُوا الْجَنَّةَ بِمَا
 كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ الْمَلَائِكَةُ
 أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَنَّمُ
 أَنَّهُ وَاتِكُمْ بِكُنُوزِ آلِهِمْ يَضِلُّوا ﴿٣٣﴾ فَأَسَافَتُهُمْ
 سَيِّئَاتُ مَا عَمِلُوا وَخَافَ بِهِمْ مَا كَانُوا يَدَّعُونَ ﴿٣٤﴾

those who were too arrogant to pay attention to the signs of Allāh and follow His Messengers. They will enter Hell from the day they die with their souls, and their bodies will feel the heat and hot winds of their graves. When the Day of Resurrection comes, their souls will be reunited with their bodies, to abide forever in the fire of Hell, and

﴿لَا تَحْصِي عَنْهُمْ قِيَمَتُهُمْ وَلَا يَحْتَسِبُ عَنْهُمْ رَبُّهُمْ﴾

﴿It will not be complete enough to kill them nor shall its torment be lightened for them.﴾ (35:36)

As Allāh says,

﴿أَنزَلُ يُرْسُوتَ عَلَيْهِمْ عَذْرَ وَعِيشَتُهُمْ فِيهِمْ قَوْمُ النَّفَاةِ أَلْحِقُوا بَالِ يَرْفُوتَ أَلْحَقُوا
 الْعَذَابِ﴾

﴿The Fire, they are exposed to it morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!"﴾ (40:46).

﴿وَقِيلَ لِلَّذِينَ اتَّبَعُوا مَاذَا أَمرُكُمْ قَالُوا احْبِرْ لِلَّذِينَ اتَّبَعُوا هَذِهِ الْأَنْبِيَاءُ وَلَدَارِ الْآخِرَةِ حَتَّى وَيَسْمَعَ مِنَ الْمُنْفِقِينَ حَتَّى يَدْخُلُوا جُلُوسًا يُخَرِّى مِنْ تَحْتِهَا الْأَنْهَارُ فَمِنْ بَيْنِهَا مَا يَشَاءُونَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَنَّمُ أَنَّهُ وَاتِكُمْ بِكُنُوزِ آلِهِمْ يَضِلُّوا﴾

﴿30. And (when) it is said to those who had Taqwā (piety and righteousness), "What is it that your Lord has revealed?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.﴾

﴿31. 'Adm (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, in it they will have all that they wish. Thus Allāh rewards those who have Taqwā.﴾

﴿32. Those whose lives the angels take while they are in a pious state saying (to them) "Salāmun 'Alaikum (peace be on you!). Enter Paradise because of what (good) you used to do (in the world).">﴾

What the Pious say about the Revelation, their Reward and their Condition during and after Death

Here we are told about the blessed, as opposed to the doomed, who, when they are asked,

﴿مَاذَا أُنذِرُكُمْ﴾

﴿What is it that your Lord has revealed?﴾

they will reluctantly answer, "He did not reveal anything, these are just the fables of old." But the blessed, on the other hand, will say, "That which is good," meaning - He revealed something good, meaning mercy and blessings for those who followed it and believed in it. Then we are told about Allāh's promise to His servants which He revealed to His Messengers. He says:

﴿لِلَّذِينَ آمَنُوا فِي هَذِهِ دَارٌ حَسَنَةٌ﴾

﴿For those who do good in this world, there is good﴾

This is like the Ayah,

﴿مَنْ عَمِلَ صَالِحًا مِّنْ ذَمَرٍ أَوْ أُنْثَىٰ زَوْجَيْنِ غَيْرِ مَحْجُومَةٍ مَّا نَفَعْتُهُم شَيْئًا وَنَفَعْنَاهُمْ نَفْعَ الْكَافِرِينَ﴾
﴿أَخْسَنَ مَا كَانَ لَنَا مَثَلًا مَّنْ قَبُلُوا﴾

﴿Whoever works righteousness - whether male or female - while being a true believer verily, to him We will give a good life, and We shall certainly reward them in proportion to the best of

what they used to do.﴾ (16:97),

which means that whoever does good in this world, Allāh will reward him for his good deeds in this world and in the next. Then we are told that the home of the Hereafter will be better, i.e., better than the life of this world, and that the reward in the Hereafter will be more complete than the reward in this life, as Allāh says,

﴿وَكَايَ أَتْلَبُ لَوْلَا الْعِلْمُ وَالْحِسَابُ لَأَخَذُوا مِنْكُمْ مَتَرًا﴾

﴿But those who were given (religious) knowledge said: "Woe to you! The reward of Allāh (in the Hereafter) is better﴾ [28:80] and,

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّالْبَارِئِينَ﴾

﴿and what is with Allāh for the righteous is better.﴾ [3:198] and;

﴿وَالْآخِرَةُ خَيْرٌ وَأَبَدٌ﴾

﴿Although the Hereafter is better and enduring﴾ (87:17).

Allāh said to His Messenger ﷺ:

﴿وَلَا يَخْرُجُ مِنْكَ مِنَ الْآدَمَةِ﴾

﴿And indeed the Hereafter is better for you than the present﴾ [93:4].

Then Allāh describes the abode of the Hereafter, saying,

﴿وَلَسَ مَا لَلسَّعِيدِينَ﴾

﴿And excellent indeed will be the home (i.e. Paradise) of those who have Taqwā.﴾

﴿جَنَّاتٍ عَدْنٍ﴾

﴿'Adn (Eden) Paradise (Gardens of Eternity)﴾ refers to the home of the Muttaqūn, i.e., in the Hereafter they will have Gardens of Eternity in which they will dwell forever.

﴿نُحُورٍ بَيْنَ يَتَابَعَاتٍ أَلَمْ تَرَ﴾

﴿under which rivers flow﴾ meaning, between its trees and palaces.

﴿فَمَنْ فِيهَا مَا يُغْنِيكُمْ﴾

﴿مَنْ يَنْتَظِرْ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَنْزِلَ أَمْرٌ رَبِّكَ كَذِبَ مَا يَقُولُ مِنْ قَبْلِهِمْ وَمَا ظَنَّمُوا أَنَّهُمْ يَكُونُونَ مُنْظَرِينَ ۚ فَآتَاهُمُ سِقَاتٌ مِمَّا عَمِلُوا وَكَفَّ بِهِمْ مَا كَانُوا يَفْعَلُونَ﴾

﴿33. Are they but waiting for the angels to come to them, or there comes the command of your Lord? Thus did those before them. And Allah did not wrong them, but they were wronging themselves.﴾

﴿34. Then, they were afflicted by their evil deeds, and they were surrounded by that which they used to mock.﴾

The Disbelievers' Refrain from Faith means that They were simply awaiting Punishment

Threatening the idolators for their persistence in falsehood and their conceited delusions about this world, Allah says. Are these people waiting only for the angels to come and take their souls? Qatadah^[1] said:

﴿أَوْ يَنْزِلَ أَمْرٌ رَبِّكَ﴾

﴿Or there comes the command of your Lord?﴾ means the Day of Resurrection and the terror that they will go through."

﴿كَذَّبَ مَا يَقُولُ مِنْ قَبْلِهِمْ﴾

﴿Thus did those before them.﴾ means, thus did their predecessors and those who were like them among the idolators persist in their *Shirk*, until they tasted the wrath of Allah and experienced the punishment and torment that they suffered.

﴿وَمَا ظَنَّمُوا أَنَّهُمْ يَكُونُونَ مُنْظَرِينَ﴾

﴿And Allah did not wrong them.﴾ because by sending His Messengers and revealing His Books He gave them enough warning and clearly demonstrated His proofs to them.

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they were wronging themselves.﴾ meaning, by opposing the Messengers and denying what they brought. For this reason,

[1] At-Tabari 17:199

سورة النحل

٢٧١

النحل

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا اخْرَاقُنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَكَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَمَقَلَ عَلَى الرَّسْلِ إِلَّا الْخَلْقَ السَّيِّئُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِمْ أَصْلَابُهُ فَمِيزُوا بَيْنَ الْأَرْضِ فَأَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾ إِنْ تَحْسِرُ عَنْ هُدًى هُمْ مِنْ أَنْ لَا يُبَدِيَ مِنْ يَدَيْهِ وَمَا لَهُمْ مِنْ شَيْءٍ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَظَاهُمْ حَقًّا وَلَئِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لَيْسَ لَهُمْ الْقِيَامُ الَّذِي يَتْلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَبَعْدِ مَا طَعِنُوا لَنْ نَسُوهُمْ فِي الذِّكْرِ حَسَنَةً وَلَا جَزَاءُ لَآخِرِهِمْ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَدَقُوا وَعَنْ رَبِّهِمْ لَذَاتُ الْإِيمَانِ

Allāh's punishment tormented them.

﴿وَمَا كَانَ بِهِمْ﴾

﴿they were surrounded﴾ meaning, they were overwhelmed by the painful torment.

﴿بِمَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾

﴿by that which they used to mock﴾ meaning, they used to make fun of the Messengers when they warned them Allāh's punishment, and for this it will be said to them on the Day of Resurrection:

﴿عَذِيبُ النَّارِ الَّتِي كُنْتُمْ بِهِ

تُكْفِرُونَ﴾

﴿This is the Fire which you used to belie﴾ (52:14).

﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ

شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا اخْرَاقُنَا مِنْ دُونِهِ مِنْ شَيْءٍ وَكَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَمَقَلَ عَلَى الرَّسْلِ إِلَّا الْخَلْقَ السَّيِّئُ ﴿٣٥﴾ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِمْ أَصْلَابُهُ فَمِيزُوا بَيْنَ الْأَرْضِ فَأَنْظِرُوا كَيْفَ كَانَتْ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾ إِنْ تَحْسِرُ عَنْ هُدًى هُمْ مِنْ أَنْ لَا يُبَدِيَ مِنْ يَدَيْهِ وَمَا لَهُمْ مِنْ شَيْءٍ ﴿٣٧﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعَظَاهُمْ حَقًّا وَلَئِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿٣٨﴾ لَيْسَ لَهُمْ الْقِيَامُ الَّذِي يَتْلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ وَالَّذِينَ هُمْ عَنْ آلِهِمْ وَبَعْدِ مَا طَعِنُوا لَنْ نَسُوهُمْ فِي الذِّكْرِ حَسَنَةً وَلَا جَزَاءُ لَآخِرِهِمْ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ الَّذِينَ صَدَقُوا وَعَنْ رَبِّهِمْ لَذَاتُ الْإِيمَانِ

﴿35 And those who worshipped others with Allāh said: "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him nor would we have forbidden anything without (a command from) Him." Those before them did the same. Then! Are the Messengers charged with anything but to

clearly convey the Message?﴾

﴿36. And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (Alone), and shun the Tāghūt (all false deities)." Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth) ﴾

﴿37. [Even] if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray, and they will have no helpers.﴾

The Idolators Argument that their Shirk was Divinely decreed, and the Refutation of this Claim

Allāh tells us about the idolators delusion over their Shirk, and the excuse they claimed for it based on the idea that it is ordained by divine decree. He says:

﴿قُلْ شَاءَ اللَّهُ مَا عَلَفْنَا مِنْ دُونِهِ. بَرٌّ شَيْئًا نَحْنُ وَلَا نَابِئُكُمْ وَلَا حَرَمَتْ مِنْ دُونِهِ. بَرٌّ﴾
﴿عَفْوٌ﴾

﴿(They say: "If Allāh had so willed, neither we nor our fathers would have worshipped any but Him, nor would we have forbidden anything without (a command from) Him."﴾

They had superstitious customs dealing with certain animals, e.g. the Bahīrah^[1] the Sā'ibah and the Wasūlah and other things that they had invented and innovated by themselves, with no revealed authority. The essence of what they said was "If Allāh hated what we did, He would have stopped by punishing us, and He would not have enabled us to do it." Rejecting their confusing ideas, Allāh says

﴿فَعَزَّ عَلَىٰ أَرْسُلِهِ إِلَّا أَنْ يَأْتِيَكَ﴾

﴿Are the Messengers charged with anything but to clearly convey the Message?﴾

meaning, the matter is not as you claim. It is not the case that Allāh did not rebuke your behavior; rather, He did rebuke you, and in the strongest possible terms, and He emphatically

^[1] See the Tafsir of Sūrah Yunus nos. 59-60

forbade you from such behavior. To every nation - that is, to every generation, to every community of people - He sent a Messenger. All of the Messengers called their people to worship Allāh (Alone) as well as forbidding them from worshipping anything or anybody except for Him.

﴿تَبِيعُوا اللَّهَ وَارْحَمُوا الْغَافِلِينَ﴾

﴿Worship Allāh (Alone), and shun the Tāghūt (all false deities)﴾

Allah continued sending Messengers to mankind with this Message, from the first incidence of *Shirk* that appeared among the Children of Ādam, in the people to whom Nūḥ was sent - the first Messenger sent by Allāh to the people of this earth - until He sent the final Messenger, Muḥammad ﷺ, whose call was addressed to both men and *Jinn*, in the east and in the west. All of the Messengers brought the same Message, as Allah says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُولٍ إِلَّا يَأْتِيهِمْ آيَاتُنَا وَلَا يَأْتِيهِمْ آيَاتُنَا إِلَّا مَا نَشَاءُ وَمَا يَشَاءُ اللَّهُ فَتَفْعَلُونَ﴾

﴿And We did not send any Messenger before you (O Muḥammad) but We revealed to him (saying) None has the right to be worshipped but I (Allāh), so worship Me (alone and none else).﴾ (21:25)

﴿وَمَنْ مِمَّنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَحَقُّ بِالدُّنْيَا وَأَنْتَ أَهْلُهَا بِشَرِّ النَّاسِ﴾

﴿And ask (O Muḥammad) those Messengers of Ours whom We sent before you: "Did We ever appointed to be worshipped besides the Most Gracious (Allāh)?"﴾ (43:45)

And in this Āyah, Allāh says.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ تَعْبُدُوا اللَّهَ وَارْحَمُوا الْغَافِلِينَ﴾

﴿And We have indeed sent a Messenger to every Ummah (community, nation) (saying): "Worship Allāh (alone), and shun the Tāghūt (all false deities).﴾

So how could any of the idolators say,

﴿لَوْ كُنَّا اللَّهُ مَا صَدَّقْنَا مِنْ دُونِهِ مِنْ شَيْءٍ﴾

﴿if Allāh had so willed, we would not have worshipped any but Him,﴾

The legislative will of Allāh is clear and cannot be taken as an excuse by them, because He had forbidden them to do that upon the tongue of His Messengers, but by His universal will [i.e., by which He allows things to occur even though they do not please Him] He allowed them to do that as it was decreed for them. So there is no argument in that for them. Allāh created Hell and its people both the *Shayāṭīn* (devils) and disbelievers, but He does not like His servants to disbelieve. And this point constitutes the strongest proof and the most unquestionable wisdom.

Then Allāh informs us that He rebuked them with punishment in this world, after the Messengers issued their warning, thus He says:

﴿لَيْسَ لَهُمْ مِنْ عِنْدِ اللَّهِ رَءُوفٌ مُرْتَمٍ مَنْ حَقَّتْ عَلَيْهِ السَّلَافَةُ فَبَرُوا فِي الْأَرْضِ فَاسْكُرُوا كَيْفَ كَانَتْ عَذَابُ السَّكَرَةِ﴾

«Then among them were some whom Allāh guided, and among them were some who deserved to be left to stray. So travel through the land and see the end of those who denied (the truth).»

This means: ask about what happened to those who went against the Messengers and rejected the truth, see how:

﴿وَمَرَّ اللَّهُ عَلَيْهِمْ رَافِعِينَ أَتَانَهُ﴾

«Allāh destroyed them completely, and a similar (end awaits) the disbelievers.» (47:10)

and,

﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ﴾

«And indeed those before them belied (the Messengers of Allāh), so then how terrible was My denial (punishment)?» (67:18)

Then Allāh told His Messenger ﷺ that His eagerness to guide them will be of no benefit to them if Allāh wills that they should be misguided, as He says:

﴿وَمَنْ يُوَدَّ اللَّهُ فَتَنَّمْ مَنْ تَهْلِكُ لَهُ مِنْ آلِهِ فَجَزَاءُ﴾

«And for whoever Allāh wills to try with error, you can do nothing for him against Allāh» (5:41).

Nūḥ said to his people:

﴿لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَمْسَحَ لَكُمْ مِنْ كَنْ أَللهُ يُرِيدُ أَنْ يَتُوبَكُمْ﴾

«"And my advice will not profit you even if I wish to give you good counsel, if Allāh's will is to keep you astray."» (11:34).

In this Āyah, Allāh says:

﴿إِنْ تَحَرَّضَ عَلَى مُدْنَتِهِمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ تَشَاءُ﴾

«(Even) if you desire that they be guided, then verily, Allāh does not guide those whom He allowed to stray,» As Allāh says:

﴿مَنْ يُضِلَّ اللَّهُ فَكَلاَ هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ﴾

«Whomsoever Allāh allows to stray, then there is no guide for him; and He lets them wander blindly in their transgressions.» (7.186)

﴿إِنَّ أَلْبِسَ حَقَّتْ عَلَيْهِمْ سَكِينَتٌ رَزَلَهُ لَا يُؤْمِنُونَ﴾ وَكَذَلِكَ جَعَلْنَاهُمْ كُلًّا قَوْمًا فَتًى
الْمَكِيدِ الْآلِهَةِ

«Truly! Those deserving the Word (wrath) of your Lord will not believe, even if every sign should come to them until they see the painful torment» (10.96-97).

﴿فَوَيْلٌ لِلَّذِينَ كَفَرُوا﴾

«then verily, Allāh» meaning, this is the way in which Allāh does things If He wills a thing, then it happens, and if He does not will a thing, then it does not happen. For this reason Allāh says

﴿لَا يَهْدِي مَنْ تَشَاءُ﴾

«Allāh does not guide those whom He allowed to stray,»

meaning the one whom He has caused to go astray, so who can guide him apart from Allah? No one

﴿وَمَا لَهُمْ قَوْمٌ مُنْجِيُونَ﴾

«And they will have no helpers.» means, they will have no one to save them from the punishment of Allāh,

﴿أَلَا لَهُ الْفَتْقُ وَالْأَمْرُ تَارَةً اللَّهُ رَبُّ الْمَلَكُوتِ﴾

«Surely, His is the creation and commandment. Blessed is

Allāh, the Lord of all that exists! ﴿7:54﴾.

﴿وَأَقْسَمُوا بِأَنَّهُمْ لَنَسْفَعُ لَهُمُ اللَّهُ مَوْجَ الْيَمِّ نَسْفَعُ عَلَىٰ حَقٍّ وَلَكِنْ أَكْثَرُ الَّذِينَ لَا يَعْلَمُونَ﴾ بِإِذْنِ رَبِّهِمْ إِلَىٰ يُخَيَّلُونَ فِيهِ وَلَيَعْلَمَنَّ الْقَوْمُ كَذِبَ مَا كَانُوا يَقُولِينَ ﴿إِنَّا قَوْلَانِ﴾ إِنَّهُ لَا يُفَعَّلُ لَهٗ شَيْءٌ إِلَّا بِقَوْلِ رَبِّهِ ﴿٥٤﴾

﴿38 And they swear by Allāh with their strongest oaths, that Allāh will not raise up one who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.﴾

﴿39. In order that He may make clear to them what they differed over, and so that those who disbelieved may know that they were liars ﴾

﴿40. Verily, Our Word to a thing when We intend it, is only that We say unto it: "Be!" - and it is.﴾

The Resurrection after Death is true, there is Wisdom behind it, and it is easy for Allāh

Allāh tells us that the idolators swore by Allah their strongest oaths, meaning that they made oaths swore fervently that Allāh would not resurrect the one who died. They considered that to be improbable, and did not believe the Messengers when they told them about that, swearing that it could not happen. Allāh said, refuting them:

﴿كَوْنُ﴾

﴿Yes﴾, meaning it will indeed happen,

﴿وَعَمَّا عَلَيْهِمْ خَفَا﴾

﴿a promise (binding) upon Him in truth,﴾ - meaning it is inevitable,

﴿وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ﴾

﴿but most of mankind know not ﴾ means, because of their ignorance they oppose the Messengers and fall into disbelief. Then Allāh mentions His wisdom and the reason why He will resurrect mankind physically on the Day of Calling (between the people of Fire and of Paradise). He says,

﴿يَسْئَلُهُمْ﴾

﴿In order that He may make clear to them﴾ means, to mankind,

﴿لَّئِي يَتَذَكَّرُوا فِيهِ﴾

﴿what they differed over,﴾ means, every dispute.

﴿يُعْطِي الَّذِينَ آمَنُوا بِمَا كُفَرُوا بِهِمْ وَكَفَرُوا إِلَهُهُمْ أَجْرًا﴾

﴿that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).﴾ (53.31)

﴿وَلَعَلَّ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبًا﴾

﴿and so that those who disbelieved may know that they were liars﴾ meaning that they lied in their oaths and their swearing that Allāh would not resurrect those who die. Thus they will be pushed down by force to the Fire with horrible force on the Day of Resurrection, and the guards of Hell will say to them

﴿هَؤُلَاءِ الَّذِينَ كَفَرُوا بِمَا كُفَرُوا بِهِمْ أَتَىٰ لَهُمْ أَجْرُهُمْ أَمْ لَا يُعَذِّبُهُمْ أَصَلُوا﴾

﴿وَأَسْبَغُوا أَوْ لَا تَسْبِغُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْرَمُونَ مَا كُنتُمْ تَحْتَمِلُونَ﴾

﴿This is the Fire which you used to belie. Is this magic or do you not see? Taste its heat, and whether you are tolerant of it or intolerant of it it is all the same. You are only being requited for what you have done.﴾ (52.14-16).

Then Allāh tells us about His ability to do whatever He wills, and that nothing is impossible for Him on earth or in heaven. When He wants a thing, all He has to do is say to it "Be!" and it is. The Resurrection is one such thing, when He wants it to happen, all He will have to do is issue the command once, and it will happen as He wills, as He says:

﴿وَرَبُّنَا إِلَهُ وَإِلَهُ آبَائِنَا فِي الْعَالَمِينَ﴾

﴿And Our commandment is but one as the twinkling of an eye﴾ (54:50)

and,

﴿مَا خَلَقَكُمْ وَلَا نَسَبَكُمْ إِلَّا كَفَرًا وَحَسْبًا﴾

﴿The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person.﴾ [31:28]

And in this Āyah, Allāh says:

Ibn 'Abbās, Ash-Sha'bī and Qatādah said: (this means) "Al-Madinah"^[1] It was also said that it meant "good provision". This was the opinion of Mujāhid^[2] There is no contradiction between these two opinions, for they left their homes and wealth, but Allāh compensated them with something better in this world. Whoever gives up something for the sake of Allāh, Allāh compensates him with something that is better for him than that, and this is what happened. He gave them power throughout the land and caused them to rule over the people, so they became governors and rulers, and each of them became a leader of the pious. Allāh tells us that His reward for the Muhājirin in the Hereafter is greater than that which He gave them in this world, as He says:

﴿وَلَا يَخُزُّ الْأَوَّلِيَّةَ أَكْثَرُ﴾

﴿but indeed the reward of the Hereafter will be greater﴾

meaning, greater than that which We have given you in this world.

﴿لَوْ كَانُوا يَعْلَمُونَ﴾

﴿if they but knew!﴾

means, if those who stayed behind and did not migrate with them only knew what Allāh prepared for those who obeyed Him and followed His Messenger ﷺ. Then Allāh describes them as.

﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾

﴿those who remained patient, and put their trust in their Lord.﴾ (16:42).

meaning, they bore their people's persecution with patience, putting their trust in Allāh Who made their end good in this world and the Hereafter.

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا مِّنْهُمْ فَهُمْ يَخْشَوْنَ أَهْلَ الْبُيُوتِ إِذْ كُنْتُمْ لَا تَعْلَمُونَ﴾

﴿We sent not before you (as Our Messengers) but men of their own kind, so they feared the people of the houses when you knew not﴾

443 And We sent not (as Our Messengers) before you (O

[1] At-Tabari 17:205, 206.

[2] At-Tabari 17:206

Muhammad) any but men, whom We sent revelation. So ask Ahl Adh-Dhikr, if you know not.﴾

﴿44. With clear signs and Books (We sent the Messengers). And We have also revealed the Dhikr to you so that you may clearly explain to men what was revealed to them, and that perhaps they may reflect.﴾

Only Human Messengers have been Sent

Aḍ Ḍaḥḥāk said, reporting from Ibn 'Abbās: "When Allāh sent Muḥammad ﷺ as a Messenger, the Arabs, or some of them, denied him and said, 'Allāh is too great to send a human being as a Messenger.' Then Allāh revealed:

﴿أَكَاذِبٌ مِّنْ عِندِنا إِنَّ أَوْحَيْنَا إِلَيْكَ رُؤْيَا أَن نُّقَرِّبَ إِلَيْهِمْ﴾

﴿Is it a wonder to people that We have sent Our Inspiration to a man from among themselves (saying): "Warn mankind..."﴾

and He said,

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيهِ إِلَيْهِمْ فَتَلَوْنَاهُ أَوْحًى أَوْ كُرًى إِنَّ كُفْرَهُمْ لَا يَقْنُتُونَ فِيهِ﴾

﴿And We sent not (as Our Messengers) before you (O Muḥammad) any but men, whom We sent Revelation. So ask Ahl Adh-Dhikr, if you know not.﴾

meaning, (ask) the people of the previous Books, were the Messengers that were sent to them humans or angels? If they were angels, then you have the right to find this strange, but if they were human, then you have no grounds to deny that Muḥammad ﷺ is a Messenger.

Allāh says:

﴿وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِيهِ إِلَيْهِمْ مِّنْ أَمْرِ الْفُرْقَانِ﴾

﴿And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of townships.﴾

[12:109]

and not from among the people of heaven as you say^[1] It was reported by Mujāhid from Ibn 'Abbās that what is meant

[1] At-Ṭabarān 17:208

by *Ahl Adh-Dhikr* is the People of the Book.^[1] This is as Allāh says:

﴿قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا مَّرْسُولًا ۚ مَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ
إِلَّا أَنْ كَانُوا أَهْلَ بُغْضٍ لِّلَّهِ وَلِلَّذِينَ كَفَرُوا بِرُسُلِهِ ۚ﴾

«Say. "Glorified be my Lord! Am I anything but a man, sent as a Messenger?" And nothing prevented men from believing when the guidance came to them, except that they said, "Has Allāh sent a man as (His) Messenger?"» (17:93-94)

﴿وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَبَاءَكُم مِّنَ الْغُلَامِ وَكَاشِرُونَ ۚ﴾

«And We never sent before you (O Muhammad) any of the Messengers but verily, they ate food and walked in the markets.» (25:20)

﴿وَمَا خَلَقْنَاهُم مِّن دُونِ أَنْفُلٍ ۚ لَّا يَلْبَسُونَ الْكُلَامَ وَمَا كَانُوا خَالِدِينَ ۚ﴾

«And We did not create them (the Messengers, with) bodies that did not eat food, nor were they immortals.» (21:8)

﴿قُلْ مَا كُنْتُ بِشَيْءٍ مِّنَ الرُّسُلِ ۚ﴾

«Say (O Muhammad ﷺ): "I am not a new thing among the Messengers."» [46:9],

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ ۚ﴾

«Say (O Muhammad): "I am only a man like you. It has been revealed to me."» [18:110]

Then Allāh informs those who doubt that a Messenger can be a human to ask those who have knowledge of the previous Scriptures about the Prophets who came before: were their Prophets humans or angels? Then Allāh mentions that He has sent them,

﴿بِالْبَيِّنَاتِ﴾

«with clear signs», meaning proof and evidence, and

﴿وَالزُّبُرِ﴾

^[1] At-Ṭabari 17:208.

And Books [Zubur]), meaning Scriptures. Ibn 'Abbās, Mujahid, Ad Dahhāk and others^[1] said: Zubur is the plural of Zabūr, and the Arabs say, *Zaburtul-Kitāb* meaning, "I wrote the book." Allāh says:

﴿رُكِّنَ كُلُّ شَيْءٍ فِي كُتُبٍ مِّنْ لَّدُنْهِ﴾

And everything they have done is noted in (their) Records (of deeds) [Zubur] ﴿54:52﴾

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَمْرَ يَرْثُهَا عِبَادِيَ الْبَارُونَ﴾

And indeed We have written in *Az-Zabūr*^[2] after the *Dhikr*^[3] that My righteous servant shall inherit the land (i.e. the land of Paradise). ﴿21:105﴾

Then Allāh says:

﴿وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ﴾

And We have also revealed the *Dhikr* to you, meaning the Qur'ān.

﴿يُتْلَىٰ لِقَوْمٍ يُظَاهِرُونَ﴾

so that you may clearly explain to men what was revealed to them, ﴿

meaning, sent down from their Lord, because you know the meaning of what Allāh has revealed to you, and because of your understanding and adherence to it, and because We know that you are the best of creation and the leader of the Children of Ādam. So that you may explain in detail what has been mentioned in brief, and explain what is not clear.

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

^[1] At-Ṭabarī 17:213

^[2] Here the meaning includes all the revealed Holy Books the *Tawrah* (Torah), the *Injil* (Gospel), the *Zabūr* (Psalms), the *Qur'ān*, as it is interpreted by the scholars of *Tafsir*. See the explanation of *Sūrat Al-Anbiyā'*, no. 105 for the details.

^[3] In this *Āyah*, *Adh-Dhikr* is explained by the scholars with the same meaning as *Al-Lawh Al-Mahfūz*, the Preserved Tablet upon which all of the divine decree has been recorded. See the previous reference

﴿from where they do not perceive it﴾, meaning in such a way that they do not know where it comes from. As Allāh says:

﴿يَأْتِيَنَّهُمْ مِنَ بَيْنِ أَيْدِيهِمْ وَأُخْرَىٰ ۚ قُلْ مَن ذَا الَّذِي يَشْفَعُ عِندَ رَبِّهِمْ إِلَّا بِإِذْنِهِ ۚ يَوْمَ يَكُونُ لِكُلِّ أُنْفُسٍ كَيْفٌ مُّخْرَجٌ ۚ لِّلَّهِ الْخَبْرُ الْبَاطِنُ ۚ إِنَّمَا تَدْرِكُونَ مَعَهُ الْبَصَرُ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۚ﴾

﴿Do you feel secure that He Who is over the heaven (Allāh), will not cause you to sink into the earth, when it quakes? Or do you feel secure that He Who is over the heaven (Allāh), will not send a storm of stones upon you? Then you shall know how My warning really is.﴾ (67:16-17).

﴿أَوْ يَأْخُذَهُمْ فِي تَضَلُّهِمْ﴾

﴿Or that He may punish them in the midst of their going to and fro﴾

meaning, when they are busy with their daily business, travel, and other distracting activities. Qatadah and As-Suddi said:

﴿تَضَلُّهُمُ﴾

﴿Their going to and fro﴾ means their journeys.^[11] As Allāh says:

﴿أَلَمْ يَأْتِ الْفِرْعَوْنَ أَن يَأْتِيَهُمْ بَأْسُنَا بَيْنَا وَبَيْنَهُمْ فَلَمْ يُؤْمِنُوا ۚ أَوْ لَمْ يَأْتِ الْفِرْعَوْنَ أَن يَأْتِيَهُمْ بَأْسُنَا شَرَىٰ ۚ وَهُمْ يَتَّبِعُونَ ۚ﴾

﴿Did the people of the towns feel secure against the coming of Our punishment by night while they were asleep? Or, did the people of the towns feel secure against the coming of Our punishment in the forenoon while they were playing?﴾ (7:97-98)

﴿فَمَا هُمْ بِمُخْرَجِينَ﴾

﴿so that there be no escape for them (from Allāh's punishment)?﴾ meaning, it is not impossible for Allāh, no matter what their situation

﴿أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّهِ﴾

﴿Or that He may punish them where they fear it most?﴾

meaning, or Allāh will take from them what they most fear,

^[11] At-Ṭabarī 17:213.

which is even more frightening, because when the thing you most fear to happen does happen, this is even worse. Hence Al 'Awfi reported that Ibn 'Abbas said that,

﴿أَوْ بِأَحَدٍ عَنْ خَوْفٍ﴾

«Or that He may punish them where they fear it most?»

means that Allāh is saying, If I wish, I can take him after the death of his companion and after he has become frightened of that.^[1] This was also reported from Mujāhid, Ad-Dahhāk, Qatādah and others.^[2]

Then Allāh says

﴿يَرْزُقُكُمْ رُحْمًا رَحِيمًا﴾

«Indeed your Lord is full of kindness, Most Merciful» meaning, because He does not hasten to punish, as was reported in the Two Saḥīḥs,

لَا أَخَذَ أَضَرٌّ عَلَىٰ أَدَىٰ سَبِيئَةٍ مِّنَ اللَّهِ، إِنَّمَا يَخْشَوْنَ لَهُ وَلَدًا، وَهُمْ يَرْزُقُهُمْ
رِزْقًا يَّهِيءُ

«No one is more patient in the case of hearing offensive speech than Allāh, for they attribute to Him a son, while He [alone] is giving them provision and good health.»^[3]

And it is also recorded in Two Saḥīḥs,

﴿يَرْزُقُكَ اللَّهُ لِيُجِيبَ لِلْعَالِمِ حَتَّىٰ إِذَا أَخَذَهُ لَمْ يَفْقَهُ﴾

«Allāh will let the wrongdoer continue until, when He begins to punish him, He will never let him go.»

Then the Messenger of Allāh ﷺ recited:

﴿وَكَذَٰلِكَ أَمَرَ رَبِّي إِذَا أَتَىٰ الْقَرْيَٰتُ مِن ظُلُمَتِهَا أَنْ يُسَوِّدَ بَنِيهَا﴾

«Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Indeed, His punishment is painful, (and) severe» (11-102)^[4]

And Allāh says

^[1] Al-Ṭabarī 17:214.

^[2] Al-Ṭabarī 17:215.

^[3] Fath Al-Bārī 13:372, Muslim 4:2160.

^[4] Fath Al-Bārī 8:205, Muslim 4:1997.

﴿وَكُنَّ مِنْ قَرْنِهِ أُمَّتُكَ لَمَّا وَهَبَ غُلَامًا فَدُكِّمَتْ لَهُ نَجْمٌ مِنَ السَّمَاءِ﴾

«And many a township did I give respite while it was given to wrongdoing. Then I punished it And to Me is the (final) return (of all)» (22:48)

﴿أَوَلَمْ يَرَوْا أَنَّ مَا خَلَقَ اللَّهُ مِنْ نُورٍ يَنْفَتِلُونَ ظِلُّهُ عَنِ الْيَمِينِ وَالْأَسْأَمِلِ سَجْدًا لِلَّهِ وَهُمْ لَا يَسْكَبُونَ لَهُمْ يَوْمَ يَسْجُدُونَ لِلَّهِ أَلْفَ سَكُوتٍ وَمَا مِنْ كَلِمَةٍ إِلَّا رَأَوْا زُلْفَتَهُ وَمَنْ يُنْكِبْهَا يَكُونُ مِنْ قَرْنِهِ يَذُوقُونَ مَا يُعَذِّبُونَ مَا يُؤْمَرُونَ﴾

48. Have they not observed things that Allāh has created. (how) their shadows shift from right to left, prostrating to Allāh while they are humble?»

49. And to Allāh prostrate all that are in the heavens and all that are in the earth, the moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allāh) with humility].»

450. They fear their Lord above them, and they do what they are commanded »

Everything prostrates to Allāh

Allāh informs us about His might, majesty and pride, meaning that all things submit themselves to Him and every created being - animate and inanimate, as well as the responsible - humans and Jinns, and the angels - all humble themselves before Him. He tells us that everything that has a shadow leaning to the right and the left, i.e., in the morning and the evening, is by its shadow, prostrating to Allāh. Mujāhid said, "When the sun passes its zenith, everything prostrates to Allāh, may He be glorified."^[1] This was also said by Qatadah, Aḍ-Ḍaḥḥāk and others.^[2]

﴿وَهُمْ دَرَجَاتٌ﴾

«while they are humble» means, they are in a state of humility. Mujāhid also said, "The prostration of every thing is its shadow",^[3] and he mentioned the mountains and said that

[1] Aḍ-Ṭabarī 17:217.

[2] Aḍ-Ṭabarī 17:217.

[3] Ibid.

their prostrations are their shadows. Abu Ghālib Ash-Shaybānī said: "The waves of the sea are its prayers". It is as if reason is attributed to these inanimate objects when they are described as prostrating, so Allāh says:

﴿رَبُّهُ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ﴾

﴿And to Allāh prostrate all that are in the heavens and all that are in the earth, of the moving creatures﴾

As Allāh says:

﴿رَبُّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَرَفًا مَرَّةً وَلَیْلًا وَنَهَارًا ۚ وَالَّذِينَ لَا يَعْلَمُونَ أَلَمَ عِلْمِ اللَّهِ﴾

﴿And to Allāh (alone) all who are in the heavens and the earth fall in prostration, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.﴾ (13:15)

﴿وَالْمَلَائِكَةُ وَهُمْ لَا يَسْكَبُونَ﴾

﴿and the angels, and they are not proud.﴾ means, they prostrate to Allāh and are not too proud to worship Him.

﴿يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ﴾

﴿They fear their Lord above them﴾ means, they prostrate out of fear of their Lord, may He be glorified.

﴿وَيَقْعَتُونَ مَا يُأْمُرُونَ﴾

﴿and they do what they are commanded.﴾ meaning they continually obey Allāh, doing what He tells them to do and avoiding that which He forbids

﴿قَالَ اللَّهُ لَا تُفْعِلُوا ۚ لِيَكُنِ إِلَٰهًا هُوَ إِلَٰهٌ وَحِيدٌ فَعَلَىٰ ذُنُوبِهِمْ ۚ وَلَمْ يَأْتِ السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الْوَيْدُ ۚ وَابْتِغَاءَ الْقَبْرِ ۚ أَلَمْ يَنْقُذُوا رَبَّهُمْ مِنْ يَسْتَعِزُّ فِيمَنْ أَلَمَ ثُمَّ إِنَّا نَسُكُّهُمْ الْقَبْرَ ۚ فَالْوَيْدُ ۚ وَابْتِغَاءَ الْقَبْرِ ۚ ثُمَّ إِنَّا كُنَّا لَعَنَّا عَنْكُمْ إِنَّا فَوَيْدُ يَسْكُرُ بِهِمْ يَسْكُرُونَ ۚ يَنْكُرُوا بِمَا نَابَهُمْ فَتَشْرَبُوا مَرَّةً مَرَّةً ۚ﴾

﴿51. And Allāh said "Do not worship two gods. Indeed, He (Allāh) is only One God. Then fear Me Alone.﴾

﴿52 To Him belongs all that is in the heavens and the earth and the religion. Will you then fear any other than Allāh?﴾

﴿53. And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry

aloud for help.﴾

﴿54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh).﴾

﴿55. So they are ungrateful for that which We have given them! Then enjoy yourselves but you will soon come to know.﴾

Allāh Alone is Deserving of Worship

Allāh tells us that there is no god but He, and that no one else should be worshipped except Him, alone, without partners, for He is the Sovereign, Creator, and Lord of all things.

﴿وَرَكْعَةً لِّهِ وَاسِبَةً﴾

﴿His is the religion Wāṣiba﴾

Ibn 'Abbās, Mujāhid, Ikrimah, Maymūn bin Mahrān, As-Suddi, Qatādah and others said that this means forever.^[1] It was also reported that Ibn 'Abbās said, "It means obligatory."^[2] Mujāhid said: "It means purely for Him," i.e., worship is due to Him Alone, from whoever is in the heavens and on earth. As Allāh says:

﴿أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا يَشَاءُ النَّاسُ وَأَن تَرْجِعُوا إِلَى اللَّهِ ذَلِكُمْ أَن تَقُولُوا لِمَا يُرِيدُ اللَّهُ وَأَن تَكُونَ مِن رَّاكِعِينَ﴾

﴿Do they seek other than the religion of Allāh, while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.﴾ (3:83)

This is in accordance with the opinion of Ibn 'Abbās and Ikrimah, which is that this Āyah is merely stating the case. According to the opinion of Mujāhid, it is by way of instruction, i.e., it is saying: You had better fear associating partners in worship with Me, and be sincere in your obedience to Me. As Allāh says:

﴿أَلَا بِرُءُوسِهِمْ لَهَا عَذَابٌ﴾

^[1] Aṣ-Ṭabarī 17:222.

^[2] Aṣ-Ṭabarī 17:223.

﴿Surely, the pure religion (sincere devotion) is for Allāh only.﴾
[39-3]

Then Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them

﴿ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرِعُونَ﴾

﴿Then, when harm touches you, to Him you cry aloud for help.﴾

meaning because you know that none has the power to remove that harm except for Him, so when you are harmed, you turn to ask Him for help and beg Him for aid As Allāh says:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهًُا مَا تَدْعُونَ إِلَّا لِيُخْرِجَكُمْ مِنَ الْبَحْرِ تَدْعُونَهُمْ فَلَهُمْ عَذَابٌ أَلِيمٌ﴾
﴿كُفْرًا﴾

﴿And when harm touches you at sea, those that you call upon vanish, except for Him. But when He brings you safe to land, you turn away. And man is ever ungrateful.﴾ (17-67)

Here, Allāh tells us:

﴿ثُمَّ إِذَا كَفَّ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ يَنْكُرُ لِمَنْ بَرَكْتُمْ بِهِ تَجْتَرِعُونَ﴾

﴿Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allāh) So they are ungrateful for that which We have given them!﴾ (16:54-55)

It was said that the *Lam* here (translated as "So") is an indicator of sequence, or that it serves an explanatory function, meaning, 'We decreed that they would conceal the truth and deny the blessings that Allāh has bestowed upon them. He is the One Who bestows blessings and the One Who removes distress.' Then Allāh threatens them, saying:

﴿فَتَسْتَمِئُونَ﴾

﴿Then enjoy yourselves﴾ meaning, do what you like and enjoy what you have for a little while.

﴿تَسْتَمِئُونَ﴾

الْحَقُّ

٢٧٢

الْحَقُّ

لِكُفْرِهِمْ وَإِنَّمَا آتَيْنَاهُمْ فَمَنْعُوا نَفْسَهُمْ سَلَامُونَ ﴿٥٦﴾ وَنَجْعَلُونَ
 لِمَا لَا يَعْلَمُونَ نَجِيبًا مِمَّا رَفَعْنَاهُمْ قُلُوبَهُمْ قُلْ أَتُحِبُّونَ مَا يَنْشُرُ
 نَفْسَهُمْ ﴿٥٧﴾ وَنَجْعَلُونَ لِمَا أَتَيْنَتْ سَحَابَةً وَلَهُمْ مَا يَشْتَهُونَ
 ﴿٥٨﴾ وَلَا يُبَشِّرُ أَحَدُهُمْ بِالْآخِرَةِ إِلَّا الَّذِي ظَلَّ وَجْهَهُ مُسْوًى وَهُوَ كَظِيمٌ
 ﴿٥٩﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِمْ إِنَّ إِلَهُهُ لَعَلَى حُوبٍ
 لَأُبَشِّرُهُ فِي الْعَرْشِ الْأَعْلَى مَا يَحْكُمُونَ ﴿٦٠﴾ لِلَّذِينَ لَا يُؤْمِنُونَ
 بِالْآخِرَةِ مِثْلُ النُّعُوذِ وَمِنَ الْمَثَلِ الْأَعْلَى وَهُوَ الْعَصِيُّ الْعَكِيمُ
 ﴿٦١﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دِينِهِمْ وَلَئِنْ
 يُوَخَّحُهُمْ إِنْ كُنْهُمْ قَسِيًّا فَإِنَّ أَجَلَ آيَاتِهِمْ لَا يَسْتَفْخِرُونَ
 سَاعَةً وَلَا يَسْتَعْدُونَ ﴿٦٢﴾ وَنَجْعَلُونَ لِقَاءَ مَا يَكُرُّهُونَ
 وَنَصِفُ أَلْسِنَتَهُمُ الْكَذِبِ أَنَّ لَهُمْ أَلْسِنَةً لَاحِزَةً إِنَّ
 لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٣﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ
 قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَنَحْنُ إِلَهُهُمْ وَهُمْ
 عَدَابُ إِلَهِمْ ﴿٦٤﴾ وَمَا أَرْزَاكَ عَلَيْكَ الْكِتَابُ إِلَّا إِيَّائِي لَمْ
 أَلْزِمِ الْخُلُقُوفِ فَإِنَّهُ هُوَ وَجْهٌ يُقِيمُ يُؤْمِنُونَ ﴿٦٥﴾

﴿but you will soon come to know.﴾ meaning the consequences of that.

﴿وَنَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَجِيبًا مِمَّا رَفَعْنَاهُمْ قُلُوبَهُمْ قُلْ أَتُحِبُّونَ مَا يَنْشُرُ نَفْسَهُمْ﴾
 ﴿٥٦﴾ وَنَجْعَلُونَ لِمَا أَتَيْنَتْ سَحَابَةً وَلَهُمْ مَا يَشْتَهُونَ
 ﴿٥٧﴾ وَلَا يُبَشِّرُ أَحَدُهُمْ بِالْآخِرَةِ إِلَّا الَّذِي ظَلَّ وَجْهَهُ مُسْوًى وَهُوَ كَظِيمٌ
 ﴿٥٨﴾ يَتَوَرَّى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِمْ إِنَّ إِلَهُهُ لَعَلَى حُوبٍ
 لَأُبَشِّرُهُ فِي الْعَرْشِ الْأَعْلَى مَا يَحْكُمُونَ ﴿٦٠﴾ لِلَّذِينَ لَا يُؤْمِنُونَ
 بِالْآخِرَةِ مِثْلُ النُّعُوذِ وَمِنَ الْمَثَلِ الْأَعْلَى وَهُوَ الْعَصِيُّ الْعَكِيمُ
 ﴿٦١﴾ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهِمْ مِنْ دِينِهِمْ وَلَئِنْ
 يُوَخَّحُهُمْ إِنْ كُنْهُمْ قَسِيًّا فَإِنَّ أَجَلَ آيَاتِهِمْ لَا يَسْتَفْخِرُونَ
 سَاعَةً وَلَا يَسْتَعْدُونَ ﴿٦٢﴾ وَنَجْعَلُونَ لِقَاءَ مَا يَكُرُّهُونَ
 وَنَصِفُ أَلْسِنَتَهُمُ الْكَذِبِ أَنَّ لَهُمْ أَلْسِنَةً لَاحِزَةً إِنَّ
 لَهُمُ النَّارَ وَأَنَّهُمْ مُفْرَطُونَ ﴿٦٣﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ
 قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُمْ وَنَحْنُ إِلَهُهُمْ وَهُمْ
 عَدَابُ إِلَهِمْ ﴿٦٤﴾ وَمَا أَرْزَاكَ عَلَيْكَ الْكِتَابُ إِلَّا إِيَّائِي لَمْ
 أَلْزِمِ الْخُلُقُوفِ فَإِنَّهُ هُوَ وَجْهٌ يُقِيمُ يُؤْمِنُونَ ﴿٦٥﴾

﴿56. And they assign a portion of that which We have provided them with, to what they have no knowledge of (false deities). By Allah, you

shall certainly be questioned about (all) that you used to fabricate.﴾

﴿57 And they assign daughters to Allah! Glorified (and Exalted) is He (above all that they associate with Him!). And for themselves (they assign) what they desire;﴾

﴿58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inner grief!﴾

﴿59 He hides himself from the people because of the evil of what he has been informed. Shall he keep her with dishonor or bury her in the earth? Certainly, evil is their decision.﴾

﴿60. For those who do not believe in the Hereafter is an evil description, and for Allah is the highest description And He is the All-Mighty, the All-Wise ﴾

﴿وَيَسْأَلُونَ بِأَن تُلْقُوا بِأَنفُسِكُمُ الْمَوْتَ﴾

«And they assign daughters unto Allāh! Glorified (and Exalted) is He.» meaning, above their claims and fabrications.

﴿أَلَا إِنَّهُمْ مِنْ لَدُنْهِ يَنْتَوُونَ وَأَنَّهُمْ كَانُوا عَلٰى الْكِبَرِ لَشَائِقِينَ﴾
﴿وَلَا تَقُولُوا لِمَا يُكَذِّبُ الْكَلِمَ إِسْطَفَىٰ مِنَ اللَّهِ﴾

«But no! It is from their falsehood that they say: "Allāh has begotten." They are certainly liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide?» (37:151-154)

﴿وَلَهُمْ مَا يَشْتَوُونَ﴾

«And for themselves, what they desire;»

meaning they choose the males for themselves, rejecting the daughters that they assign to Allāh. Exalted be Allāh far above what they say!

The Idolators' Abhorrence for Daughters

﴿وَإِذَا بُرِّرَ أَمْدَهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا﴾

«And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark»

meaning with distress and grief.

﴿وَهُوَ كَلِيمٌ﴾

«and he is filled with inner grief!» meaning he is silent because of the intensity of the grief he feels.

﴿يَتَوَكَّىٰ مِنَ النَّاسِ﴾

«He hides himself from the people» meaning he does not want anyone to see him.

﴿بِمَنْ سَوَّاهُ مَا يُبْرِئُهُ أَيْسَرُكُمْ عَلَىٰ هَذِهِ أَمْ يَأْتِيكُمْ فِي الْغُرُبِ﴾

«because of the evil of that whereof he has been informed Shall he keep her with dishonor or bury her in the earth?»

meaning should he keep her, humiliating her, not letting her inherit from him and not taking care of her, preferring his

male children over her?

﴿لَوْ يَدْرُسُونَ فِي الْقُرْبِ﴾

«for bury her in the earth?» meaning bury her alive, as they used to do during the days of ignorance. How could they dislike something so intensely, yet attribute it to Allah?

﴿إِلَّا سَاءَ مَا يَحْكُمُونَ﴾

«Certainly, evil is their decision.» meaning how evil are the words they say, the way they want to share things out and the things they attribute to Him. As Allāh says:

﴿وَإِذَا بُعْثِرَ أَعْدَهُمْ بِمَا صَرَخُوا لِقَوْمِهِمْ مَكَانَ ظُلٍّ وَنَهْمِهِمْ ضُرٌّ وَهُمْ كَافِرُونَ﴾

«And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allah), his face becomes dark, and he is filled with grief»
(43:17)

Here, Allāh says

﴿يَذَرُونَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مِثْلُ النُّثْقَةِ﴾

«For those who do not believe in the Hereafter there is an evil description.»

meaning, only imperfection is to be attributed to

﴿وَهُوَ السَّمْلُ الْأَعْلَى﴾

«and for Allah is the highest description» meaning He is absolutely perfect in all ways and this absolute perfection is His Alone

﴿وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

«And He is the All-Mighty, the All-Wise.»

﴿وَلَوْ يَرَاهُ اللَّهُ الْإِنْسَ يَطْلَعُهُ مَا رَأَى عَذَابًا مِنْ ذَلِكَ وَلَكِنْ يَتَذَكَّرُ فِي أَهْلِ الْقُرْبِ مَنْ شَاءَ فَهُوَ سَاءَ لَعَلَّهُمْ لَا يَنْتَفِرُونَ صَاعَةً وَلَا يَسْتَعِدُّونَ إِلَّا وَصَّوْكَتُوهُمْ مَا يَكْفُرُونَ وَيَقِيفُ أَلْبَهُمْ أَلَكِبَتْ أَلَتْ لَهُمْ نَفْسُهُمْ لَا حَسْرَةَ أَنْ هُمُ الْآذَرُ وَأَتَمُّهُمْ مُنْقَرُونَ﴾

«61 And if Allah were to punish (all) mankind for their wrongdoing, He would not leave on it (the earth) a single moving creature, but He defers them to an appointed term; and when their term comes, they can neither delay nor advance it an hour (or a moment).»

﴿62. They assign to Allāh that which they dislike (for themselves), and their tongues assert the lie that the better things will be theirs. No doubt the Fire is for them, and they will be forsaken.﴾

Allāh does not immediately punish for Disobedience

Allāh tells us about His patience with His creatures, even though they do wrong. If He were to punish them for what they have done, there would be no living creature left on the face of the earth, i.e., He would have destroyed every animal on earth after destroying the sons of Ādam. But the Lord - magnificent is His glory - is forbearing and He covers people's faults. He waits until the appointed time, i.e., He does not rush to punish them. If He did, then there would be no one left. Ibn Jarir reported that Abu Salamah said: 'Abu Hurayrah heard a man saying, 'The wrongdoer harms no one but himself.' He turned to him and said, 'That is not true, by Allāh! Even the buzzard dies in its nest because of the sins of the wrongdoer.'⁽¹⁾

They attribute to Allāh what They Themselves dislike

﴿رَبُّهُمْ إِلَهُ مَا يَكْرَهُونَ﴾

﴿They assign to Allāh that which they dislike (for themselves).﴾

meaning, daughters, and partners, who are merely His servants, yet none of them would like to have someone sharing in his wealth.

﴿وَلَيْسَ إِلَهُنَّهُمُ الْكَذِبُ وَكَذَلِكَ نَقُولُ﴾

﴿and their tongues assert the lie that the better things will be theirs.﴾

This is a denunciation of their claims that better things will be theirs in this world, and in the Hereafter. Allāh tells us about what some of them said, as in the *Āyat*:

﴿وَلَيْنَ لَأَنَّا الْإِنْسَانَ بِمَا رَفَعَهُ ثُمَّ رَفَعْنَاهُ إِنَّهُ يَكْفُرُ كَكُفْرِكَ وَلَكِنْ أَذَقْنَاهُ مَسَّةَ مَرَّةٍ مِّنْهُ يَكْفُرُ كَكَفْرِكَ فَكَيْفَ نُحْيِي مَوْتَهُ﴾

⁽¹⁾ At-Tabari 17:231.

﴿And if We give man a taste of mercy from Us, and then take it from him, verily! He is hopelessly, ungrateful. But if We let him taste of goodness after harm has touched him, he is sure to say: "Ills have departed from me Surely, he is cheerful, and boastful (ungrateful to Allāh).﴾ (11:9-10)

﴿وَلَمَّا أَتَتْهُ مُرَّةٌ مِّنْهُدٍ وَتَآءً مِنْ عَذَابِ رَبِّهِ لَآخِذٌ بِذُنُوبِهِ قَالَتْ هَذِهِ حَسَنَةٌ مِّنْ رَبِّي أَتَانِيهَا وَقَالَ لَمَّا جَاءَتْهُ غَدَاةٌ مِّنْهُدٍ وَتَآءً مِّنْ عَذَابِ رَبِّهِ إِنَّ رَبِّي لَنَازِلٌ فَلَمْ يَجِدْ لَهُ يَوْمَ الْيَوْمِ الْآخِرِ كَرِهَ اللَّهُ لِعَذَابِهِمْ تَوَبُّعًا وَقَالُوا كَذِبًا﴾

﴿And if We give him a taste of mercy from Us, after some adversity has touched him, he is sure to say: 'This is due to me; I do not think that the Hour will occur But if I am brought back to my Lord, then, with Him, there will surely be the best for me.' Then, We will certainly show the disbelievers what they have done, and We shall make them taste severe torment.﴾ (41:50)

﴿أَمْ يَرَأُونَ الْآلِهَةَ حَكَفَ بِهِمْ وَهُمْ لَا يُؤْمِنُونَ﴾

﴿Have you seen the one who disbelieved in Our Āyāt and said "I shall certainly be given wealth and children (if I came back to life).">﴾ (19:77)

Allah tells us about one of the two men:

﴿مَنْزَلَ حَسَبَهُ وَقَوَّاهُ عَقْبَهُ. قَالَا تِلْكَ لَآئِمَّةٌ بِنَا وَأَكْبَرُ بَدِئَةُ الْآيَةِ الْكَلْبَةِ. وَتَمَّازُ الْكَلْبَةِ نَافِثَةٌ زُلْفَى زُودَتْ بِهَا زُنْفَارٌ مِّنْهُمَا مُنْفِلَةٌ﴾

﴿He went into his garden while wronging himself. He said: "I do not think that this will ever perish And I do not think that the Hour will ever come, and if in deed I am brought back to my Lord, (on the Day of Resurrection), then surely, I shall find better than this when I return to Him."﴾ (18:35-36)

These people combined bad deeds with the false hopes of being rewarded with good for those bad deeds, which is impossible

Thus Al-Jāh refuted their false hopes, when He said.

﴿لَا جَرَمَ لَهُ﴾

﴿No doubt﴾, meaning, truly it is inevitable that

﴿لَهُمْ أَتْرَافُ﴾

﴿for them is the Fire﴾, meaning, on the Day of Resurrection

﴿وَأَنَّهُمْ مُّزْفَرُونَ﴾

﴿and they will be forsaken﴾. Mujāhid, Sa'īd bin Jubayr, Qatādah and others said: "This means they will be forgotten and neglected there."⁴¹ This is like the Āyah:

﴿يَا أَيُّهَا النَّاسُ إِنَّا نَسِيتُكُمْ كَمَا نَسُوا لِقَاءَ رَبِّهِمْ هَذَا﴾

﴿So today We forget them just as they forgot meeting on this day of theirs.﴾ (7:51).

It was also reported from Qatādah that,

﴿يُزْفَرُونَ﴾

﴿they will be forsaken﴾ means 'they are hastened into the Fire'.⁴² There is no contradiction between the two, because they will be hastened into the Fire on the Day of Resurrection, then they will be forgotten there, i.e., left to dwell there for eternity.

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ قَرِيبَ مِمَّنْ النَّاكِتُونَ أَعْمَلَتُهُمْ فَهُوَ وَيُسِّرُ الْيَوْمَ وَلَقَدْ عَذَابُ الْيَوْمِ وَهَّاجٌ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا وَمَا أَرْسَلْنَاكَ إِلَّا بِحَقِّ الْكِتَابِ وَلَا يَتَّبِعُونَ هُدًى وَلَا يَنْتَبِهُونَ هَٰذَا الَّذِي كُنْتُمْ تُكْفِرُونَ﴾

﴿63. By Allāh, We indeed sent (Messengers) to the nations before you, but Shayṭān made their deeds seeming fair to them. So today he is their helper, and theirs will be a painful torment.﴾

﴿64. And We have not revealed the Book to you, except that you may clearly explain to them those things in which they differ, and (as) a guidance and a mercy for a people who believe.﴾

﴿65. And Allāh sends water down from the sky, then He revives the earth with it after its death. Surely that is a sign for people who listen.﴾

[1] At-Ṭabari 17:233.

[2] At-Ṭabari 17:234.

Finding Consolation in the Reminder of Those Who came before

Allāh says, 'He sent Messengers to the nations of the past and they were rejected. You, O Muhammad, have an example in your brothers among the Messengers, so do not be distressed by your people's rejection. As for the idolators' rejection of the Messengers, the reason for this is that the *Shaytān* made their deeds attractive to them.'

﴿لَهُمْ رَبُّهُمْ يَوْمَئِذٍ﴾

«So today he (*Shaytān*) is their helper,» meaning they will be suffering punishment while *Shaytān* is their only helper, and he cannot save them, so they have no one to answer their calls for help, and theirs is a painful punishment.

The Reason why the Qur'ān was revealed

Then Allāh says to His Messenger ﷺ that He has revealed the Book to him to explain the truth to mankind in matters which they dispute over. So the Qur'ān is a decisive arbitrator for every issue that they argue about.

﴿أَمْرٌ﴾

«and (as) a guidance» meaning, for their hearts.

﴿وَرَحْمَةً﴾

«and a mercy» meaning, for the one who adheres to it.

﴿لِقَوْمٍ تُؤْمِنُ﴾

«for a people who believe.» Just as Allāh causes the Qur'ān to bring life to hearts that were dead from disbelief, so He brings the earth to life after it has died, by sending down water from the sky.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾

«Surely that is a sign for people who listen» meaning those who understand the words and their meanings.

﴿أَوَلَمْ تَكُنْ فِي الْأَنْعَامِ لَعِبَةً تُتَبَكَّرُ بَيْنَ يَدَيْ رَبِّكَ وَتَدْرِي أَنَّ خَالِقَهَا اللَّهُ
فَلْيَسِّرْهَا يَكُنْ مِنَ الْهَيْجَلِ وَالْأَنْثَىٰ تَتَجَفَّدُ مِنْهُ شَجَرًا فَإِنْ فِي ذَلِكَ لَآيَةٌ

﴿يَتَذَكَّرُونَ﴾

﴿66. And there is indeed a lesson for you in the An'ām (cattle). We have made a drink for you out of what is in its belly, from between excretions and blood, pure milk; palatable to the drinkers.﴾

﴿67. And from the fruits of date palms and grapes, you derive strong drink and a goodly provision. There is indeed a sign in this for those of reason.﴾

Lessons and Blessings in Cattle and the Fruit of the Date-palm and Grapevine

﴿يَذَكَّرُ﴾

﴿there is for you﴾ - O mankind -

﴿ذِ الْآتَمَةِ﴾

﴿in the cattle﴾ - meaning camels, cows and sheep,

﴿يَتَذَكَّرُونَ﴾

﴿a lesson﴾ meaning a sign and an evidence of the wisdom, power, mercy and kindness of the Creator.

﴿شَرِبُوا مِنْ دُونِ مُرْتَجٍ﴾

﴿We have made a drink for you out of what is in its belly﴾

meaning its singular forms refers to one cattle, or it could refer to the whole species. For cattle are the creatures which provide a drink from what is in their bellies and in another Āyah it is 'in their bellies.' Either way is plausible.

He said,

﴿مِنْ بَيْنِ رَوْثٍ وَدَوٍ قَبْلَ خَالِصٍ﴾

﴿from between excretions and blood, pure milk;﴾

meaning it is free of blood, and is pure in its whiteness, taste and sweetness. It is between excrement and blood in the belly of the animal, but each of them goes its own way after the food has been fully digested in its stomach. The blood goes to the veins, the milk goes to the udder, the urine goes to the bladder and the feces goes to the anus. None of them gets

mixed with another after separating, and none of them is affected by the other.

﴿لَا خَالِصًا سَائِبًا إِلَّاشْرِبِينَ﴾

﴿pure milk; palatable to the drinkers.﴾ meaning nothing to cause one to choke on it.

When Allāh mentions milk and how He has made it a palatable drink for mankind, He follows this with a reference to the drinks that people make from the fruits of the date palm and grapevine, and what they used to do with intoxicating *Nabidh* (drink made from dates) before it was forbidden. Thus He reminds them of His blessings, and says:

﴿رَبِّى قَرَّبَ الْبَيْلَ وَالْأَعْنَبَ تَجِدُونَ مِنْهُ مَسْكَرًا﴾

﴿And from the fruits of date palms and grapes, you derive strong drink﴾

This indicates that it was permissible to drink it before it was forbidden. It also indicates that strong drink (i.e., intoxicating drink) derived from dates is the same as strong drink derived from grapes. Also forbidden are strong drinks derived from wheat, barley, corn and honey, as is explained in detail in the Sunnah.

﴿مَسْكَرًا وَرِزْقًا سَائِبًا﴾

﴿strong drink and a goodly provision.﴾

Ibn 'Abbās said "Strong drink is the product of these two fruits that is forbidden, and the good provision is what is permitted of them."^[1] According to another report: "Strong drink is its unlawful, and the goodly provision is its lawful,"^[2] referring to the fruits when they are dried, like dates and raisins, or products derived from them such as molasses, vinegar and wine (of grapes, dates) which are permissible to drink before they become strong (becomes alcoholic), as was stated in the Sunnah.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّأُولِىْ اَبْصَارٍ﴾

﴿There is indeed a sign in this for those of reason.﴾

[1] At-Tabari 17:241.

[2] At-Tabari 17:242.

تَبٰرَكَ الَّذِي

٢٧٤

الْمَلٰٓئِكَةُ

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَاهُ الْأَرْضَ بِمَدْرُونِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٨﴾ وَإِنَّ لِكُلِّ الْأَنْفِ لَعِمْرَةً مُّنتَفِرَةً مِّنَ طُورٍ، مِّنْ ذِي قُرْبَىٰ وَرَبِّنَا عَلَاصًا سَابِغًا لِلشَّيْبِينَ ﴿٦٩﴾ وَبِشَرَابٍ لِّلْجَلِيلِ وَلَا تَأْتِبُ سَجْدُونَ مِنْهُ سَكَكَارًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٧٠﴾ وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الظَّهَائِلِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٧١﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطْنِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِّالنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٢﴾ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَرْزُقُكُمْ إِنَّ ذَٰلِكَ أَلَمٌ لِّكُمْ لَكِن لَّا يَتَذَكَّرُونَ ﴿٧٣﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٧٤﴾ وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ حَسًّا أَلَيْسَ فَضْلُ رَبِّكُمْ بِرَازٍ يَرَىٰ فِيهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ أَفَبِعَمَلِهِمْ تُمْنُونَ ﴿٧٥﴾ وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَنْزَلِهِمْ سَبِيلًا وَجَعَلَ لَكُمْ مِنْ أَنْزَلِهِمْ رِزْقًا إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٧٦﴾

It is appropriate to mention reason here, because it is the noblest feature of man. Hence Allah forbade this Ummah from drinking intoxicants, in order to protect their ability to reason. Allah says:

﴿وَصَلَّٰ فِيهَا جَنَّاتٌ مِنْ جَنَّةٍ
وَالْعُتْبَىٰ وَوَعْرًا مِنْ بَيْنِ
يَاكُلُوا مِنْ ثَمَرِهِمْ وَمَا
تُزَيِّجُهُمْ أَفَلَا يَتَفَكَّرُونَ ۚ
تَلْوِي حُلًى الْأَنْزَجِ حَكَمًا وَمَا
تُبَيِّنُ الْأَرْضُ وَمِنْ ثَمَرِهِمْ
لَا يَسْتَوُونَ ۚ﴾

﴿And We placed gardens of date palms and grapes in it, and We caused springs of water to gush forth in it. So that they

may eat of its fruit - while their hands did not make it. Will they not then give thanks? Glory be to Him Who created all the pairs of that which the earth produces, as well as their own (human) kind (male and female), and of that which they know not ﴾ (36:34-36)

﴿وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الظَّهَائِلِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ۚ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطْنِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِّالنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ۚ﴾

468. And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they (humans) erect." ﴿

469. "Then, eat of all fruits, and follow the routes that your Lord made easy (for you)." There comes forth from their bellies,

*a drink of varying colors, in which there is a cure for men.
There is indeed a sign in that for people who reflect*

In the Bee and its Honey there is Blessing and a Lesson

What is meant by inspiration here is guidance. The bee is guided to make its home in the mountains, in trees and in structures erected by man. The bee's home is a solid structure, with its hexagonal shapes and interlocking forms there is no looseness in its combs. Then Allah decrees that the bee will have permission to eat from all fruits and to follow the ways which Allah has made easy for it,^[1] wherever it wants to go in the vast spaces of the wilderness, valleys and high mountains. Then each bee comes back to its hive without swerving to the right or left, it comes straight back to its home where its offspring and honey are. It makes wax from its wings, and regurgitates honey from its mouth, and lays eggs from its rear, then the next morning it goes out to the fields again.

﴿يَسِّرْكَ رَبُّكَ ذُلُولًا﴾

﴿and follow the routes of your Lord made easy (for you)﴾

Qatādah and 'Abdur-Rahmān bin Zayd bin Aslam said: "This means, in an obedient way",^[2] understanding it to be a description of the route of migration Ibn Zayd said that this is like the Ayah:

﴿وَلَقَدْ خَفَضْنَاهُمْ لَكُمْ لِقَاءَ رَبِّكُمْ وَأَمْشَوْا بِطُورٍ﴾

﴿And We have subdued them for them so that some they may ride and some they may eat﴾ {36:72}^[3]

He said: "Do you not see that they move the bees' home from one land to another, and the bees follow them?" The first opinion is clearly the more likely, as it describes the routes that the bees follow, i.e., "follow these routes as they are easy

^[1] The word translated here as "made easy" is *Dhululan*. This may be understood as meaning "made easy" in which case it refers to the routes followed by the bees, or it may be understood as meaning "subjugated", in which case it refers to the bees themselves. These two scholarly interpretations are the two opinions discussed here

^[2] Al-Tabari 17:249.

^[3] Al-Tabari 17:249.

for you.' This was stated by Mujāhid. Ibn Jarir said that both opinions are correct.¹¹

﴿يَخْرُجُ مِنْ بَطْنِهَا شَرَابٌ مُتَنَفِّذٌ أَلْوَنُهُ بِبَيْضِ نَمَلٍ قَائِرٍ﴾

«There comes forth from their bellies, a drink of varying colors, wherein is healing for men.»

[meaning, honey, that is] white, yellow, red, or of other good colors, depending on the different things that the bees eat.

﴿بِهِ نَمَلٌ لِّأَمْرِ﴾

«in which there is a cure for men.»

meaning there is a cure in honey for diseases that people suffer from. Some of those who spoke about the study of Prophetic medicine said that if [Allāh] had said, 'in which there is the cure for men', then it would be the remedy for all diseases, but He said, 'in which there is a cure for men', meaning that it is the right treatment for every "cold" disease, because it is "hot", and a disease should be treated with its opposite

Al Bukhāri and Muslim recorded in their Ṣaḥīḥs from Qatādah from Abu Al-Mutawakkil 'Alī bin Dāwud An-Nāji from Abu Sa'īd Al-Khuḍri that a man came to the Messenger of Allāh ﷺ and said, "My brother is suffering from diarrhea". He said,

«أَتَيْهِ عَسَلًا»

«Give him honey to drink.» The man went and gave him honey, then he came back and said, "O Messenger of Allāh! I gave him honey to drink, and he only got worse." The Prophet ﷺ said,

«أَدْعُ فَاتُفِهِ عَسَلًا»

«Go and give him honey to drink.» So he went and gave him honey, then he came back and said, "O Messenger of Allāh! it only made him worse." The Prophet ﷺ said,

«صَدَقَ اللهُ وَكَذَبَ نَظْرُ أَخِيكَ، أَدْعُ فَاتُفِهِ عَسَلًا»

«Allāh speaks the truth and your brother's stomach is lying. Go and give him honey to drink.»

So he went and gave him honey, and he recovered.¹²

¹¹ At-Tabari 17:249.

¹² Fath Al-Bāri 10:178, Muslim 4:1732.

It is reported in the Two *Sahīhs* from 'Ā'ishah, may Allāh be pleased with her, that the Messenger of Allāh ﷺ used to like sweet things and honey^[1] This is the wording of Al-Bukhārī, who also reported in his *Ṣaḥīh* from Ibn 'Abbās that the Messenger of Allāh ﷺ said:

« شفاء في ثلاثة: في شرطه بخجم، أو شرطه غسل، أو قيه بإبر، وأظهر أثنى
عن الكبير »

«Healing is to be found in three things, the cut made by the copper, or drinking honey, or in branding with fire (cauterizing), but I have forbidden my Ummah to use branding.»^[2]

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْتَبِرُونَ﴾

«There is indeed a sign in that for people who reflect»

meaning in the fact that Allāh inspires this weak little creature to travel through the vast fields and feed from every kind of fruit, then gather it for wax and honey, which are some of the best things, in this is a sign for people who think about the might and power of the bee's Creator Who causes all of this to happen From this they learn that He is the Initiator, the All-Powerful, the All-Wise, the All-Knowing, the Most Generous, the Most Merciful.

﴿وَاللَّهُ خَلَقَكُمْ ثُمَّ يَرِيْكُمْ فَاِنَّكُمْ لِرَبِّ رَاٰءٍ لَا تَعْلَمُوْنَ مَا هِيَ شَيْءٌ اِنَّهٗ
يَكِيْمٌ قُوْرٌ﴾

«70. And Allāh created you and then He will cause you to die; and among you there are some who are sent back to senility, so that they know nothing after having known (much) Truly, Allāh is Knowing, capable of all things.»

In Man there is a Lesson

Allāh tells us that He is controlling the affairs of His servants. He is the One Who created them out of nothing, then He will cause them to die. But there are some of them that He allows to grow old, which is a physical weakness, as Allāh says:

^[1] *Faḥ Al-Bārī* 10:81, *Muslim* 2:1101.

^[2] *Faḥ Al-Bārī* 10:143.

﴿اللَّهُ الَّذِي خَلَقَكُمْ فِي ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً﴾

«Allāh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness» (30:54)

﴿لَكِنْ لَا يَسْأَلُ بَعْدَ عِلْمٍ شَيْئًا﴾

«so that they know nothing after having known.»

meaning, after he knew things, he will reach a stage where he knows nothing because of weakness of mind due to old age and senility. Thus Al-Bukhārī, when commenting on this Āyah, reported a narration from Anas bin Mālik that the Messenger of Allāh ﷺ used to pray:

«أَعُوذُ بِكَ مِنَ الْبُعْلِ وَالْكُنْهِ وَالْهَرَمِ، وَأَرْذَلِ الْعُمُرِ وَغَذَابِ الْقَبْرِ، وَفِتْنَةِ الدَّجَالِ وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ»

«I seek refuge with You from miserliness, laziness, old age, senility, the punishment of the grave, the Fitnah of the Dajjāl and the trials of life and death.»^[1]

Zuhayr bin Abi Sulma said, in his famous *Mu'allaqah*:^[2]

"I became exhausted from the responsibilities of life. Whoever lives for eighty years, no wonder he is tired.
I saw death hitting people like a crazed camel, and whoever it hit dies, but whoever is not hit lives until he grows old."

﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الْوَرْدِ مَا لَيْكَ لِيُورَثَهُ يَتْرِكُهُ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ يَوْمَ سَوَاءٍ أَقْبَعْتُمْ أَفْوَى يَوْمَ يَحْمَدُونَ﴾

«71. And Allāh honored some of you over others with wealth and properties. Then, those who are so honored will by no means hand over their wealth and properties to those (captive of war) whom their right hands possess, so that they may be equal with them in that. Do they then deny the favor of Allāh?»

[1] *Fath Al-Bari* 8:239

[2] *Mu'allaqah* (lit. "suspended"): during the days of *Jāhiliyyah*, poetry, in the form of the *Qasidahs* or odes, was the only means of literary expression. Seven *Qasidahs* which were masterpieces of their genre were suspended on the walls of the Ka'bah. They are known as the "Seven *Mu'allaqāt*".

There is a Sign and a Blessing in Matters of People's Livelihood

Allāh explains to the idolators the ignorance and disbelief involved in their claim that Allāh has partners while also admitting that these partners are His servants. In their *Talbiyah*^[1] for *Hajj*, they used to say, "Here I am, there are no partners for You except Your own partner, You own him and everything he owns." Allāh says, denouncing them: "You would not accept for your servant to have an equal share in your wealth, so how is it that Allāh would accept His servant to be His equal in divinity and glory? As Allāh says elsewhere:

﴿سَرَبَ لَكُمْ تَنَالَيْتُمْ أَصْصَكُمْ مَلَكُمْ بَيْنَ مَا مَلَكَتْ أَيْمَانُكُمْ بَرَّ شَرْطَهُ إِنْ مَا رَزَقْتُمْ
أَنَّهُ يَوْمَئِذٍ سَوَاءٌ قَعُورُهُمْ كَرِيمَتِكُمْ لُفْكُكُمْ﴾

«He sets forth a parable for you from yourselves: Do you have partners among those whom your right hands possess (i.e. your servant) to share as equals in the wealth We have granted you, those whom you fear as you fear each other?» (30:28)

Al 'Awfī reported that Ibn 'Abbās mentioned this *Ayah*, saying, "Allāh is saying - 'If they did not want their servant to have a share with them in their wealth and wives, how can My servant have a share with Me in My power?' Thus Allāh says:

﴿أَلَيْسَ لِلَّهِ الْفَضْلُ الْبَاطِنُ﴾

«Do they then deny the favor of Allāh?»^[2]

According to another report, Ibn 'Abbās said: "How can they accept for Me that which they do not accept for themselves?"

﴿أَلَيْسَ لِلَّهِ الْفَضْلُ الْبَاطِنُ﴾

«Do they then deny the favor of Allāh?»

meaning, they assign to Allāh a share of the tilth and cattle which He has created. They denied His blessings and associated others in worship with Him. Al-Ḥasan Al-Baṣrī said: "Umar bin Al-Khaṭṭāb wrote this letter to Abu Mūsā Al-Ash'ari: 'Be content with your provision in this world, for the Most

[1] The audible supplication uttered upon the commencement of the *Hajj* rites, "Here I am O Allāh..."

[2] At-Ṭabari 17:252.

Merciful has honored some of His servants over others in terms of provision as a test of both. The one who has been given plenty is being tested to see if he will give thanks to Allāh and fulfill the duties which are his by virtue of his wealth..." It was reported by Ibn Abi Hātim.

﴿وَاللَّهُ مَنَّ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمَنَّ لَكُمْ مِنْ أَوْلَادِكُمْ وَيَتَرَفَعُونَ فِيكُمْ﴾^[1]

472. And Allāh has made for you mates of your own kind, and has made for you, from your mates, sons and grandchildren, and has granted you good provisions. Do they then believe in false deities and deny favor of Allāh?

Among His Blessings and Signs are Mates, Children and Grandchildren

Allāh mentions the blessing He has bestowed upon His servant by giving them mates from among themselves, mates of their own kind. If He had given them mates of another kind, there would be no harmony, love and mercy between them. But out of His mercy He has made the Children of Ādam male and female, and has made the females wives or mates for the males. Then Allāh mentions that from these wives He creates children and grandchildren, one's children's children. This was the opinion of Ibn 'Abbās, 'Ikrimah, Al-Ḥasan, Aḍ-Ḍaḥḥāk and Ibn Zayd.^[1]

Shu'bah said, narrating from Abu Bishr from Sa'īd bin Jubayr from Ibn 'Abbās: "Children and grandchildren, who are one's children and one's children's children."^[2] It was also said that this means servants and helpers, or it means sons-in-law or in-laws. I say: if we understand

﴿وَمَنَّ﴾

﴿grandsons﴾ to refer back to wives, then it must mean children, children's children, and sons-in-law, because they are the husbands of one's daughter or the children of one's wife.

﴿وَمَنَّ لَكُمْ مِنْ أَنْفُسِكُمْ﴾

[1] Aḡ-Ṭabarī 17:256, 257.

[2] Aḡ-Ṭabarī 17:257.

﴿and has granted you good provisions.﴾ meaning your food and drink Then Allāh denounces those who associate others in worship with the One Who bestows blessings on them:

﴿أَيَّالِهَةٍ يُشْرِكُونَ﴾

﴿Do they then believe in false deities﴾, meaning idols and rivals to Allāh

﴿وَيَبْسُتُونَ أَنَّهُمْ يُكْفَرُونَ﴾

﴿and deny the favor of Allāh?﴾ meaning, by concealing the blessings that Allāh has given them and attributing them to others. According to a *Ṣaḥīḥ Ḥadīth*, the Prophet ﷺ said:

«إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ مَعْنًا غَيْرًا: أَلَمْ أُزَوِّجْكَ؟ أَلَمْ أُكْرِمْكَ؟ أَلَمْ أُصْنَعْ لَكَ الْخَبِيرَ وَالْإِبِلَ، وَأَذَرْتُكَ تَرَأْسَ زَمَرَةٍ»

«Allāh will say to His servant on the Day of Resurrection, reminding him of His blessings: "Did I not give you a wife? Did I not honor you? Did I not subject horses and camels to your use, and cause you to occupy a position of leadership and honor?"»⁽¹⁾

﴿وَيَسُبُّونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَغِيثُونَ بِهِ
فَلَا تَصْبِرُوا عَلَيْهِ إِنَّا نَعْلَمُ أَنَّهُ بِكُمْ يَقْتُلُونَ﴾

﴿73. And they worship others besides Allāh such as do not have power to grant them any provision from the heavens or the earth nor the ability to do so.﴾

﴿74. So do not give examples on behalf of Allāh. Truly, Allāh knows and you know not.﴾

Denouncing the Worship of anything besides Allāh

Allāh tells us about the *Mushrikīn* who worship others besides Him, even though He alone is the bountiful Provider, the Creator and Sustainer, without partners or associates, but they still worship idols and make rivals for Him. He says:

﴿مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا﴾

⁽¹⁾ Muslim 4:2279

The Example of the Believer and the Disbeliever, or the Idol and the True God

A-'Awfi reported that Ibn 'Abbās said: "This is the example which Allāh gives of the disbeliever and the believer."^[1] This was also the view of Qatādah^[2] and Ibn Jarīr^[3] The servant who has no power over anything is like the disbeliever, and the one who is given good provisions and spends of them secretly and openly is like the believer. Ibn Abi Najih reported that Mujāhid said: "This is an example given of the idol and the True God - can they be the same?"^[4] Once the difference between them is so clear and so obvious, no one can be unaware of it except the one who is foolish. Allāh says:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَحْضَرَهُمْ لَا يَعْلَمُونَ﴾

﴿All the praises and thanks are to Allāh. Nay! (But) most of them know not.﴾

﴿وَضَرَبَ اللَّهُ مَثَلًا زَمْعَانَ أَخِيكَ نَكَهَ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَدُلٌ عَلَى مَوْلَاهُ
أَنِينًا يُونَهُمْ لَا يَأْتِي بِخَيْرٍ هَلْ نَسَوَى هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ
سَبِيلٍ﴾

476. And Allāh gives an example of two men, one of them dumb, who has no power over anything, and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one who commands justice and is himself on the straight path?²

Another Example

Mujāhid said, "This also refers to idols and the True God, may He be exalted." Meaning that the idol is dumb and cannot speak or say anything, good or otherwise. It cannot do anything at all, no words, no action, it is dependent and is a burden on its master.

﴿أَنِينًا يُونَهُمْ﴾

[1] Aṣ-Ṭabarī 17:261

[2] Aṣ-Ṭabarī 17:261

[3] Aṣ-Ṭabarī 17:263.

[4] Aṣ-Ṭabarī 17:263.

﴿whichever way he directs him﴾ meaning, wherever he sends him

﴿لَا يَأْتِي بِخَيْرٍ﴾

﴿he brings no good﴾ meaning, he does not succeed in what he wants.

﴿هَذَا بَشَرٌ﴾

﴿Is such a man equal﴾ meaning, a man who has these attributes

﴿وَمَنْ يَأْمُرُ بِالْعَدْلِ﴾

﴿to one who commands justice﴾ meaning fairness, one whose words are true and whose deeds are righteous.

﴿وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

﴿and is himself on the straight path?﴾ Al 'Awfi reported that Ibn 'Abbas said, "This is also an example of the disbeliever and the believer", as in the previous Āyah.

﴿وَمِلَّةَ رَبِّكَ الرَّحْمَٰنِ وَالْكَافِرِينَ﴾ وَمَا أَمَرَ أَتَمَّةٌ إِلَّا لَخْلَجَ النَّصْرُ إِنْ هُوَ أَقْرَبُ إِلَهُكَ
عَنِ حُكْمٍ فَهُوَ فَيُؤَيِّدُ بَيْنَهُ وَأَنَّهُ لَفَرَعَكُمْ بِمَا نَفَرْتُمْ أَنَّهُ يَكْمُلُ لَا تَقْلُوبُكُمْ فَبَيْنَا وَبَيْنَكُمْ
الْفَتْحُ وَالْأَنْصَارُ وَالْأَقْبَادُ لَعَلَّكُمْ تَشْكُرُونَ إِنَّ اللَّهَ بَرُّوْا إِلَى الْقَوْمِ مُشْعِرُونَ بِمَا جَوْرُ
أَسْكَنُوا مَا يَمْلِكُهُمْ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٧٧﴾

﴿77 And to Allāh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allāh is able to do all things﴾

﴿78 And Allāh has brought you out from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts, that you might give thanks.﴾

﴿79. Do they not see the birds held (flying) in the midst of the sky? None holds them up but Allāh. Verily, in this are clear signs for people who believe.﴾

The Unseen belongs to Allāh and only He has Knowledge of the Hour

Allāh tells us of the perfection of His knowledge and ability to do all things, by telling us that He alone knows the Unseen of the heavens and the earth. No one knows anything about such things except for what Allāh informs about as He wills

His complete power, which no one can oppose or resist, means that when He wants a thing, He only has to say to it "Be!" and it is, as Allah says:

﴿وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ مِّنْ عِندِ يَدَيْهِ﴾

﴿And Our commandment is but one as the twinkling of an eye.﴾ (54-50)

meaning, whatever He wills happens in blinking. Thus Allah says here:

﴿وَمَا سَاعَتُهُ إِلَّا قَلِيلٌ مِّنَ الْيَوْمِ أَلَمْ يَعْلَمِ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly, Allah is Able to do all things.﴾

Elsewhere, Allāh says:

﴿وَمَا خَلَقَكُمْ وَلَا نَسَبَكُمْ إِلَّا كَقَلْبٍ وَجْدَةٍ﴾

﴿The processes of creating you all and resurrecting you all are but like that of (the creation and resurrection of) a single person ۞ (31:28)

Among the Favors Allāh has granted People are Hearing, Sight and the Heart

Then Allāh mentions His blessings to His servants in that He brought them from their mothers' wombs not knowing a thing, then He gives them hearing to recognize voices, sight to see visible things and hearts - meaning reason - whose seat, according to the correct view, is the heart, although it was also said that its seat is the brain. With his reason, a person can distinguish between what is harmful and what is beneficial. These abilities and senses develop gradually in man. The more he grows, the more his hearing, vision and reason increase, until they reach their peak Allah has created these faculties in man to enable him to worship his Lord, so he uses all these organs, abilities and strengths to obey his Master.

Al-Bukhari reported in his *Ṣaḥīḥ* from Abu Hurayrah that the Messenger of Allah ﷺ said:

يَقُولُ تَعَالَى: مَنْ غَدَى لِي وَلِيَ فَقَدْ بَارَزَنِي مُعَرَّبٌ، وَمَنْ قَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَفْضَلَ مِنْ أَدَا، مَا أَسْرَضْتُ عَلَيْهِ، وَلَا يَرَالُ عَبْدِي يَنْفَرْتُ إِلَيْهِ بِالشُّرْطِ حَتَّى أُجِيبَهُ،

فَإِنَّا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَتَمَهُ الَّذِي تَطْعُمُ بِهِ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَيْزَ سَائِلِي لِأَعْيُنِهِ، وَلَنْزَ دَعَايَ لِأَحِبِّهِ، وَلَنْزَ امْتِنَاعِي بِهِ لِأَعْيُنِهِ، وَمَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي بِهِ بَقِيضِ نَفْسٍ عَنِي مِنَ الْمُؤْمِنِينَ يَخْرُجُ النُّفُوسُ وَتُكْرَهُ مَسَائِلُهُ وَلَا تَذَلُّهُ مَتَهُ،

‘Allāh says: ‘Whoever takes My friend as an enemy, has declared war on Me. My servant does not draw near to Me with anything better than his doing that which I have enjoined upon him, and My servant keeps drawing near to Me by doing Nawāfil (supererogatory) deeds until I love him. And when I love him, I am his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask Me for anything, I would give it to him, if he were to call on Me, I would respond, if he were to seek Me for refuge I would surely grant him it. I do not hesitate to do anything as I hesitate to take the soul of My believing servant, because he hates death and I hate to upset him, but it is inevitable.’¹¹

The meaning of the *Ḥadīth* is that when a person is sincere in his obedience towards Allāh, all his deeds are done for the sake of Allāh, so he only hears for the sake of Allāh, he only sees for the sake of Allāh meaning he only listens to or looks at what has been allowed by Allāh. He does not strike or walk except in obedience to Allāh, seeking Allāh's help in all of these things. Thus in some versions of the *Ḥadīth*, narrated outside the *Ṣaḥīḥ*, after the phrase “his foot with which he walks”, there is added:

‘فَبِي سَمْعٍ، وَبِي بَصَرٍ، وَبِي تَطْعَمٍ، وَبِي يَمْشِي’

‘So through Me he hears, through Me he sees, through Me he strikes and through Me he walks.’¹²

Thus Allāh says:

﴿وَعَدَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾

‘And He gave you hearing, sight, and hearts that you might

[1] *Faṭḥ Al-Bārī* 11:348

[2] *Faṭḥ Al-Bārī* 11:352

and made dwellings for you out of the hides of the cattle which you find so light when you travel and when you camp; and furnishings and articles of convenience out of their wool, fur, and hair - comfort for a while.﴾

﴿81. And Allāh has made shade for you out of that which He has created, and He has made places of refuge in the mountains for you, and He has made garments for you to protect you from the heat, and coats of mail to protect you from your violence. Thus does He perfect His favor for you, that you may submit yourselves to His will.﴾

﴿82. Then, if they turn away, your duty (O Muhammad) is only to convey (the Message) in a clear way.﴾

﴿83. They recognize the grace of Allāh, yet they deny it (by worshipping others besides Allāh) and most of them are disbelievers ﴾

Homes, Furnishings and Clothing are also Blessings from Allāh

Allāh mentions His great blessings for His servant in that He has given them homes to dwell in and protect themselves with, in which they find all kinds of benefits. He has also given them homes from the hides of cattle, i.e., leather, which are light and easy to carry on journeys and can be erected wherever they stop, whether they are traveling or are settled. Thus Allāh says:

﴿تَجْعَلُونَ لَهَا يَوْمَ تَلْقَوْنَ يَوْمَ إِتِمَمْتُمْ﴾

﴿which you find so light when you travel and when you camp;﴾

﴿وَمِنْ أَسْوَأِهَا وَلَبَّاسَهَا وَأَنْعَمَهَا﴾

﴿out of their wool, fur and hair﴾ refers to sheep, camels and goats respectively.

﴿١٣﴾

﴿furnishings﴾ meaning what you take from them, i.e., wealth. It was also said that it means articles of convenience, or clothing. The correct view is more general in meaning than this; it means that you make carpets, clothing and other things from their wool, hair etc., which you use as wealth and for trade. Ibn

'Abbās said 'Al-Athath means articles of convenience and comfort ⁽¹⁾ This was also the view of Mujahid, Ikrimah, Sa'īd bin Jubayr, Al-Hasan, 'Atiyah Al-'Awfī, 'Atā' Al-Khurasānī, Aḍ-Ḍaḥḥāk and Qatādah. The phrase,

﴿إِلَىٰ جِزَىٰ﴾

﴿for a while﴾ means, until the appointed time.

Shade, Places of Refuge in the Mountains, Garments and Coats of Mail are also Blessings from Allāh

﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ شَيْءٍ ظِلًّا﴾

﴿And Allāh has made shade for you out of that which He has created,﴾

Qatādah said. "This means trees."⁽²⁾

﴿وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَادًا﴾

﴿and He has made places of refuge in the mountains for you,﴾
meaning fortresses and strongholds.

﴿وَجَعَلَ لَكُم مِّنَ الثَّمَرِ السَّيِّئِ قَنَاطِيرًا﴾

﴿and He has made garments for you to protect you from the heat,﴾
meaning clothing of cotton, linen and wool.

﴿وَسَرِيحٍ فُتِيكَرًا مِّنَ الْحَرِّ﴾

﴿and coats of mail to protect you from your violence.﴾ such as
shields made of layers of sheet iron, coats of mail and so on.

﴿كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِعِبَادِهِ مَا يَشَاءُ﴾

﴿Thus does He perfect His favor for you,﴾
meaning, thus He gives you what you need to go about your
business, so that this will help you to worship and obey Him

﴿تَتَلَكَّبُونَ﴾

﴿that you may submit yourselves to His will﴾. This is interpreted
by the majority to mean submitting to Allāh or becoming Muslim.

⁽¹⁾ At-Tabari 17:268

⁽²⁾ At-Tabari 17:269

الْبَلَّغُ

٢٧٦

الْبَلَّغُ

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُرُودِكُمْ سَكَارًا جَعَلَ لَكُمْ مِنْ بُرُودِ
الْأَنْعَامِ مِوَاتِنًا تَصِفُونَهَا بِيَوْمٍ ظَلَمْتُمْ فِيهَا أَنْفُسَكُمْ
وَمِنْ أَمْوَالِهِمْ وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَيْنَا وَلِئَلَّا يَحْسِبُوا
﴿٥٨﴾ وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَافُوا ظُلُمًا لًا وَجَعَلَ لَكُمْ
مِنْ الْجِبَالِ أَسَدًا وَجَعَلَ لَكُمْ مِنْ سُرُبِ أَنْعَامِهِمْ
الْحَرَّ وَسُرُبِ أَنْعَامِهِمْ بِأَسْمَاءٍ كَذَلِكَ يُبَيِّنُ اللَّهُ
عَلَيْكُمْ لَعَلَّكُمْ تَسْلُمُونَ ﴿٥٩﴾ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ
الْبَلَّغُ الْبَلَّغُ ﴿٦٠﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٦١﴾ وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ
شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ
﴿٦٢﴾ وَإِنَّا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ
يُنظَرُونَ ﴿٦٣﴾ وَإِنَّا رَأَى الَّذِينَ أَسْرَفُوا شُرَكَاءَهُمْ
فَالْوَارِثُ هَؤُلَاءِ شُرَكَاءُ الَّذِينَ كَانُوا يَعْبُدُونَ ﴿٦٤﴾
فَالْقَوْلُ إِنِّي لَأَكْذِبُونَ ﴿٦٥﴾ وَالْقَوْلُ
إِلَى اللَّهِ يَوْمَئِذٍ الْكَافِرُونَ ﴿٦٦﴾

**All the Messenger
has to do is convey
the Message**

﴿يَا أَيُّهَا الْمَدِينَةُ﴾

«Then, if they turn
away,» meaning, after
this declaration and
reminder, do not
worry about them.

﴿وَلَا عَلَيْكَ الْبَلَّغُ الْبَلَّغُ﴾

«your duty (O
Muhammad) is only to
convey (the Message) in
a clear way».

and you have delivered
the Message to them.

﴿يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ
يُنْكِرُونَهَا﴾

«They recognize the
grace of Allāh, yet they
deny it»

meaning they know that Allāh is the One Who grants these blessings to them, and that He is Bountiful towards them, but they still deny this by worshipping others besides Him and thinking that their help and provisions come from others besides Him.

﴿وَأَكْثَرُهُمُ الْكَافِرُونَ﴾

«and most of them are disbelievers.»

﴿وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ﴾ وَإِنَّا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٦٣﴾ وَإِنَّا رَأَى الَّذِينَ أَسْرَفُوا شُرَكَاءَهُمْ فَالْوَارِثُ هَؤُلَاءِ شُرَكَاءُ الَّذِينَ كَانُوا يَعْبُدُونَ ﴿٦٤﴾ فَالْقَوْلُ إِنِّي لَأَكْذِبُونَ ﴿٦٥﴾ وَالْقَوْلُ إِلَى اللَّهِ يَوْمَئِذٍ الْكَافِرُونَ ﴿٦٦﴾

وَسُكُّوا عَن سَبِيلِ اللَّهِ يَذُنُّهُمْ مَذَلًا ۖ قَدْ آفَكُوا بِمَا كَانُوا يَعْبُدُونَ ﴿٨٤﴾

﴿84. And on the Day when We resurrect a witness from each nation, then those who disbelieve will not be given leave, nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness.﴾

85. And once those who did wrong see the torment, it will not decrease for them, nor will they be given respite.﴾

﴿86. And when those who associated partners with Allāh see their partners, they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw back their statement at them (saying): "You indeed are liars!"﴾

﴿87. And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾

﴿88. Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment on top of the torment because of the corruption they spread.﴾

The Plight of the Idolators on the Day of Judgement

Allāh tells us about the predicament of the idolators on the Day when they will be resurrected in the realm of the Hereafter. He will raise a witness from every nation - that is - their Prophet, to testify about their response to the Message he conveyed from Allāh.

﴿ثُمَّ لَا يُلَاقِيهِمْ كَفَرُوا﴾

﴿then, those who disbelieved will not be given leave.﴾

meaning, they will not be allowed to offer any excuse, as Allāh says:

﴿مَذًى يَوْمَ لَا يُطْعَمُونَ ﴿٣٥﴾ وَلَا يَقُولُونَ مَتَى بِئْسَ الْيَوْمُ الْمَعْلُومُ ﴿٣٦﴾﴾

﴿That will be a Day when they do not speak. And they will not be permitted to present any excuse﴾ (77:35-36).

Hence, Allāh says:

﴿وَلَا تَقُولُ لَمْ يَأْتِكُمْ نَذِيرٌ ﴿٣٧﴾﴾

﴿nor will they be allowed (to return to the world) to repent and ask for Allāh's forgiveness. And once those who did wrong see﴾
 meaning those who associated others in worship with Allāh,

﴿الْعَذَابُ لَا يُخَفَّفُ عَنْهُمْ﴾

﴿the torment, it will not decrease for them,﴾

meaning it will not be reduced for them even for a moment.

﴿وَلَا لَهُمْ رِخْوَةٌ﴾

﴿nor will they be given respite.﴾

meaning, it will not be delayed for them, rather they will be taken quickly from the place of gathering, with no calling to account. Then HeJ will be brought forth, pulled by seventy thousand ropes, each of which is held by seventy thousand angels, and a neck will stretch forth from Hell towards the people, and it will expel a gust of hot air. No one will be left but will fall to his knees. Then it (the neck that is stretched forth) will say, "I have been entrusted to deal with every stubborn, arrogant one who joined another god with Allāh," and so and so, mentioning different types of people as was reported in the *Hadīth*. Then it will come down upon them and pick them up from where they are standing as a bird picks up a seed. Allāh says:

﴿وَنَالَهُمْ مِنَ النَّارِ نَجْمًا مِثْلًا رَجِيمًا ۖ وَإِنَّا لَنَرَاهُمْ فِي شِقَاقِهَا يَبْغُونَ ۚ وَنَادَىٰ هَٰؤُلَاءِ لِلَّذِينَ فِيهَا أَنادُوا ۚ وَادْعُوا نَارَكُمْ كَيْتَكِرْتُمْ ۖ﴾

﴿When it (Hell) sees them from a far place, they will hear its raging and its roaring. And when they are thrown into a narrow part of it, chained together, they will cry for destruction. Today, do not scream for one destruction, but scream repeatedly for destruction.﴾ (25:12-14)

﴿يَنظُرُونَ النَّارَ فَسَوْفَ آبَهُمْ ثَوَابُهَا وَأَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ۙ﴾

﴿And the guilty shall see the Fire and apprehend that they are about to fall into it. And they will find no way to avoid it.﴾ (18:53)

﴿لَوْ يَتَذَكَّرُ الْإِنسَانُ لَكُنَّا رَبًّا ۚ لَكِن كَفَرُوا ۚ فَسَوْفَ لَا يَسْأَلُهُمْ رَبُّهُمْ عَن شَيْءٍ ۖ وَلَا عَنْ شَيْءٍ مِّنْهُمْ وَلَا هُمْ يُسْأَلُونَ ۚ نَالِ قُلُوبِهِمْ نَفْسًا فَهِيَ أَفْهَمُهُمْ ۚ لَا يَسْتَظِلُّونَ رَدْمًا وَلَا هُمْ يُظَارُّونَ ۚ﴾

﴿If only those who disbelieved knew (about the time) when they will not be able to protect their faces nor their backs from the Fire, and they have no help. Nay, it (the Fire) will come upon them all of a sudden and will perplex them, and they will have no power to avert it nor will they have any respite.﴾ (21:39-40)

The gods of the Idolators will disown Them at the Time when They need them most

Then Allāh tells us that their gods will disown them when they need them most. He says:

﴿رَبَّانَا إِنَّهُنَّ أَشْرَكُوا مَرْصُومَةً﴾

﴿And when those who associated partners with Allāh see their partners﴾

meaning, those whom they used to worship in this world.'

﴿دَلُوا رَبَّنَا عَلَىٰ أَنَّهُنَّ كَاذِبُونَ﴾
﴿كَذِبُونَ﴾

﴿they will say: "Our Lord! These are our partners whom we used to call upon besides you." But they will throw their statements back at them (saying) "You are indeed liars!"﴾

i.e., those gods will say to them, 'you are lying. We never commanded you to worship us.' Allāh says.

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَن لَّا يَسْتَجِيبُ لَهُمْ فِي يَوْمِ الْقِسْمِ وَعَمَّ ذُنُوبُهُمْ
عَبَثُونَ﴾ رَّبَّنَا خُذْ أَلسِنَهُنَّ أَكْثَرًا وَلَهُنَّ عَذَابٌ عَظِيمٌ﴾

﴿And who is more astray than one who calls upon others besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their invocations to them? And when the people are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worship,﴾ (46:5-6)

﴿وَالْقَوْمُ مِن دُونِ اللَّهِ يَلْكُوا لَهُمُ عُزْبَتَهُ ۚ كَلَّا ۖ سَكَّارُونَ يَمْدَحُونَ عُلَاقَتَهُمْ
بِشَأْنِهِ﴾

﴿And they have taken gods besides Allāh, that they might give them honor, power and glory. Nay, but they will deny their

worship, and become their adversaries (on the Day of Resurrection).﴾ (19:81-82)

Al-Khalīl [Ibrāhīm] said:

﴿لَنْ يَنْصُرَكَ يَوْمَ تَصُحُّمُ بَنِيكَ﴾

﴿but on the Day of Resurrection, you will disown each other﴾
[29:25]

And Allāh says:

﴿وَقِيلَ ادْعُوا شُرَكَاءَكُمْ﴾

﴿And it will be said (to them): 'Call upon your partners'﴾
[28:64]

And there are many other similar Āyāt.

Everything will surrender to Allāh on the Day of Resurrection

﴿وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ أَنفُسَهُمْ﴾

﴿And they will offer (their full) submission to Allāh on that Day.﴾

Qatādah and Ikrimah said: "They will humble themselves and surrender on that Day,"^[1] i.e., they will all surrender to Allāh, there will not be anyone who does not hear and obey. As Allāh says.

﴿أَنبَحَ بِهِمْ وَأُخْبِرَ بِهِمْ يَوْمَئِذٍ﴾

﴿How clearly will they see and hear, the Day when they will appear before Us.﴾ [19:38]

meaning, they will see and hear better than they have ever seen and heard before.

And Allāh says:

﴿وَلَوْ تَرَىٰٓ إِلَىٰ السَّمَاءِ فَتُوبًا يَأْتِيكُمُ الرَّبُّ وَعَذَابُ رَبِّكَ أَصْرًا وَمَعْيَا﴾

﴿And if you only could see when the guilty hang their heads before their Lord (saying): "Our Lord! We have now seen and heard "﴾ [32:12]

^[1] At-Tabari 17:276

﴿وَعَبَّ الرُّوحُ لِحَيِّ الْقَيُّومِ﴾

﴿And (all) faces shall be humbled before the Ever Living, the Sustainer﴾ [20:111]

meaning, they will humble and submit themselves.

﴿وَالْقُرْآنُ إِلَى اللَّهِ يَرْجِعُ أَلَسْنَا وَصَّلَ عَنْهُمْ مَا كَانُوا يَفْقَهُونَ﴾

﴿And they will offer (their full) submission to Allāh on that Day, and what they falsely invented will wander away from them.﴾

The things that they used to worship which were all based on fabrications and lies, will all disappear, and they will have no helper or supporter, and no one to turn to.

Those among the Idolators who corrupted Others will receive a Greater Punishment

Then Allāh tells us:

﴿أَلَيْسَ كَقَوْمٍ كَفَرُوا وَكَذَّبُوا عَنْ سَبِيلِ اللَّهِ ذُنُوبُهُمْ عَنَّا﴾

﴿Those who disbelieved and tried to obstruct the path of Allāh, for them We will add torment﴾

meaning one punishment for their disbelief and another punishment for turning others away from following the truth, as Allāh says:

﴿وَمَنْ يَنْهَ عَنْهُ فَسَوْفَ عَذَابٌ﴾

﴿And they prevent others from him and they themselves keep away from him﴾ [6:26]

meaning they forbade others to follow him and they themselves shunned him, but:

﴿وَمَا يُلْكَئُ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾

﴿they destroyed only themselves, while they do not realize it.﴾

This is evidence that there will be varying levels of punishment for the disbelievers, just as there will be varying degrees of Paradise for the believers, as Allāh says:

﴿عَلَى كُلِّ نَفْسٍ وَجْهٌ بِمَا كَسَبَتْ﴾

﴿For each one there is double (torment), but you know not.﴾

[7:38]

﴿وَرَبِّمَ بَعَثَ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَرَبَّنَا
 تَبْلُغْ إِلَيْنَا الْكِتَابَ إِنَّا نَسْتَمِعُ﴾

﴿89. And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these. And We have revealed the Book (the Qur'ân) to you as an explanation of everything, a guidance, a mercy, and good news for the Muslims.﴾

Every Prophet will bear Witness against his Nation on the Day of Resurrection

Allâh addressed His servant and Messenger Muhammad ﷺ, saying:

﴿وَرَبِّمَ بَعَثَ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ﴾

﴿And on the Day when We resurrect a witness from each nation from among themselves, and We bring you (O Muhammad) as a witness against these.﴾,

meaning, your Ummah. The Āyah means: remember that Day and its terrors, and the great honor and high position that Allâh has bestowed upon you. This Āyah is like the Āyah with which 'Abdullâh bin Mas'ûd ended when he recited to the Messenger of Allâh ﷺ from the beginning of Sûrat An-Nisâ'. When he reached the Āyah:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾

﴿How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these?﴾ [4:41]

the Messenger of Allâh ﷺ said to him:

«خَبْرَكَ»

«Enough.» Ibn Mas'ûd said: "I turned to him and saw his eyes streaming with tears."^[1]

[1] Fath Al-Bârî 8:99.

The Qur'an explains Everything

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

﴿And We revealed the Book (the Qur'an) to you as an explanation of everything,﴾

Ibn Mas'ūd said, "[Allāh] made it clear that in this Qur'an there is complete knowledge and about everything."¹ The Qur'an contains all kinds of beneficial knowledge, such as reports of what happened in the past, information about what is yet to come, what is lawful and unlawful, and what people need to know about their worldly affairs, their religion, their livelihood in this world, and their destiny in the Hereafter.

﴿وَمُنًى﴾

﴿a guidance﴾ means, for their hearts.

﴿وَبَشِّرَ الصَّالِحِينَ﴾

﴿a mercy, and good news for the Muslims﴾

Al-Awza'i said:

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ﴾

﴿And We have revealed the Book (the Qur'an) as an explanation of everything,﴾

meaning, with the Sunnah.²

The is the reason why the phrase,

﴿وَرَزَّلْنَا عَلَيْكَ الْكِتَابَ﴾

﴿And We have revealed the Book to you﴾ is mentioned immediately after the phrase,

﴿وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ﴾

﴿And We shall bring you (O Muhammad) as a witness against these.﴾

the meaning - and Allāh knows best - is that the One Who obligated you to convey the Book which He revealed to you, will also ask you about that on the Day of Resurrection.

¹ At-Tahari 17:269

² Ad-Durr Ai Manthūr 5:158.

﴿نَسْنَسْئَلُ الظَّالِمِينَ لَذَائِهِمْ وَلَنَسْنَسْئَلَنَّكَ تَعْرِيفًا﴾

﴿Then We shall indeed question those (people) to whom it (the Book) was sent and We shall indeed question the Messengers﴾
[7:6]

﴿وَوَيْلٌ لَّكَ تَسْفُتُهُمْ آمِينَ﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٢﴾

﴿So by your Lord We question them all about what they did.﴾
[15:92-92]

﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ يَقُولُ مَاذَا أُعْطِيتُمْ فَأُولَٰئِكَ لَمْ يَكُنْ لَهُمْ مِنَ الْعِلْمِ عِلٌّ﴾

﴿On the Day when Allāh gathers the Messengers together and says to them: 'What was the response you received (to your Message)?' They will say: 'We have no knowledge, indeed only You are the Knower of all that is hidden'﴾ (5:109)

And Allāh says:

﴿إِنِّي أَنزِلُكَ رَحْمَةً عَلَيْنَا وَأَنبِئُكَ بِمَا تَصَدَّقَ﴾

﴿Verily, He Who obligated the Qur'ān upon you (O Muhammad) will surely bring you back to the return.﴾ [28:85]

meaning, the One Who gave you the obligation of conveying the Qur'ān will bring you back to Him, and your return will be on the Day of Resurrection, and He will question you about your commission of the duty He gave you. This is one of the opinions, and it presents a good understanding of it

﴿إِنَّ اللَّهَ بِأَمْرٍ بِالْعَدْلِ وَالْإِحْسَانِ رَبِّكَ ذِي الْعَرْشِ عَظِيمٍ﴾
وَالَّذِي يُبَيِّنُ لَكُمْ لَقَظَكُمْ تَذَكُّرًا ﴿٩٠﴾

﴿90. Verity, Allāh orders justice and kindness, and giving (help) to the relatives, and He forbids immoral sins, and evil and tyranny. He admonishes you, so that perhaps you may take heed﴾

The Command to be Fair and Kind

Allāh tells us that He commands His servant to be just, i.e., fair and moderate, and that He encourages kindness and good treatment. As He says.

﴿وَلَقَدْ عَلَّمْتُمُ الْقَوْلَ جَوْاهِرًا مُّخَصَّصًا لِّأُولَٰئِكَ﴾

﴿And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.﴾
[16:126]

﴿وَعَرَفَ سَهْرَ مَهْنَةٍ يَفْلَحُ فَمَنْ عَسَا رَأَيْتَ فَلْيَمْسِكْ بِرِشْمِهِ﴾

﴿The recompense for an offense is an offense the like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh﴾ [42:40]

﴿وَلِجُرُوحِ قِصَاصٍ فَمَنْ تَصَدَّقْ بِهِ فَهُوَ كَفَّارٌ لَّهُ﴾

﴿and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall count as atonement for him.﴾ [5:45]

And there are other Āyāt which support the institution of justice in Islām, as well as encouraging a fair and generous attitude.

The Command to maintain the Ties of Kinship and the prohibition of Immoral Sins, Evil and Tyranny

﴿رِزَايَ وَيَ الْقُرْبَى﴾

﴿and giving (help) to relatives,﴾ meaning that Allāh is commanding us to uphold the ties of kinship, as He says:

﴿وَمَنْ ذَا الْقُرْبَىٰ حَقُّهُ وَالْيَتَامَىٰ وَالْكَهْلَ لَا يَتَرَفَّعُوا فِي الْكِبَرِ﴾

﴿And give the relative his due and to the poor and to the wayfarer. But do not spend wastefully in the manner of a spendthrift.﴾ (17:26)

﴿وَيَنْهَىٰ عَنِ الْمُنكَرِ وَالْعِظَمِ﴾

﴿and He forbids immoral sins, and evil﴾

Fahshā' refers to all things that are forbidden, and *Munkar* refers to those forbidden deeds that are committed openly by the one who does them. Hence Allāh says elsewhere:

﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

﴿Say (O Muḥammad): "(But) the things that my Lord has indeed forbidden are the indecencies, whether committed openly

or secretly) (7:33)

Baghy refers to aggression towards people. In a *Hadīth*, the Prophet ﷺ said:

«مَا مِنْ ذَنْبٍ أَجْدَرَ أَنْ يُعَجَّلَ اللَّهُ عُقُوبَتَهُ فِي الدُّنْيَا مِنْ مَا يُذْخِرُ لِصَاحِبِهِ فِي الْآخِرَةِ مِنْ النَّهْيِ وَقَطِيعَةِ الرَّجَمِ»

«There is no sin more deserving of having its punishment hastened in this world, as well as what is reserved in the Hereafter for the one who does it, than tyrannical aggression and cutting the ties of kinship.»^[1]

﴿يُنذِرُ﴾

«He admonishes you,» meaning, He commands what He commands you of good and He forbids what He forbids you of evil;

﴿لَتَأْخُذَكُمْ تَذَكُّرٌ﴾

«so that perhaps you may take heed»

Ash-Sha'bi reported that Shatiyr bin Shakh said: "I heard Ibn Mas'ūd say: The most comprehensive *Āyah* in the Qur'ān is in *Sūrat An-Nahl*:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ﴾

«Verily, Allāh enjoins justice and kindness...»^[2] It was reported by Ibn Jarīr.

The Eyewitness Account of 'Uthmān

Concerning the revelation of this *Āyah*, Imām Aḥmad reported a *Ḥasan Hadīth* from 'Abdullāh bin 'Abbās who said: "While the Messenger of Allāh ﷺ was sitting in the courtyard of his house, 'Uthmān bin Ma'ṭūn passed by and smiled at the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him,

«أَلَا تَجْلِسُ؟»

«Won't you sit down?»

He said, 'Certainly.' So the Messenger of Allāh ﷺ sat facing

^[1] Abu Dāwūd 5:208.

^[2] Aṣ-Ṭaharī 17:280.

them whom He killed at Badr, then His Messenger ﷺ and the believers gained the upper hand, and Allāh enabled His Messenger ﷺ to conquer Makkah, and He disgraced them and humiliated them (the disbelievers).

Then Allāh says:

﴿رَبَّنَا أَلِمْ بِمَنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِنَا إِنَّ جَهَنَّمَ

﴿And who does more wrong than he who invents a lie against Allāh or denies the truth, when it comes to him?﴾

There is no one who will be more severely punished than one who tells lies about Allāh and says that Allāh revealed something to him at the time when Allāh did not reveal anything to him, or says, 'I shall reveal something like that which Allāh revealed.' And there is no one who will be more severely punished than one who denies the truth when it comes to him, for the former is a fabricator and the latter is a disbeliever. Allāh says:

﴿الَّذِينَ فِي جَهَنَّمَ مَوْتَى لَمْ يَكْنُهِمْ﴾

﴿Is there not a dwelling in Hell for the disbelievers?﴾

Then Allāh says:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا﴾

﴿As for those who strive hard for Us,﴾

meaning the Messenger ﷺ and his Companions and those who follow him, until the Day of Resurrection,

﴿لَنَهْدِيَنَّهُمْ سُبُلَنَا﴾

﴿We will surely guide them to Our paths.﴾

means, 'We will help them to follow Our path in this world and the Hereafter.'

Ibn Abi Hātim narrated that 'Abbās Al-Hamdāni Abu Aḥmad - one of the people of 'Akkā (Palestine) - said, concerning the Ayah:

﴿وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُتَّقِينَ﴾

﴿As for those who strive hard for Us (in Our cause), We will surely guide them to Our paths. And verily, Allāh is with the doers of good.﴾

تَعْلَابُ

٢٧٧

قُرْآنُ

أَيُّكُمْ كَفَرُوا وَصَدَّ عَنْ سَبِيلِ آمُونٍ ذُنُوبُهُمْ عَمَّا فَوْقَ
تَعْلَابٍ بِمَا كَانُوا يَفْعَلُونَ ﴿٩١﴾ وَتَوْمٌ يَنْتَعِي فِي كُلِّ
ثُمَّ شَهِيدٌ عَلَيْهِمْ يَوْمَئِذٍ أَفْسِهِمْ وَجَسَّاءٌ يَكْسِبُ كُلُّ شَيْءٍ
هَزْلًا وَزُلَّ عَنْكَ الْكِتَابُ يُفَكِّرُ لِكُلِّ شَيْءٍ وَهُدًى
وَرَحْمَةً وَفَتْرَى لِلْمُسَبِّحِينَ ﴿٩٢﴾ إِنَّا أَنَا بِأَمْرِ الْعَالَمِينَ
وَالْإِحْسَانِ وَرَبِّي ذِي الْفُرْقَانِ وَيَسْمَعُ عَنِ الصَّخَرَةِ
وَالْمُنْكَرِ وَالنَّعِيِّ يُعْطِيكُمْ لِمَا لَكُمْ تَذْكُرُونَ
﴿٩٣﴾ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ
بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلَهُ اللَّهُ عَلَيْكُمْ كَيْلَانًا
إِنَّهُ يَنْسَوْنَ مَا لَفَعُلُوا ﴿٩٤﴾ وَلَا تَنْكُرُوا كَالَّذِي تَفْتَنُ غَزَلُهُ
عَرَلَهُمْ مِنْ بَعْدِ قُرْوَانِكُمْ تَتَذَكَّرُونَ أَلَيْسَ لَكُمْ خَلْقًا
يَسْأَلُكُمْ أَلْ تَكُونُ أَنَّهُ مِنْ رَبِّكُمْ أَمْ لَا يُلَوِّكُكُمْ
أَنَّهُ يَوْمَ يُنْفَخُ الْأَشْفَادُ مَا كُنْتُمْ فِيهِ عَمَلُونَ ﴿٩٥﴾
وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ
يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتَسْتَأْذِنَ عَنْكُمْ كَثِيرٌ يَعْمَلُونَ ﴿٩٦﴾

'Uthmān said: 'That was when faith was established in my heart and I began to love Muhammad ﷺ.⁴¹

It is a *Hasan Hadith* having a good connected chain of narrators in which their hearing it from each other is clear.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ﴾
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلَهُ اللَّهُ عَلَيْكُمْ كَيْلَانًا
إِنَّهُ يَنْسَوْنَ مَا لَفَعُلُوا ﴿٩٤﴾
وَلَا تَنْكُرُوا كَالَّذِي تَفْتَنُ غَزَلُهُ
عَرَلَهُمْ مِنْ بَعْدِ قُرْوَانِكُمْ تَتَذَكَّرُونَ
أَلَيْسَ لَكُمْ خَلْقًا يَسْأَلُكُمْ أَلْ تَكُونُ
أَنَّهُ مِنْ رَبِّكُمْ أَمْ لَا يُلَوِّكُكُمْ
أَنَّهُ يَوْمَ يُنْفَخُ الْأَشْفَادُ مَا كُنْتُمْ فِيهِ
عَمَلُونَ ﴿٩٥﴾

﴿91 And fulfill the covenants (taken in the Name of) Allāh when you have taken them, and do not break the oaths after you have confirmed them - and indeed you have appointed Allāh as your guarantor. Verily, Allāh knows what you do.﴾

﴿92. And do not be like the one who undoes the thread which

⁴¹ Ahmad 1:318. This *Hadith* has some deficiencies in its narration leading Al-Albānī to grade it weak in *Da'if Al-Adab Al-Mufrad*, as well as Al-Arna'ūt in his notes on the *Musnad*. The first deficiency is one of its narrators, Shahr bin Hawshab, who was considered weak by a number of the scholars, the second deficiency was mentioned by Ahmad Shākir who graded its chain *Ṣaḥīḥ*, but pointed out that it is one of the *Mursal* narrations of Ibn 'Abbās since he did not see 'Uthmān bin Ma'qūn.

she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves when one group is more numerous than another group. Allah only tests you by this, and on the Day of Resurrection, He will certainly clarify that which used to differ over.﴾

The Command to fulfill the Covenant

This is one of the commands of Allah, to fulfill covenants, keep promises and to fulfill oaths after confirming them. Thus Allah says:

﴿وَلَا تَقْسِرُوا الْأَيْمَانَ بِمَا تَكِيدُونَ﴾

﴿and do not break the oaths after you have confirmed them﴾

There is no conflict between this and the Āyah:

﴿وَلَا تَعْسُوا اللَّهَ عِمَّا بَأْنَبَكُمْ﴾

﴿And do not use Allah as an excuse in your oaths﴾ [2:224]

﴿ذَلِكَ كَذِبٌ أَنتُم بِهِ تَعْسُونَ﴾

﴿That is the expiation for oaths when you have sworn. And protect your oaths﴾ [5:89]

meaning, do not forgo your oaths without offering the penance.

There is also no conflict between this Āyah (16:91) and the Ḥadīth reported in the Two Ṣaḥīḥs according to which the Prophet ﷺ said:

«يَا وَاعِدُ إِنَّ شَاءَ اللَّهُ لَا أُخْفُ عَلَى يَمِينٍ قَارَى غَيْرَهَا غَيْرًا مِنْهَا إِلَّا أَتَيْتُ الْيَمِينَ
مَرَّ غَيْرٍ وَتَحَلَّلْتُهَا - وَفِي رِوَايَةٍ - وَكَفَّرْتُ عَنْ يَمِينِي»

«By Allah, if Allah wills, I will not swear an oath and then realize that something else is better, but I do that which is better and find a way to free myself from the oath. According to another report he said: "and I offer penance for my oath."»^[1]

There is no contradiction at all between all of these texts and the Āyah under discussion here, which is:

^[1] Faḥ al-Bārī 11:525, Muslim 3:1269.

﴿وَلَا تُفْسِدُوا الْاَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

﴿and do not break the oaths after you have confirmed them﴾

because these are the kinds of oaths that have to do with covenants and promises, not the kind that have to do with urging oneself to do something or preventing him from doing something. Therefore Mujāhid said concerning this *Āyah*:

﴿وَلَا تُفْسِدُوا الْاَيْمَانَ بَعْدَ تَوْكِيدِهَا﴾

﴿and do not break the oaths after you have confirmed them﴾

"The oath here refers to oaths made during *Jahiliyyah*.^[1] This supports the *Hadith* recorded by Imām Aḥmad from Jubayr bin Muṭʿim, who said that the Messenger of Allāh ﷺ said:

«لَا جُلْفَ فِي الْإِسْلَامِ، وَأَيُّمَا جُلْفٍ دَنَ فِي الْجَاهِلِيَّةِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا
بُيُوتًا»

«There is no oath in Islām, and any oath made during the *Jahiliyyah* is only reinforced by Islām.»^[2]

This was also reported by Muslim.^[3] The meaning is that Islām does not need oaths as they were used by the people of the *Jahiliyyah*, adherence to Islām is sufficient to do away with any need for what they used to customarily give oaths for.

In the Two *Ṣaḥīḥs* it was reported that Anas said. "The Messenger of Allāh (ﷺ) swore the treaty of allegiance between the Muhājirīn (emigrants) and the Anṣār (helpers) in our house."^[4] This means that he established brotherhood between them, and they used to inherit from one another, until Allāh abrogated that. And Allāh knows best.

﴿إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ﴾

﴿Verily, Allāh knows what you do.﴾

This is a warning and a threat to those who break their oaths after confirming them.

[1] At-Tabarī 17:282.

[2] Aḥmad 4:83.

[3] Muslim 4:1961.

[4] *Faṭḥ Al-Bārī* 4:552, Muslim 4:1960

﴿وَلَا تَكُونُوا كَالَّذِي نَفَقَتْ غُرَّتُهَا مِنْ سَبَبٍ قَوِيٍّ﴾

﴿And do not be like the one who undoes the thread which she has spun, after it has become strong.﴾

'Abdullāh bin Kathīr and As-Suddi said: "This was a foolish woman in Makkah. Everytime she spun thread and made it strong, she would undo it again."^[1] Mujāhid, Qatādah and Ibn Zayd said: "This is like the one who breaks a covenant after confirming it."^[2] This view is more correct and more apparent, whether or not there was a woman in Makkah who undid her thread after spinning it. The word *Ankāthan* could be referring back to the word translated as "undoes", reinforcing the meaning, or it could be the predicate of the verb "to be", meaning, do not be *Ankāthan*, the plural of *Nakth* (breach, violation), from the word *Nākuth* (perfidious). Hence after this, Allāh says:

﴿تَتَذَكَّرُونَ أَلْسِنَتَكُمْ مِّنْ يَّمِينِكُمْ﴾

﴿by taking your oaths as a means of deception among yourselves﴾ meaning for the purposes of cheating and tricking one another.

﴿إِذْ تَكُونُ أَكْثَرُ مِنَّا قُوَّةً﴾

﴿when one group is more numerous than another group﴾

meaning, you swear an oath with some people if they are more in number than you, so that they can trust you, but when you are able to betray them you do so. Allāh forbids that, by showing a case where treachery might be expected or excused, but He forbids it. If treachery is forbidden in such a case, then in cases where one is in a position of strength it is forbidden more emphatically.

Mujahid said "They used to enter into alliances and covenants, then find other parties who were more powerful and more numerous, so they would cancel the alliance with the first group and make an alliance with the second who were more powerful and more numerous. This is what they were forbidden to do." Ad-Dahhak, Qatadah and Ibn Zayd said something similar.

^[1] At-Ṭabari 17:285

^[2] At-Ṭabari 17:285

هَذَا الْقُرْآنُ

٢٧٨

مِنْ الْقُرْآنِ

وَلَا تُجَادُوا أَيْمَنَكُمْ سَلَا يَنْصَحُكُمْ قَوْلُ قَوْمٍ يَدْعُوهُمْ
وَقَدْ قَرَأُوا الشُّعْرَ بِمَا صَدَّقْتُمْ عَنْ كَيْلِ اللَّهِ وَلَكُمْ عَذَابٌ
عَظِيمٌ ﴿٢٧٨﴾ وَلَا تَشْرُوا بِعَهْدِ اللَّهِ نَسًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٢٧٩﴾ مَا عِنْدَ اللَّهِ بِمَقْدُورٍ
وَمَا عِنْدَ اللَّهِ بَاطِلٌ وَلَتَحْرِيصُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ ﴿٢٨٠﴾ مَنْ عَجَلَ حَتَّى يَمُوتَ مِنْ دُونِ
أَوَّلَانِي وَهُوَ مُؤْمِنٌ فَسُحْبَتِهُ حَيَاتُهُ طَيِّبَةً وَلَتَحْرِيصُهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٢٨١﴾ فَإِذَا فَرَغْتَ الْقُرْآنَ
فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٢٨٢﴾ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ
عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢٨٣﴾ إِنَّمَا
سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ
﴿٢٨٤﴾ وَإِذَا بَدَأْنَا آيَةً مَكَانَ آيَةٍ أَوْ نَقَضْنَا آيَةً أَوْ
بَدَّلْنَا آيَةً أَوْ نَقَضْنَا آيَةً أَوْ نَقَضْنَا آيَةً أَوْ نَقَضْنَا آيَةً
فَلَا يَذْكُرُ الْإِنْسَانُ أَنَّهُ كَذَّابٌ مُفْتَرٍ ﴿٢٨٥﴾ أَكْثَرُهُمْ لَا يَعْلَمُونَ
﴿٢٨٦﴾ قَدْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿٢٨٧﴾

﴿إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ﴾

«Allah only tests you by this» Saïd bin Jubayr said: "This means (you are tested) by the large numbers."^[1] This was reported by Ibn Abi Hâtim. Ibn Jarir said: "It means (you are being tested) by His command to you to adhere to your covenants."

﴿وَلَيَبْيَنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ

فِيهِ تَخْتَلِفُونَ﴾

«And on the Day of Resurrection, He will certainly clarify that which you differed over.» Everyone will be rewarded or punished in accordance with his deeds, good or evil.^[2]

﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُبْدِلُ مَا شَاءَ وَيَهْدِي مَن يَشَاءُ وَنُنَزِّلُ
عَنَّا كُتُبًا مَّا تَلَوْنَ. ٢: وَلَا تَجِدُوا أَيْمَنَكُمْ سَلَا يَنْصَحُكُمْ قَوْلُ قَوْمٍ يَدْعُوهُمْ
بِمَا صَدَّقْتُمْ عَنْ كَيْلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ. ٣: وَلَا تَشْرُوا بِعَهْدِ اللَّهِ نَسًا قَلِيلًا إِنَّمَا
عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ. ٤: مَا عِنْدَ اللَّهِ بِمَقْدُورٍ وَمَا عِنْدَ اللَّهِ بَاطِلٌ وَلَتَحْرِيصُ
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ. ٥:﴾

﴿93. And had Allah willed, He would have made you (all) one nation, but He allows whom He wills to stray and He guides whom He wills. But you shall certainly be called to account for what you used to do.﴾

[1] Ad-Durr Al-Manthûr 5:163.

[2] Al-Tabari 17:287.

﴿94 And do not make your oaths a means of deception among yourselves, resulting in the slip of a foot after it was firmly planted, and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment.﴾

﴿95. And do not use an oath by Allāh for the purchase of little value, what is with Allāh is better for you if you only knew.﴾

﴿96 Whatever you have will be exhausted, and what is with Allāh will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

If Allāh had willed, He would have made all of Humanity one Nation

Allāh says:

﴿وَلَوْ شَاءَ اللَّهُ لَمَسَخَكُمْ﴾

﴿And had Allāh willed, He would have made you﴾ meaning - O mankind,

﴿أُمَّةً وَاحِدَةً﴾

﴿(all) one nation,﴾ This is like the Āyah:

﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ فِي الْأَرْضِ كَافَّةً﴾

﴿And had your Lord willed, all of those on earth would have believed together﴾ [10:99],

meaning, He could have created harmony among them, and there would not be any differences, conflicts or hatred between them

﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَرَاؤُونَ عَنَّا كِبَارًا ۚ وَلَا مَن رَّبِّكَ وَلَا يَكْفُرُ﴾

﴿And if your Lord had so willed, He would surely, have made mankind one Ummah [nation or community], but they will not cease to disagree Except him on whom your Lord has bestowed His mercy, and for that did He create them.﴾ (11:118-119)

Similarly, Allāh says here:

﴿وَلَيْكُمُ الْيُسْرَىٰ مِنْ ذَٰلِكُمْ وَيَهْدِي سَبِيلًا﴾

﴿but He allows whom He wills to stray and He guides whom He wills﴾

Then on the Day of Resurrection, He will ask them all about their deeds, and will reward or punish them even equal to a scallish thread in the long slit of a date stone or the size of a speck on the back of a date stone, or even a thin membrane of the date stone.

The Prohibition on taking an Oath for Purposes of Treachery

Then Allāh warns His servant against taking oaths as means of deception, i.e., using them for treacherous purposes, lest a foot should slip after being firmly planted. This is an analogy describing one who was on the right path but then deviated and slipped from the path of guidance because of an unfulfilled oath that involved hindering people from the path of Allāh. This is because if a disbeliever were to find that after having agreed to a covenant, then the believer betrayed him, then the believer will have hindered him from entering Islām. Thus Allāh says:

﴿وَتَذَرُوا كَثْرَةً بِمَا صَدَقْتُمْ فِي سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ﴾

﴿and you taste the evil of having hindered from the path of Allāh, and you will suffer a terrible punishment﴾

Do not break Oaths for the sake of Worldly Gain

Then Allāh says:

﴿لَا تَسْعَوْا بِهِمْ فَلِلَّهِ تَسَاءُلًا﴾

﴿And do not use an oath by Allāh for the purchase of little value.﴾

meaning, do not neglect an oath sworn in the Name of Allāh for the sake of this world and its attractions, for they are few, and even if the son of Ādam were to gain this world and all that is in it, that which is with Allāh is better for him, i.e., the reward of Allāh is better for the one who puts his hope in Him, believes in Him, seeks Him and fulfills his oaths in the hope of that which Allāh has promised. This is why Allāh says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْسِمُوا بِاللَّهِ مَا عَدَدْتُمُوهَا﴾

﴿if you only knew. Whatever you have will be exhausted,﴾

meaning, it will come to an end and will vanish, because it is only there for a certain, limited time.

﴿وَمَا عِنْدَ اللَّهِ يَبْقَى﴾

﴿and what is with Allah will remain ﴾

meaning, His reward for you in Paradise will remain, without interruption or end, because it is eternal and will never change nor disappear.

﴿وَسَيَجْزِي الْغَيْرُ صَوْرَةَ أَخْرَىٰ يَأْتِي مَا كُنْتُمْ بِمُتَوَكِّفِينَ﴾

﴿And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

Here the Lord swears, with the *Lām* of affirmation, that He will reward the patient for the best of their deeds, i.e., He will forgive them for their bad deeds.

﴿مَنْ عَمِلَ صَالِحًا مِّن دُونِ ذَٰلِكَ أَزِيدُهُ لَئِيْلَ مَا يَكُونُ لِمَن كَانَ يَمُنُّ أَنَّهُ﴾

﴿97. Whoever does righteous deeds - whether male or female - while he (or she) is a believer; then We will certainly give them a good life, and We will certainly grant them their rewards in proportion to the best of what they used to do.﴾

Righteous Deeds and their Reward

This is a promise from Allāh to those Children of Adam, male or female, who do righteous deeds - deeds in accordance with the Book of Allāh and the Sunnah of His Prophet ﷺ, with a heart that believes in Allāh and His Messenger ﷺ, while believing that these deeds are commanded and enjoined by Allāh Allāh promises that He will give them a good life in this world and that He will reward them according to the best of their deeds in the Hereafter. The good life includes feeling tranquility in all aspects of life. It has been reported that Ibn 'Abbās and a group [of scholars] interpreted it to mean good, lawful provisions. It was reported that 'Alī bin Abī Ṭalīb interpreted as contentment. This was also the opinion of Ibn 'Abbās, Ikrimah and Wahb bin Munabbih. 'Alī bin Abī Talhah

recorded from Ibn 'Abbās that it meant happiness. Al-Ḥasan, Mujāhid and Qatādah said, "None gets [this] good life [mentioned] except in Paradise." Aḍ-Ḍaḥḥāk said: "It means lawful provisions and worship in this life". Aḍ-Ḍaḥḥāk also said: "It means working to obey Allāh and finding joy in that ". The correct view is that a good life includes all of these things, as found in the *Ḥadīth* recorded by Imām Ahmad from 'Abdullāh bin 'Amr that the Messenger of Allāh ﷺ said:

«مَنْ أَطْعَمَ مَنْ أَشْفَمَ، رَزَقَ ثَقَاتًا، رَفَعَهُ اللَّهُ بِمَا آتَاهُ»

«He who submits [becomes a Muslim] has succeeded, is given sufficient provisions, and is content with Allāh for what he is given.»^[1]

It was also recorded by Muslim.^[2]

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ مَا كَانَ يَدْعُ إِلَى الْتَبَاطُلِ الْوَجْهِ (يَا أَيُّهَا الَّذِينَ آمَنُوا) إِنَّكُمْ كُنْتُمْ عَلَى الْيُرْسِ
مَامْرًا وَعَلَى رَبِّهِمْ يَرْجِعُونَ. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا إِلَّا مَا يَأْمُرُكُمْ بِالْعَمَلِ وَالْإِيمَانِ
مُسْرِكًا﴾

﴿98. So when you recite the Qur'ān, seek refuge with Allāh from Shayṭān, the outcast.﴾

﴿99. Verily, he has no power over those who believe and put their trust only in their Lord﴾

﴿100. His power is only over those who obey and follow him (Shayṭān), and those who join partners with Him (Allāh).﴾

The Command to seek Refuge with Allāh before reciting the Qur'ān

This is a command from Allāh to His servants upon the tongue of His Prophet ﷺ, telling them that when they want to read Qur'ān, they should seek refuge with Allāh from the cursed Shayṭān. The *Ḥadīths* mentioned about seeking refuge with Allāh (*Ist'ādhah*), were quoted in our discussion at the beginning of this *Tafsir*, praise be to Allāh. The reason for seeking refuge with Allāh before reading is that the reader should not get confused or mixed up, and that the Shayṭān

[1] Ahmad 2:268

[2] Muslim 2:730.

would not confuse him or stop him from thinking about and pondering over the meaning of what he reads. Hence the majority of scholars said that refuge should be sought with Allāh before starting to read

﴿إِنَّهُمْ لَكَا مُلْكٌ عَلَى الَّذِينَ يَكْفُرُونَ﴾

«Verily, he has no power over those who believe and put their trust only in their Lord.»

Ath-Thawri said: "He has no power to make them commit a sin they will not repent from."^[1] Others said: it means that he has no argument for them. Others said it is like the *Āyah*:

﴿إِلَّا بِمَا كَانُوا يَكْفُرُونَ﴾

«Except Your chosen servants amongst them.» [15:40]

﴿بِمَا كَانُوا يَكْفُرُونَ﴾

«His power is only over those who obey and follow him (Shayṭān).»

Mujāhid said: "Those who obey him."^[2] Others said, "Those who take him as their protector instead of Allāh."

﴿وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾

«and those who join partners with Him.» means, those who associate others in worship with Allāh

﴿وَلَا يَدْرَأُ سَعْيَكَ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُّخْتَلِفٍ أَلْوَانٍ فَتَكُونُ كَالْغُبَارِ يُصَافًى فِيهَا الْكَافِرُونَ﴾

«101. And when We change a verse in place of another and Allāh knows best what He reveals - they (the disbelievers) say: "You (O Muḥammad) are but a forger." Rather, most of them know not.»

«102. Say (O Muḥammad), "Rūḥ-ul-Qudus has brought it (the Qur'ān) down from your Lord with truth." for the conviction of those who believe, and as a guide and good news for the Muslims.»

[1] At-Ṭabarī 17:294.

[2] At-Ṭabarī 17:294.

The Idolators' Accusation that the Prophet ﷺ was a Liar since some Āyāt were abrogated, and the Refutation of their Claim

Allāh tells us of the weak minds of the idolators, and their lack of faith and conviction. He explains that it is impossible for them to have faith when He has decreed that they are doomed. When they saw that some rulings had been changed by being abrogated, they said to the Messenger of Allāh ﷺ:

﴿يَا أَيُّهَا الْمُدَّثِّرُ﴾

﴿You are but a forger﴾ meaning one who tells lies. But Allāh is the Lord Who does whatever He wills, and rules as He wants.

﴿سَلَا، إِنَّا نَحْنُ الْغَاثُ﴾

﴿And when We change a verse (of the Qur'ān) in place of another﴾

Mujāhid said: this means, "We remove one and put another in its place"^[1] Qatādah said: this is like the Āyah:

﴿مَا نَسَخَ مِنْ شَيْءٍ أَوْ نُنسِخْهُ﴾

﴿Whatever verse We change [abrogate] or omit [the abrogated] ..﴾" (2:106).^[2]

Allāh said, in response to them.

﴿قُلْ رَحْمَةُ رُبِّ الْقَدِيرِ﴾

﴿Say "Rah-ul-Qudus has brought it ﴾ meaning, Jibrīl,

﴿مِنْ رَبِّكَ بِالْحَقِّ﴾

﴿from your Lord with truth,﴾ meaning, with truthfulness and justice

﴿يُثَبِّتُ الْقُرْآنَ مَا شَاءَ﴾

﴿for the conviction of those who believe,﴾

so that they will believe what was revealed earlier and what was revealed later, and humble themselves towards Allāh.

[1] At-Tabari 17:297

[2] At-Tabari 17:297

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٧٩

سُورَةُ النَّحْلِ

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا عَلَّمَهُ بَشَرٌ لِّسَانٌ
 الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبُونِ وَعَظِمُ اسْمُهُ عُكْرُوتٌ
 مُبِينٌ ﴿٢٨٠﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ وَيَتَّبِعُوا اللَّهَ لَا يَهْدِيهِمْ
 اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٨١﴾ إِنَّهُمْ يَقْتُرُونَ الْكَذِبَ الَّذِينَ
 لَا يُؤْمِنُونَ وَيَتَّبِعُوا اللَّهَ وَالْأُولِيَاءَ هُمُ الْكَافِرُونَ
 ﴿٢٨٢﴾ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ لَا مِنْ أَخْزَرَةٍ
 وَقِيلَهُ سُلْطَمِينَ يَاقُومُونَ وَلَئِنْ مَن شَرَحَ بِالْكَفْرِ صَدْرًا
 فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٨٣﴾
 ذَلِكَ بِأَنَّهُمْ لَسَخَّسُوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ
 وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٨٤﴾ أَوَلَيْكَ
 نُذِيرٌ طَبَعَ اللَّهُ عَنْ قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ
 وَأَوَلَيْكَ هُمُ الْقَاتِلُونَ ﴿٢٨٥﴾ لَا جَرَمَ لَهُمْ وَلَهُمْ
 الْآخِرَةُ هُمُ الْحَسِيرُونَ ﴿٢٨٦﴾ ثُمَّ إِنَّكَ رَبُّكَ
 لِلَّذِينَ هَاسَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ حَبَسُوا
 رَوْحَهُمْ أَتَيْتَ مِنْكُمْ مَقْدَحًا مَعْفُورًا وَجِئْتُكُمْ

﴿وَمَدَى رَشْرَيْنَ لِمُتْلَبِينَ﴾

«and as a guide and good news for the Muslims.»

meaning He has made it a guide and good news to the Muslims who believe in Allah and His Messengers.

﴿وَلَقَدْ عَلِمَ اللَّهُ أَنَّهُمْ يَقُولُونَ إِنَّمَا

يُعَلِّمُهُ بَشَرٌ لِّسَانٌ الَّذِي

يُلْحِدُونَ إِلَيْهِ أَعْجِبُونِ وَعَظِمُ

اسْمُهُ عُكْرُوتٌ مُبِينٌ﴾

4103. And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him." The tongue of the man they refer to is foreign, while this (the Qur'an) is (in) a clear Arabic tongue »

The Idolators' Claim that the Qur'an was taught by a Human, and the Refutation of their Claim

Allah tells us about the idolators' lies, allegations, and slander when they claimed that this Qur'an which Muhammad ﷺ had recited for them, was actually taught to him by a human. They referred to a foreign (i.e., non-Arab) man who lived among them as the servant of some of the clans of Quraysh and who used to sell goods by Aş-Şafā. Maybe the Messenger of Allah ﷺ used to sit with him sometimes and talk to him a little, but he was a foreigner who did not know much Arabic, only enough simple phrases to answer questions when he had to. So in refutation of their claims of fabrication, Allah said:

﴿إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَفَعَّلْنَا بَشَرًا لَّا يَفْقَهُ شَيْئًا مِّنْهَا وَلَئِن لَّمْ يَظْهَرْ عَلَيْكَ فَذَكَرْهُ وَلَعَلَّ كَلَامُكَ لَهُ بَلَاغٌ لِّلنَّاسِ وَلَئِن لَّمْ يَظْهَرْ عَلَيْكَ فَذَكَرْهُ وَلَعَلَّ كَلَامُكَ لَهُ بَلَاغٌ لِّلنَّاسِ وَلَئِن لَّمْ يَظْهَرْ عَلَيْكَ فَذَكَرْهُ وَلَعَلَّ كَلَامُكَ لَهُ بَلَاغٌ لِّلنَّاسِ﴾

«The tongue of the man they refer to is foreign, while this (the Qur'ān) is a (in) clear Arabic tongue.»

meaning, how could it be that this Qur'ān with its eloquent style and perfect meanings, which is more perfect than any Book revealed to any previously sent Prophet, have been learnt from a foreigner who hardly speaks the language? No one with the slightest amount of common sense would say such a thing.

﴿مَنْ أَتَىٰ لَا يَهْدِيهِ اللَّهُ وَلَا يَجْعَلْ لَهُ عَمَلًا يُقْبَلُ﴾

﴿الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأَرْسَالِ رَسُولِهِ﴾

«104. Verily, those who do not believe in Allāh's Āyāt (signs, or revelation), Allāh will not guide them, and theirs will be a painful punishment.»

«105. It is only those who do not believe in Allāh's Āyāt who fabricate the falsehood, and it is they who are liars.»

Allāh tells us that He does not guide those who turn away from remembering Him and who are heedless of that which He revealed to His Messenger ﷺ, those who have no intention of believing in that which he has brought from Allāh. This kind of people will never be guided to faith by the signs of Allāh and the Message which He sent His Messengers in this world, and they will suffer a painful and severe punishment in the Hereafter. Then Allāh informs us that His Messenger ﷺ is not a forger nor a liar, because the one who fabricates falsehood about Allāh and His Messenger ﷺ is the most evil of creatures.

﴿الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ﴾

«Verily, those who do not believe in Allāh's Āyāt,»

Allāh will not guide them, and theirs will be a painful punishment, meaning, the disbelievers and heretics who are known to the people as liars. The Messenger Muḥammad ﷺ, on the other hand, was the most honest and righteous of people, the most perfect in knowledge, deeds, faith and conviction. He was known among his people for his truthfulness and no one among them had any doubts about that - to such an extent that they always addressed him as *Al-Amīn* (the Trustworthy) Muḥammad. Thus when Heraclius, the king of the Romans, asked Abu Sufyan about the attributes of the Messenger of Allāh ﷺ, one of the things he said to him was,

"Did you ever accuse him of lying before he made his claim?" Abu Sufyân said, "No". Heraclius said, "He would refrain from lying about people and then go and fabricate lies about Allah?"

﴿مَنْ حَكَّمَ بِاللَّهِ مِنْ بَعْدِ إِسْمِهِ إِلَّا مَنْ أَكْثَرُ زُفْلَةٍ مُظْلَمٍ ۖ بِالْأَيْمَنِ وَلَئِنْ تَرَى
شَيْخًا بِالْأَكْثَرِ صَدْرًا مَقْبِلَهُمْ عَصَبًا يَتَكَلَّمُ لَهُمْ رِجَالُهُمْ عَنِ الْأَيْمَنِ
الْأَكْثَرِ عَلَى الْآخِرَةِ وَلَئِنْ أَقْبَلَ لَا يَنْصُرُوهُمُ إِلَّا أَكْثَرُ الْأَيْمَنِ
لَئِنْ طَعَّ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَسْمَارِهِمْ وَأُولَئِكَ هُمُ الصَّادِقُونَ ۖ لَا حَسْرَةَ
لَهُمْ فِي الْآخِرَةِ هُمْ الْخَيْرُونَ ۖ﴾

﴿106. Whoever disbelieves in Allāh after his belief - except one who was forced while his heart is at peace with the faith - but whoever opens their breasts to disbelief, on them is wrath from Allāh, and theirs will be a terrible torment.﴾

﴿107. That is because they preferred the life of this world over that of the Hereafter. And Allāh does not guide the people who disbelieve.﴾

﴿108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allāh has set a seal over. And they are the heedless!﴾

﴿109. No doubt, in the Hereafter they will be the losers.﴾

Allāh's Wrath against the Apostate, except for the One Who is forced into Disbelief

Allāh tells us that He is angry with them who willingly disbelieve in Him after clearly believing in Him, who open their hearts to disbelief finding peace in that, because they understood the faith yet they still turned away from it. They will suffer severe punishment in the Hereafter, because they preferred this life to the Hereafter, and they left the faith for the sake of this world and Allāh did not guide their hearts and help them to stand firm in the true religion. He put a seal on their hearts so that they would not be able to understand what is beneficial for them, and He sealed their ears and eyes so that they would not benefit from them. Their faculties did not help them at all, so they are unaware of what is going to happen to them.

«No doubt» means, it is inevitable, and no wonder that those who are like this -

﴿الَّذِينَ فِي الْآخِرَةِ هُمُ الْخَائِرُونَ﴾

«in the Hereafter, they will be the losers» meaning, they will lose themselves and their families on the Day of Resurrection.

﴿إِلَّا مَنْ أُكْرِهَ وَقَدْ كَانَ مِنَ الْإِيمَانِ﴾

«except one who was forced while his heart is at peace with the faith»

This is an exception in the case of one who utters statements of disbelief and verbally agrees with the *Mushrikin* because he is forced to do so by the beatings and abuse to which he is subjected, but his heart refuses to accept what he is saying, and he is, in reality, at peace with his faith in Allāh and His Messenger ﷺ.

The scholars agreed that if a person is forced into disbelief, it is permissible for him to either go along with them in the interests of self-preservation, or to refuse, as Bilāl did when they were inflicting all sorts of torture on him, even placing a huge rock on his chest in the intense heat and telling him to admit others as partners with Allāh. He refused, saying, "Alone, Alone." And he said, "By Allāh, if I knew any word more annoying to you than this, I would say it." May Allāh be pleased with him.

Similarly, when the Liar Mūsāylimah asked Ḥabīb bin Zayd Al-Anṣari, "Do you bear witness that Muḥammad is the Messenger of Allāh?" He said, "Yes." Then Mūsāylimah asked, "Do you bear witness that I am the messenger of Allāh?" Ḥabīb said, "I do not hear you." Mūsāylimah kept cutting him, piece by piece, but he remained steadfast insisting on his words.^[1]

It is better and preferable for the Muslim to remain steadfast in his religion, even if that leads to him being killed, as was mentioned by Al-Ḥāfiẓ Ibn 'Asākir in his biography of 'Abdullah bin Ḥudhafah Al-Sahmī, one of the Companions. He said that he was taken prisoner by the Romans, who brought him to their king. The king said, "Become a Christian, and I will give you a share of my kingdom and my daughter in

[1] *Asad Al-Ghābah* 1049.

marriage." 'Abdullāh said: "If you were to give me all that you possess and all that Arabs possess to make me give up the religion of Muḥammad ﷺ even for an instant, I would not do it." The king said, "Then I will kill you." 'Abdullāh said, "It is up to you." The king gave orders that he should be crucified, and commanded his archers to shoot near his hands and feet while ordering him to become a Christian, but he still refused. Then the king gave orders that he should be brought down, and that a big vessel made of copper be brought and heated up. Then, while 'Abdullāh was watching, one of the Muslim prisoners was brought out and thrown into it, until all that was left of him was scorched bones. The king ordered him to become a Christian, but he still refused. Then he ordered that 'Abdullāh be thrown into the vessel, and he was brought back to the pulley to be thrown in. 'Abdullāh wept, and the king hoped that he would respond to him, so he called him, but 'Abdullāh said, "I only weep because I have only one soul with which to be thrown into this vessel at this moment for the sake of Allāh; I wish that I had as many souls as there are hairs on my body with which I could undergo this torture for the sake of Allāh." According to some reports, the king imprisoned him and deprived him of food and drink for several days, then he sent him wine and pork, and he did not come near them. Then the king called him and asked him, "What stopped you from eating?" 'Abdullāh said, "It is permissible for me [under these circumstances], but I did not want to give you the opportunity to gloat." The king said to him, "Kiss my head and I will let you go." 'Abdullāh said, "And will you release all the Muslim prisoners with me?" The king said, "Yes." So 'Abdullāh kissed his head and he released him and all the other Muslim prisoners he was holding. When he came back, 'Umar bin Al-Khaṭṭāb said, "Every Muslim should kiss the head of 'Abdullāh bin Hudhāfah, and I will be the first to do so." And he stood up and kissed his head. May Allāh be pleased with them both.^[1]

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَنِي إِسْرَءِيلَ أَنْ يَنْجِيَهُمْ مِنْ كُفْرِكَ إِذْ يَعْتَصِمُونَ﴾ ﴿١٠٦﴾
 ﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَنِي إِسْرَءِيلَ أَنْ يَنْجِيَهُمْ مِنْ كُفْرِكَ إِذْ يَعْتَصِمُونَ﴾ ﴿١٠٧﴾
 ﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَنِي إِسْرَءِيلَ أَنْ يَنْجِيَهُمْ مِنْ كُفْرِكَ إِذْ يَعْتَصِمُونَ﴾ ﴿١٠٨﴾
 ﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَنِي إِسْرَءِيلَ أَنْ يَنْجِيَهُمْ مِنْ كُفْرِكَ إِذْ يَعْتَصِمُونَ﴾ ﴿١٠٩﴾

[1] Al-Hāfiḥ (Ibn Hajar) mentioned this story in brief in *Al-Isābah* (4641), and attributed it to Al-Bayhaqi.

﴿كُلُّ نَفْسٍ نَا عِبَادَتِكَ رُفْعًا وَلَا يَنْفَعُكَ شَيْءٌ﴾

﴿110. Then, verily, your Lord for those who emigrated after they were put to trials and then performed jihād, and were patient, - after this, your Lord is indeed Forgiving, Most Merciful.﴾

﴿111. (Remember) the Day when every person will come pleading for himself, and every one will be paid in full for what he did, and they will not be dealt with unjustly.﴾

The One who is forced to renounce Islām will be forgiven if He does Righteous Deeds afterwards

This refers to another group of people who were oppressed in Makkah and whose position with their own people was weak, so they went along with them when they were tried by them. Then they managed to escape by emigrating, leaving their homeland, families and wealth behind, seeking the pleasure and forgiveness of Allāh. They joined the believers and fought with them against the disbelievers, bearing hardship with patience. Allāh tells them that after this, meaning after their giving in when put to the test, He will forgive them and show mercy to them when they are resurrected.

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُّسْتَبَدًّا﴾

﴿(Remember) the Day when every person will come pleading﴾ meaning making a case in his own defence.

﴿عَنْ نَفْسِهَا﴾

﴿for himself.﴾ means, no one else will plead on his behalf; not his father, not his son, nor his brother, nor his wife.

﴿وَيُؤْتَىٰ كُلُّ نَفْسٍ نَّاسِئًا بِمَا عَمِلَتْ﴾

﴿and every one will be paid in full for what he did,﴾ meaning whatever he did, good or evil.

﴿وَهُمْ لَا يظْلَمُونَ﴾

﴿and they will not be dealt with unjustly.﴾

meaning there will be no decrease in the reward for good, and no increase in the punishment for evil. They will not be dealt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

٢٨٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَوْمَ تَأْتِي كُلُّ نَفْسٍ مَحْدِلٌ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ ﴿١١٢﴾ وَصَرَفَ اللَّهُ مَثَلًا قَرِيبَةً كَانَتْ آيَةً مُّطْمَئِنِّةً بِأَيِّهَا رَزَقَهَا رَعْدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَّكَّهَا اللَّهُ لِإِثْسَارِ الْجُبْنَ وَالْعُوبَىٰ بِمَا كَانُوا يَفْسُدُونَ ﴿١١٣﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾ فَكُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَاسْكُرُوا يَوْمَ أَنْعَمَ اللَّهُ عَلَيْكُمْ إِنَّهُ يَتَبَدَّدُونَ ﴿١١٥﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْسَةَ وَالدَّمَ وَلَحْمَ الْخَيْلِ وَمِثْلَ ذَلِكَ أَهْلَ الْغَيْرِ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٦﴾ وَلَا تَقُولُوا لِمَا يُصَدِّقُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حُلَلٌ وَهَذَا حَرَامٌ يُفْتَرُونَ عَلَىٰ أَهْلِ الْكَذِبِ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَىٰ أَهْلِ الْكَذِبِ لَا يَمْلِكُونَ ﴿١١٧﴾ مَنَعَ قِيلٌ وَهُمْ عَذَابُ أَلِيمٌ ﴿١١٨﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمًا مَا فَصَّلَ اللَّهُ مِنْ قَبْلِ وَمَا طَلَعَتْهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٩﴾

with unjustly in the slightest way.

﴿وَصَرَفَ اللَّهُ مَثَلًا قَرِيبَةً كَانَتْ آيَةً مُّطْمَئِنِّةً بِأَيِّهَا رَزَقَهَا رَعْدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَّكَّهَا اللَّهُ لِإِثْسَارِ الْجُبْنَ وَالْعُوبَىٰ بِمَا كَانُوا يَفْسُدُونَ﴾ ﴿١١٣﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾ فَكُلُّوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ وَاسْكُرُوا يَوْمَ أَنْعَمَ اللَّهُ عَلَيْكُمْ إِنَّهُ يَتَبَدَّدُونَ ﴿١١٥﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْسَةَ وَالدَّمَ وَلَحْمَ الْخَيْلِ وَمِثْلَ ذَلِكَ أَهْلَ الْغَيْرِ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٦﴾ وَلَا تَقُولُوا لِمَا يُصَدِّقُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حُلَلٌ وَهَذَا حَرَامٌ يُفْتَرُونَ عَلَىٰ أَهْلِ الْكَذِبِ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَىٰ أَهْلِ الْكَذِبِ لَا يَمْلِكُونَ ﴿١١٧﴾ مَنَعَ قِيلٌ وَهُمْ عَذَابُ أَلِيمٌ ﴿١١٨﴾ وَعَلَى الَّذِينَ هَادُوا حَرَّمًا مَا فَصَّلَ اللَّهُ مِنْ قَبْلِ وَمَا طَلَعَتْهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٩﴾

4112. And Allāh gives the example of a township (Makkah), it was secure and peaceful: its provision coming to it in abundance from every place, but it (its people) denied the favors of Allāh. So Allāh made it taste extreme hunger (famine) and fear, be-

cause of what they did.﴾

4113. There has come to them a Messenger from among themselves, but they denied him, so the torment seized them while they were wrongdoers.﴾

The Example of Makkah

This example refers to the people of Makkah, which had been secure, peaceful and stable, a secure sanctuary while men were being snatched away from everywhere outside of it. Whoever entered Makkah, he was safe, and he had no need to fear, as Allāh said:

﴿وَقَالُوا بِهِ كَذِبٌ لَّنَا إِنَّهُمْ يَكْتُمُونَ لَهُمَا مَا يَكُونُ مِنْهُم مَّا يُفْتَرُونَ﴾ ﴿١١٢﴾ وَكَانَ اللَّهُ بِمَا يَفْعَلُونَ بَصِيرًا ﴿١١٣﴾

«And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established a secure sanctuary (Makkah) for them, to which are brought fruits of all kinds, a provision from Ourselves.» [28:57]

Similarly, Allāh says here:

﴿يَأْتِيهَا رِزْقًا رَّغَدًا﴾

«its provision coming to it in abundance» meaning, with ease and in plenty.

﴿مِنْ كُلِّ مَكَارٍ لَّحَقَّتْ بِأَسْمِ اللَّهِ﴾

«from every place, but it (its people) denied the favors of Allāh.»

meaning, they denied the blessings of Allāh towards them, the greatest of which was Muhammad ﷺ being sent to them, as Allāh said:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآخَذُوا أَوْتَارَهُمْ مِنَ الْعَرَبِ: جَهَنَّمَ يَصْطَوْنَهَا رِزْقًا فَتَرَوْهَا﴾

«Have you not seen those who have changed the favors of Allāh into disbelief, and caused their people to dwell in the abode of destruction; Hell, in which they will burn, - and what an evil place to settle in!» [14:28-29].

Hence Allāh replaced their former blessings with the opposite, and said:

﴿وَأَذْنَبَ اللَّهُ يَأْسَ الْجُوعِ وَالْخَوْفِ﴾

«So Allāh made it taste extreme hunger (famine) and fear.»

meaning, He inflicted it and made them taste of hunger after fruits of all kinds and provision in abundance from every place had been brought to it. This was when they defied the Messenger of Allāh ﷺ and insisted on opposing him, so he supplicated against them, asking Allāh to send them seven years like the seven years of Yūsuf (i.e., seven years of famine), and they were stricken with a year in which everything that they had was destroyed, and they ate 'Althaz', which is the hair of the camel mixed with its blood when it is slaughtered.

﴿وَالْخَوْفِ﴾

﴿and fear﴾. This refers to the fact that their sense of security was replaced with fear of the Messenger of Allāh ﷺ and his Companions after they had migrated to Al Madinah. They feared the power and the attack of his armies, and they started to lose and face the destruction of everything that belonged to them, until Allāh made it possible for His Messenger ﷺ to conquer Makkah. This happened because of their evil deeds, their wrongdoing and their rejection of the Messenger ﷺ that Allāh sent to them from among themselves. He reminded them of this blessing in the Āyah:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ﴾

﴿Indeed, Allāh blessed the believers when He sent Messenger from among themselves to them.﴾ (3:164)

and,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ مَا كُنْتُمْ بِآيَاتِهِ فَاعِلِينَ﴾

﴿So have Taqwā of Allāh! O men of understanding who have believed, Allāh has indeed revealed to you a reminder (this Qur'an). (And has also sent to you) a Messenger﴾ [65:10-11]

and:

﴿كَذَٰلِكَ أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ﴾

﴿Similarly (as a blessing), We have sent a Messenger to you from among you, reciting Our Āyat to you, and purifying you, and teaching you the Book (the Qur'an) and the Hikmah (i.e. Sunnah).﴾ Until

﴿وَلَا تَكُونُوا كَالَّذِينَ نَسُوا آيَاتِ اللَّهِ﴾

﴿and do not be ungrateful.﴾ [2:151-152]

Allāh changed the situation of the disbelievers and made it the opposite of what it had been, so they lived in fear after being secure, they were hungry after having plenty of provisions. After the believers lived in fear, Allāh granted them security, giving them ample provisions after they lived in poverty, making them rulers, governors and leaders of mankind. This is what we say about the example that was given of the people of Makkah. It was also the opinion of Al

'Awfi and Ibn 'Abbās,^[1] Mujāhid, Qatādah, 'Abdur-Raḥmān bin Zayd bin Aslam, and Mālik narrated it from Az-Zuhri as well. May Allāh have mercy on them all.^[2]

﴿كُلُوا مِنَّا وَرَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَلَذِكْرُ اللَّهِ أَكْبَرُ إِن كُنْتُمْ تُعْبُدُونَ اللَّهَ فَإِنَّا حَرَمٌ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخَوَازِغِ مِمَّا أُولَئِذٍ يُنْفَرُ أَنتُمْ بِهِ مَنَعِي أَنْظَرَكُمْ مَالًا وَلَا عَمَلًا فَذَلِكَ اللَّهُ فَطَرَهُ تَجِدُهُ ۖ وَلَا تَعْلَمُوا إِنَّا نَكْتُبُ إِلَيْكُمُ الْكِتَابَ مِمَّا حَلَّلَ وَحَرَّمَ حَرَمًا يُقَدَّرُوا عَلَى اللَّهِ الْكُذِبُ إِلَّا الَّذِينَ يَفْقَهُونَ عَلَى لِقَاءِ الْكُذِبِ لَا يُلَاقُونَ ۖ سَعَىٰ قَلِيلٍ وَمَنْ عَذَابُهُ أَكْبَرُ ۖ﴾

﴿114. So eat of the lawful and good food which Allāh has provided for you. And be grateful for Allāh's favor, if it is He Whom you worship.﴾

﴿115. He has only forbidden dead flesh, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for other than Allāh. But if one is forced by necessity, without willful disobedience, nor transgressing, then, Allāh is Pardoning, Most Merciful.﴾

﴿116. And do not describe what your tongues have lied about, saying: "This is lawful and this is forbidden," to invent lies against Allāh. Verily, those who invent lies against Allāh, will never succeed.﴾

﴿117. A passing brief enjoyment (will be theirs), but they will suffer a painful torment.﴾

The Command to eat Lawful Provisions and to be Thankful, and an Explanation of what is Unlawful

Allāh orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favors, Who alone deserves to be worshipped, having no partners or associate. Then Allāh mentions what He has forbidden things which harm them in both religious and worldly affairs, i.e., dead meat, blood and the flesh of pigs.

^[1] At-Ṭabarī 17:309.

^[2] At-Ṭabarī 17:310.

﴿وَمَا أُبَدِّلْ لِنَبِيٍّ لَّهُ بِشَيْءٍ﴾

﴿and any animal which is slaughtered as a sacrifice for other than Allāh﴾

meaning, it was slaughtered with the mention of a name other than that of Allāh

Nevertheless,

﴿فَمَنْ اضْطُرَّ﴾

﴿But if one is forced by necessity﴾ meaning, if one needs to do it, without deliberately disobeying or transgressing, then,

﴿إِلَّا اللَّهُ عَزَّ وَجَلَّ﴾

﴿Allāh is Pardoning, Most Merciful﴾ We have already discussed a similar Āyah in Sūrat Al-Baqarah, and there is no need to repeat it here. And to Allāh be praise

Then Allāh forbids us to follow the ways of the idolators who declare things to be permitted or forbidden based upon their own whims and whatever names they agree on, such as the *Bahīrah* (a she-camel whose milk was spared for the idols and nobody was allowed to milk it), the *Sā'ibah* (a she camel let loose for free pasture for their false gods, idols, etc., and nothing was allowed to be carried on it), the *Waṣīlah* (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) and the *Hām* (a stallion camel freed from work for the sake of their idols, after it had finished a number of acts of copulation assigned for it), and so on. All of these were laws and customs that were invented during *jāhiliyyah*. Then Allāh says.

﴿وَلَا تَقُولُوا بِمَا نَحْنُ بِالْمُشْرِكِينَ كَذِبًا ۖ إِنَّهُمْ يَصْنَعُونَ كَذِبًا ۚ﴾

﴿And do not describe what your tongues have lied about, saying - "This is lawful and this is forbidden," to invent lies against Allāh.﴾

This includes everyone who comes up with an innovation (*Bid'ah*) for which he has no evidence from the *Sharī'ah*, or whoever declares something lawful that Allāh has forbidden, or whoever declares something unlawful that Allāh has permitted, only because it suits his opinions or whim to do so.

﴿لَا تَصِفُ﴾

«describe what...»

meaning, do not speak lies because of what your tongues put forth. Then Allāh warns against that by saying:

﴿إِنَّ الَّذِينَ يَتَّبِعُونَ عَلَىٰ نَفْسِ الْكَذِبِ لَا يُلَاحِظُونَ﴾

«Verily, those who invent lies against Allāh, will never succeed.»

meaning, either in this world or the Hereafter. As for this world, it is transient pleasure, and in the Hereafter, theirs will be a severe punishment, as Allāh says:

﴿تُؤْتِيهِمْ لَيْلًا ثُمَّ تَقَطُّهُمْ إِنَّ عَذَابَ قَيْطُونٍ﴾

«We let them enjoy for a little while, then in the end We will drive them into an unrelenting punishment.» (31:24)

and

﴿إِنَّ الَّذِينَ يَتَّبِعُونَ عَلَىٰ نَفْسِ الْكَذِبِ لَا يُلَاحِظُونَ﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ إِلَيْنَا رَاجِعُهُمْ ثُمَّ نُؤْتِيهِمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ﴿٦٩﴾

«Verily, those who invent a lie against Allāh, will never be successful. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they disbelieved.» (10:69-70)

﴿وَعَلَىٰ الَّذِينَ هَادُوا حَرَّمْنَا مَا حَرَّمَكَ مِن دُونِ وَمَا ظَنَّتْهُمْ وَلَٰكِن كَلِمَاتُ اللَّهِ يُفَصِّلُهَا ثُمَّ إِنَّكَ مِنَ الْمُنْزِلِينَ﴾ فَإِنَّا أَلَيْنَا لَهُمُ الْبُيُوتَ يَوْمَئِذٍ فَهُمْ لَا يَتَسَوَّوْنَ إِنَّ رَبَّكَ بِمَدْعَاهُمْ لَاسْمِعٌ ﴿٧١﴾

4118. And for those who are Jews, We have forbidden such things as We have mentioned to you before.^[1] And We did not wrong them, but they wronged themselves.»

4119. Then, your Lord for those who did evil out of ignorance and afterward repent and do righteous deeds - verily, after that, your Lord is Pardoning, Most Merciful.»

[1] See Al-An'ām 6:146.

Some Good Things were Forbidden for the Jews

After mentioning that He has forbidden us to eat dead meat, blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allāh, and after making allowances for cases of necessity - which is part of making things easy for this Ummah, because Allāh desires ease for us, not hardship Allāh then mentions what He forbade for the Jews in their laws before they were abrogated, and the restrictions, limitations and difficulties involved therein He tells us:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمًا مَا فَضَّلْنَا عَلَيْكَ مِنْ قَبْلٍ﴾

﴿And for those who are Jews, We have forbidden such things as We have mentioned to you before﴾

meaning in Sūrat Al-An'am, where Allāh says:

﴿وَعَلَى الَّذِينَ هَادُوا حَرَّمًا كُلُّ ذِي نَظْمٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمًا عَلَيْهِمْ شُحُومُهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا﴾

﴿And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs﴾ Until,

﴿أَهَكُنَّ﴾

﴿We are indeed truthful﴾ [6:146] Hence Allāh says here:

﴿وَمَا كُنَّا لَهُمْ﴾

﴿And We did not wrong them,﴾ meaning, in the restrictions that We imposed upon them.

﴿وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ﴾

﴿but they wronged themselves﴾ meaning, they deserved that This is like the Ayah:

﴿يُظْلَمُونَ مِنَ الَّذِينَ هَادُوا حَرَّمًا عَلَيْهِمْ قَتْلُ نَفْسٍ أُحِلَّتْ لَهُمْ وَبِصَدْقِهِمْ عَنْ سَبِيلِ اللَّهِ كِبَارًا﴾

﴿Because of the wrong committed of those who were Jews, We prohibited certain good foods which had been lawful for them - and (also) for their hindering many from Allāh's way.﴾ (4:160)

﴿١٢٠﴾

٢٨١

﴿١٢٠﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ يَهْتَدِيهِمْ فَيَمْشِي لَمَّامِينَ
بَعْدَ ذَلِكَ وَأَصْلَحَ إِنَّ رَبَّكَ مِنْ بَعْدِهَا غَفُورٌ رَحِيمٌ ﴿١٢٠﴾
إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ
﴿١٢١﴾ شَاكِرًا لِأَنْعُمِهِ احْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
﴿١٢٢﴾ وَمَا تَزَكَّى فِي الدِّنِّ حَسَنَةً وَانْمَاضًا فِي الْآخِرَةِ وَلِئِنْ الْعَالَمِينَ
﴿١٢٣﴾ ثُمَّ أَرْسَلْنَا إِلَيْكَ آيَاتِنَا أَنْتَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ
مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾ إِنَّمَا جَعَلَ النَّبِيُّ عَلَى الْقَوْمِ
أَخْلَافَهُمْ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فَمَا
كَانُوا بِهِ يَحْتَفِلُونَ ﴿١٢٥﴾ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ
وَالْمَعْرُوفَةِ الْحَسَنَةِ وَخُذْ لَهُم بِالْقِيَمَةِ إِنْ رَأَيْتَ
هُوَ أَصْلَحَ مِنْ حَذَرِ سَبِيلِهِ وَفَوِّضْ أَعْلَمَ بِالْمُهْتَدِينَ ﴿١٢٦﴾
وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ
لَهُمْ خَيْرٌ لِّلْعَصِيَّةِ ﴿١٢٧﴾ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِالْحَقِّ
وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلَالٍ مِّمَّنْ يَضَلُّونَ
﴿١٢٨﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٩﴾

Then Allāh tells us, honoring and reminding believers who have sinned of His blessings, that whoever among them repents, He will accept his repentance, as He says:

﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ يَهْتَدِيهِمْ﴾

«Then, your Lord for those who did evil out of ignorance»

Some of the Salaf said that this means that everyone who disobeys Allāh is ignorant.

﴿ثُمَّ شَأْنُكَ مِنْ بَعْدِ ذَلِكَ وَلَسْتُمْ بِوَالِعِينَ﴾

«and afterward repent and do righteous deeds»

meaning, they give up the sins they used to commit and turn to doing acts of obedience to Allāh.

﴿إِنَّ رَبَّكَ مِنْ بَعْدِهَا﴾

«verily, after that, your Lord is...» means, after that mistake

﴿لَعَفُورٌ رَحِيمٌ﴾

«...Pardoning, Most Merciful.»

﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُنْ مِنَ الْمُشْرِكِينَ﴾ شَاكِرًا لِأَنْعُمِهِ احْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٢﴾ وَمَا تَزَكَّى فِي الدِّنِّ حَسَنَةً وَانْمَاضًا فِي الْآخِرَةِ وَلِئِنْ الْعَالَمِينَ ﴿١٢٣﴾ ثُمَّ أَرْسَلْنَا إِلَيْكَ آيَاتِنَا أَنْتَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾

«120. Verily, Ibrāhīm was (himself) an Ummah, obedient to

Allāh, a Ḥanīf (monotheist), and he was not one of the idolators.﴾

﴿121. (He was) thankful for His favors. He (Allāh) chose him and guided him to a straight path.﴾

﴿122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.﴾

﴿123. Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Ḥanīf, and he was not one of the idolators."﴾

The Khalīl (Close Friend) of Allāh

Allāh praises His servant, Messenger and close friend Ibrāhīm, the Imām of the Ḥanīfs the father of the Prophets, and Allāh declares Ibrāhīm's innocence of the idolators, Jews or Christians. Allāh says:

﴿إِنَّا رَزَقْنَاهُ كَلَامًا فَذَرْنَاهُ حَنِيفًا﴾

﴿Verily, Ibrāhīm was (himself) an Ummah, obedient to Allāh, a Ḥanīf (monotheist)﴾

Ummah here means the leader who is followed. Qānīt (obedient to Allāh) means humble and obedient. Ḥanīf means one who deliberately steers clear of Shirk in favor of Tawḥīd. Hence Allāh says:

﴿وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ﴾

﴿and he was not one of the idolators.﴾

Mujāhid said: "Ummah [here] means that he was a nation on his own."

﴿شَاكِرًا لِّأَنْعَامِنَا﴾

﴿(He was) thankful for His favors.﴾

means, he gave thanks for the blessings that Allāh gave him. As Allāh says:

﴿وَرَزَقْنَاهُ الْوَيْسَرَ وَتَمَنَّى﴾

﴿And of Ibrāhīm the one who fulfilled.﴾ (53:37)

which means that he did everything that Allāh commanded him to do.

﴿حَسَنَةً﴾

«He (Allāh) chose him» means, He selected him, as Allāh says :

﴿وَلَقَدْ مَتَّيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَاصِمِينَ﴾

«And before, We indeed gave Ibrāhīm his integrity, and We were indeed most knowledgeable about him» (21:51).

Then Allāh says:

﴿وَمَهَّدْنَا لَهُ سَبِيلًا مُسْتَقِيمًا﴾

«and guided him to a straight path.»

which means to worship Allāh alone, without partners or associate, in the manner that He prescribed and which pleases Him.

﴿وَبَنَيْنَا لَهُ فِي الدُّنْيَا حَسَنَةً﴾

«And We gave him good in this world,»

meaning, 'We granted him all that a believer may require for a good and complete life in this world.'

﴿وَرَفَعْنَا فِي الْآخِرَةِ لَكُمْ الْقَسِيمِينَ﴾

«and in the Hereafter he shall be of the righteous.»

Concerning the Āyah:

﴿وَبَنَيْنَا لَهُ فِي الدُّنْيَا حَسَنَةً﴾

«And We gave him good in this world,»

Mujāhid said: "This means a truthful tongue "

﴿ثُمَّ أَوْسَيْنَا إِلَيْكَ أَن تَقْبَلَ دِينَهُ زُرْعَةً حَيَاتٍ﴾

«Then, We have sent the revelation to you: "Follow the religion of Ibrāhīm (he was a) Hanīf...»

meaning, 'because of his perfection, greatness, and the soundness of his Tawhīd and his way, We revealed to you, O Seal of the Messengers and Leader of the Prophets ﷺ,'

﴿أَن تَقْبَلَ دِينَهُ زُرْعَةً حَيَاتٍ وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾

«Follow the religion of Ibrāhīm (he was a) Hanīf and he was not of the idolators.»

This is like the Āyah in Sūrat Al An'am

﴿قُلْ إِنِّي مَسَّنِيَ رَبِّي إِنِّي كُنْتُ مِنَ الْخَاسِرِينَ﴾
 ﴿قُلْ إِنِّي مَسَّنِيَ رَبِّي إِنِّي كُنْتُ مِنَ الْخَاسِرِينَ﴾

﴿Say: "Truly, my Lord has guided me to a straight path, a right religion, the religion of Ibrāhīm, (he was a) Ḥanīf and he was not of the idolaters."﴾ (6:161).

Then Allāh rebukes the Jews,

﴿إِنَّا جُمِلُ الْأَنْبِيَاءِ عَلَى النَّبِيِّ كَيْفَ نُنَظِّرُ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْفَ مَا كَانُوا يَفْعَلُونَ﴾
 ﴿إِنَّا جُمِلُ الْأَنْبِيَاءِ عَلَى النَّبِيِّ كَيْفَ نُنَظِّرُ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْفَ مَا كَانُوا يَفْعَلُونَ﴾

﴿124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about what they differed over.﴾

The Prescription of the Sabbath for the Jews

There is no doubt that for every nation, Allāh prescribed one day of the week for people to gather to worship Him. For this *Ummah* He prescribed Friday, because it is the sixth day, on which Allāh completed and perfected His creation. On this day He gathered and completed His blessings for His servants. It was said that Allāh prescribed this day for the Children of Israel through His Prophet Mūsā, but they changed it and chose Saturday because it was the day on which the Creator did not create anything, as He had completed His creation on Friday. Allāh made observance of the Sabbath obligatory for them in the laws of the *Tawrah* (Torah), telling them to keep the Sabbath. At the same time, He told them to follow Muḥammad ﷺ when he was sent, and took their promises and covenant to that effect. Hence Allāh says:

﴿إِنَّا جُمِلُ الْأَنْبِيَاءِ عَلَى النَّبِيِّ كَيْفَ نُنَظِّرُ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْفَ مَا كَانُوا يَفْعَلُونَ﴾

﴿The Sabbath was only prescribed for those who differed concerning it,﴾

Mujāhid said: "They observed the Sabbath (Saturday) and ignored Friday."^[1] Then they continued to observe Saturday until Allāh sent ʿIsā bin Maryam. It was said that he told them

^[1] At-Ṭabari 17:320.

to change it to Sunday, and it was also said that he did not forsake the laws of the Tawrah except for a few rulings which were abrogated, and he continued to observe the Sabbath until he was taken up (into heaven). Afterwards, the Christians at the time of Constantine were the ones who changed it to Sunday in order to be different from the Jews, and they started to pray towards the east instead of facing the Dome (i.e., Jerusalem). And Allāh knows best.

It was reported in the Two *Ṣaḥīḥs* that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«نَحْنُ الْآخِرُونَ الشَّابِقُونَ يَوْمَ الْقِيَامَةِ، يَدُ أَنْتُمْ أَوَّلُوا الْكِتَابِ مِنْ قَبْلَنَا، ثُمَّ هَذَا يَوْمُهُمُ الَّذِي قُرِضَ اللَّهُ عَلَيْهِمْ فَاحْتَلَفُوا فِيهِ، فَهَذَا اللَّهُ لَهُ، فَكُلُّكُمْ لَكَ فِيهِ نَيْحٌ: الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ»

«We are the last, but we will be the first on the Day of Resurrection, even though they were given the Book before us. This is the day that Allāh obligated upon them, but they differed concerning it. Allāh guided us to this day, and the people observe their days after us, the Jews on the following day and the Christians on the day after that.»^[1]

This version was recorded by Al-Bukhārī.

It was reported that Abu Hurayrah and Hudhayfah said that the Messenger of Allāh ﷺ said:

«أَمَلَ اللَّهُ عَزَّ الْجُمُعَةَ مَنْ كَانَ قَبْلَكَ، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ، وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ، فَجَاءَ اللَّهُ بِنَا فَهَذَا اللَّهُ لِيَوْمِ الْجُمُعَةِ، فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالْأَحَدَ، وَكَذَلِكَ مِمَّنْ تَعَى لَكَ يَوْمَ الْقِيَامَةِ نَحْنُ الْآخِرُونَ مِنْ أَقْلِ الدُّنْيَا، وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ، وَالْمَنْعَبِيُّ يَنْتَهِي قَبْلَ الْخَلَائِقِ»

«Allāh let the people who came before us stray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allāh brought us and guided us to Friday. So now there are Friday, Saturday and Sunday, thus they will follow us on the Day of Resurrection. We are the last of the people of this world, but will be the first on the Day of Resurrection, and will be the first to be judged, before all of creation.»^[2]

[1] *Faḥ Al-Bārī* 11:526, *Muslim* 2:586.

[2] *Muslim* 2:586.

It was reported by Muslim

﴿وَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَعْرُوفِ الْحَسَنَةِ وَخُذِلْهُمْ بِالْقَوْلِ مِنْ أَحْسَنُ بِإِذْنِ رَبِّكَ قَدْ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَهِيينَ﴾

﴿125. Invite to the way of your Lord with wisdom and fair preaching, and argue with them with that which is best Truly, your Lord best knows who has strayed from His path, and He best knows those who are guided.﴾

The Command to invite people to Allāh with Wisdom and Good Preaching

Allāh commands His Messenger Muḥammad ﷺ to invite the people to Allāh with *Hikmah* (wisdom). Ibn Jarīr said: "That is what was revealed to him from the Book and the Sunnah."

﴿وَالْمَعْرُوفِ الْحَسَنَةِ﴾

﴿and fair preaching﴾ meaning, with exhortation and stories of the events that happened to people that are mentioned in the Qur'ān,¹¹ which he is to tell them about in order to warn them of the punishment of Allāh

﴿وَيُخِذِلْهُمْ بِالْقَوْلِ مِنْ أَحْسَنُ﴾

﴿and argue with them with that which is best﴾

meaning, if any of them want to debate and argue, then let that be in the best manner, with kindness, gentleness and good speech, as Allāh says elsewhere:

﴿وَلَا تُخَاجِرُوا أَهْلَ الْكِتَابِ أَنْ تَكْتُبَ إِلَّا بِالْقَوْلِ مِنْ أَحْسَنُ وَلَا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

﴿And do not argue with the People of the Book, unless it be with that which is best, except for those who purposefully do wrong.﴾ [29.46]

Allāh commanded him to speak gently, as He commanded Mūsa and Harūn to do when he sent them to Pharaoh, as He said:

﴿مَتْلَوْا لَهُ وَلَا يَكُلِّمْ بِتِلْكَ أَوْ تَعَذَّبْ لَهُ﴾

﴿And speak to him mildly, perhaps he may accept admonition

¹¹ Al-Ṭabari 17:321

or fear (Allāh)» (20:44).

﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ﴾

«Truly, your Lord best knows who has strayed from His path,» meaning, Allāh already knows who is doomed (destined for Hell) and who is blessed (destined for Paradise). This has already been written with Him and the matter is finished, so call them to Allāh, but do not exhaust yourself with regret over those who go astray, for it is not your task to guide them. You are just a warner, and all you have to do is convey the Message, and it is He Who will bring them to account.

﴿إِنَّكَ لَا تَهْدِي مَن أَحْبَبْتَ﴾

«You cannot guide whom you love» (28:56)

﴿يَسِّرْ عَلَيْكَ هُدَاهُمْ وَلَيَعْلَمَنَّ اللَّهُ يَهْدِي مَن يَشَاءُ﴾

«It is not up to you to guide them, but Allāh guides whom He wills.» (2:72)

﴿وَرَبِّ عَاقِبَتُهُمْ لَمَّا بَدَّلْنَا بَيْنَ مَا عَرُفْتُمْ يَدًا وَلَوْ صَدَقْتُمُ لَكُمُ سَبِيلٌ مُّسْتَقِيمٌ ۚ وَأَصْبَحَ سَمِيكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلَالٍ مِّمَّنْ يَضَلُّ ۚ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ أَغْنَىٰ عَنْهُمْ أَسْرَارُ﴾

«126. And if you punish them, then punish them with the like of that with which you were afflicted. But if you have patience with them, then it is better for those who are patient.»

«127. And be patient, and your patience will not be, but by the help of Allāh. And do not grieve over them, and do not be distressed by their plots.»

«128. Truly, Allāh is with those who have Taqwā, and the doers of good.»^[1]

The Command for Equality in Punishment

Allāh commands justice in punishment and equity in settling the cases of rights. ‘Abdur-Razzāq recorded that, concerning the Āyah,

﴿فَمَاقِلُوا بَيْنَ مَا عَرُفْتُمْ يَدًا﴾

^[1] See the Tafsir of Sūrat At-Tawbah 9:120.

﴿then punish them with the like of that with which you were afflicted.﴾

Ibn Sirîn said, "If a man among you takes something from you, then you should take something similar from him."^[1] This was also the opinion of Mujâhid, Ibrahim, Al-Hasan Al-Basri, and others.^[2] Ibn Jarîr also favored this opinion. Ibn Zayd said: "They had been commanded to forgive the idolators, then some men became Muslim who were strong and powerful. They said, 'O Messenger of Allâh, if only Allâh would give us permission, we would sort out these dogs!' Then this *Âyah* was revealed, then it was latter abrogated by the command to engage in *Jihâd*."^[3]

﴿وَأَسْبِرْ وَمَا صَبْرُكَ إِلَّا بِإِذْنِ﴾

﴿And be patient, and your patience will not be but by the help of Allâh.﴾

This emphasizes the command to be patient and tells us that patience cannot be acquired except by the will, help, decree, and power of Allâh. Then Allâh says:

﴿وَلَا تُغْرِبْكُمُ عَلَيْهِمْ﴾

﴿And do not grieve over them,﴾ meaning, those who oppose you, for Allâh has decreed that this should happen.

﴿وَلَا تُكَلِّبْ فِي خَيْرٍ﴾

﴿and do not be distressed﴾ means do not be worried or upset.

﴿بِمَكْرِهِمْ﴾

﴿by their plots.﴾ meaning; because of the efforts they are putting into opposing you and causing you harm, for Allâh is protecting, helping, and supporting you, and He will cause you to prevail and defeat them.

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ يُغِيثُ﴾

﴿Truly, Allah is with those who have Taqwa, and the doers of good.﴾

[1] 'Abdur-Razzaq, 2:361.

[2] At-Tabari 17:524, 525.

[3] At-Tabari 17:324.

meaning; He is with them in the sense of supporting them, helping them and guiding them. This is a special kind of "being with", as Allāh says elsewhere:

﴿إِذْ يُوحِي رَبُّهُ إِلَى الْمَلَائِكَةِ أَن مَعَكُمْ فَتُنَادُوا أَلْبَتًا مِّنَ اللَّيْلِ﴾

«(Remember) when your Lord revealed to the angels, "Verily, I am with you, so support those who believe."» [8:12]

And Allāh said to Mūsā and Hārūn:

﴿لَا تَحْزَنْ إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَى﴾

«Fear not, verily I am with you both, hearing and seeing.» [20:46]

The Prophet ﷺ said to (Abu Bakr) As-Siddiq when they were in the cave:

«لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»

«Do not worry, Allāh is with us.»^[1]

The general kind of "being with" some one, or something is by means of seeing, hearing and knowing, as Allāh says.

﴿وَمَا تَكُنْ لَّيِّنًا مَّا كُنْتُمْ تَعْلَمُونَ وَمَا تَكُنْ لَّيِّنًا مَّا كُنْتُمْ تَعْلَمُونَ﴾

«And He is with you wherever you may be. And Allāh sees whatever you do.» [57:4]

﴿لَمْ يَرَأِ أَنَّهُ بِكَ تَا يَ الْمُسْمُونَ وَمَا يَ الْأَرْضِ مَّا يَكُونُ مِنْ شَيْءٍ لَّا هُوَ رَابِعُهُمْ وَلَا تَحْسَبُوا أَنَّ هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ سَمِعَهُمْ لَيْلًا مَا كَانُوا﴾

«Have you not seen that Allāh knows whatever is in the heavens and whatever is on the earth? There is no secret counsel of three but He is their fourth, - nor of five but He is their sixth, - nor of less than that or more, but He is with them wherever they may be.» [58:7]

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلَا تَسْتَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا﴾

«You will not be in any circumstance, nor recite any portion of the Qur'ān, nor having done any deeds, but We are witnessing you.» [10:61]

[1] Fath Al-Bāri 7:11.

﴿وَالَّذِينَ اتَّقَوْا﴾

«those who have Taqwā» means, they keep away from that which is forbidden.

﴿وَالَّذِينَ هُمْ يُحْسِبُونَ﴾

«and the doers of good» meaning they do deeds of obedience to Allāh. These are the ones whom Allāh takes care of, He gives them support, and helps them to prevail over their enemies and opponents

Thus is end of the *Tafsīr* of *Sūrat An-Nahl*. To Allāh be praise and blessings, and peace and blessings be upon Muḥammad and his family and Companions.

The Tafsīr of Sūrat Al-Isrā'

(Chapter - 17)

Which was revealed in Makkah

The Virtues of Sūrat Al-Isrā'

Imām Al-Hāfiẓ Abu 'Abdullāh Muhammad bin Ismā'īl Al-Bukhārī recorded that Ibn Mas'ūd رضي الله عنه said concerning Surah *Bani Isrā'īl* (i.e., Sūrat Al-Isrā'), *Al Kahf* and *Maryam*: "They are among the earliest and most beautiful Surahs and they are my treasure."^[1]

Imām Ahmad recorded that 'A'ishah said: "The Messenger of Allāh ﷺ used to fast until we would say, he does not want to break his fast, then he would not fast until we would say, he does not want to fast, and he used to recite *Bani Isrā'īl* and *Az-Zumar* every night."^[2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

﴿شَهِدْنَا أَنَّهُ لَا إِلَهَ إِلَّا هُوَ يُحْيِي الْمَوْتَىٰ وَيُعِيدُهُمْ إِلَىٰ النَّجْدِ ۖ إِلَٰهُنَا إِلَهُ رَبِّكَ
قَوْلَهُ يُدْعِيهِ مِنْ مَّسْجِدٍ إِلَىٰ مَسْجِدٍ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

﴿1. Glorified be He Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed, in order that We might show him of Our Ayāt. Verily, He is the All-Hearer, the All-Seer.﴾

The Isrā' (Night Journey)

Allāh glorifies Himself, for His ability to do that which none but He can do, for there is no God but He and no Lord besides Him.

^[1] *Fatn Al-Bār* 8:655.

^[2] *Ahmad* 6:189

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا

يَا أَيُّهَا الَّذِينَ آمَنُوا

سُورَةُ الْاِسْرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لِيَلْزَمَ الْفَجْدَ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي تَرَكُوا مَلَكُوتَهُمْ يَوْمَ تَبَايَعُوا
هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَمَا تَنصُرُوهُ إِلَّا تُنصِرُوهُ وَهُوَ
هُدًى لِّبَنِي إِسْرَءِيلَ أَنْ تَنصُرُوهُم بِدُونِ وَحْيِكُمْ ﴿٢﴾
ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَنَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ إِذْ جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا
عَلَيْكُمْ بِمُوسَى إِذْ قَالَ يَا بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
فَاتَّقُوا اللَّهَ وَاعْبُدُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٥﴾ وَكَانَ
وَعْدًا مُفْعُولًا ﴿٦﴾ تَدْرُدْ دَعَاكُمْ الْكُفْرَةَ عَلَيْهِمْ
وَأَقْبَدْنَاكُمْ بِالْقَوْلِ وَنَبِّئُكُمْ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٧﴾
إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ أَنْفُسَكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ
وَعْدُ الْأَجْرَةِ لِيَسْكُنُوا أَرْضَهُمْ لِيَصْطَلُّوا وَلَذِكُمْ الْفَسَادُ
كَمَا دَحَلُوهُ أُولَئِكَ مَرَّةٌ وَالْآخِرَةُ ﴿٨﴾ وَإِنِّي أَخَافُ
أَنْ يُصَلِّيَ عَلَيْكُمْ فَأَنْقِصُكُمْ نَقْصَ الْيَوْمِ الْأَوَّلِ
إِنِّي رَءِيفٌ رَحِيمٌ ﴿٩﴾

﴿الَّذِي أَسْرَى بِعَبْدِهِ﴾

﴿Who took His servant for a journey﴾ refers to Muhammad ﷺ

﴿لَيْلًا﴾

﴿by Night﴾ means, in the depths of the night.

﴿بِالْمَسْجِدِ الْحَرَامِ﴾

﴿from Al-Masjid Al-Haram﴾ means the Masjid in Makkah.

﴿إِلَى الْمَسْجِدِ الْأَقْصَا﴾

﴿to Al-Masjid Al-Aqsa﴾ means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibrahim Al-Khalil. The Prophets all gathered there, and he (Muhammad ﷺ) led

them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

﴿الَّذِي تَرَكُوا بَلَدَهُمُ﴾

﴿the neighborhood whereof We have blessed﴾ means, its agricultural produce and fruits are blessed

﴿لِيُزَيِّنَ﴾

﴿in order that We might show him﴾, i.e., Muhammad ﷺ

﴿بِزَيْنَاتٍ﴾

﴿of Our Ayāt﴾ i.e., great signs. As Allah says:

﴿لَقَدْ رَأَى مِنْ بَيْنِ يَدَيْهِ آيَاتٍ﴾

﴿Indeed he did see of the greatest signs, of his Lord (Allāh)﴾
(53:18)

We will mention below what was narrated in the Sunnah concerning this.

﴿يَسْمِعُ سِرِّ الْخَفِيَّ﴾

﴿Verily, He is the All-Hearer, the All-Seer.﴾

means He hears all the words of His servants, believers and disbelievers, faithful and infidel, and He sees them and gives each of them what he deserves in this world and the Hereafter

Hadiths about Al-Isrā'

The Report of Anas bin Mālik

Imam Ahmad reported from Anas bin Mālik that the Messenger of Allah ﷺ said:

«أَسْتُ بِالْكَرَامَةِ وَمَوْ دَائِهِ تَسْفُرُ قُوفُ لُحْمَرٍ وَدُونَ الثَّغْلِي، تَصْعُ حَافِرُهُ عَدَّ مَسْتَقَى حَرِيرِهِ، فَرَكْنُهُ قَتَرٌ بِي حَتَرٍ لَيْتَ النَّفْسِ، فَطَسْتُ الدَّائِمَ بِالْحَلْفَةِ الَّتِي بَرِيضٌ فِيهَا الْأَكْبَاءُ، ثُمَّ دَخَلْتُ فَصَلْتُ فِي رُفْعَتِي لَمْ حَرَحْتُ فَإِنِّي جَرِيرٌ بِنَاءٍ مِنْ خَيْرٍ وَلِئَاءِ مَنْ لَبَّى، فَغَفَرْتُ لَنْتِي فَقَالَ جَرِيرٌ: أَصْنَتِ الْبَطْرَةَ قَالَ: ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جَرِيرٌ فَيَبِلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جَرِيرٌ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ فَتَبَيَّنَ لَكَ فَوَدَا أَنْ يَأْتِيَهُمْ فَرَحِبَ بِي وَدَعَا لِي بِحَبِيرٍ، ثُمَّ عُرِجَ بِي إِلَى سَمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جَرِيرٌ فَيَبِلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جَرِيرٌ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَتَبَيَّنَ لَكَ فَوَدَا أَنْ يَأْتِيَهُمْ فَرَحِبَ بِي وَدَعَا لِي بِحَبِيرٍ، ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَاسْتَفْتَحَ جَرِيرٌ فَيَبِلَ لَهُ: مَنْ أَنْتَ؟ قَالَ: جَرِيرٌ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَتَبَيَّنَ لَكَ فَوَدَا أَنْ يَأْتِيَهُمْ فَرَحِبَ بِي وَدَعَا لِي بِحَبِيرٍ، ثُمَّ عُرِجَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَاسْتَفْتَحَ جَرِيرٌ فَيَبِلَ: مَنْ أَنْتَ؟ قَالَ: جَرِيرٌ قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: قَدْ أُرْسِلَ إِلَيْهِ، فَتَبَيَّنَ لَكَ فَوَدَا أَنْ يَأْتِيَهُمْ فَرَحِبَ بِي وَدَعَا لِي بِحَبِيرٍ، ثُمَّ قَالَ:

يَقُولُ اللَّهُ تَعَالَى

«Al-Burāq was brought to me, and it was a white animal bigger than a donkey and smaller than a mule. One stride of this creature covered a distance as far as it could see. I rode on it and it took me to Bayt Al-Maqdis (Jerusalem), where I tethered it at the hitching post of the Prophets. Then I entered and prayed two Rak'ahs there, and came out. Jibril brought me a vessel of wine and a vessel of milk, and I chose the milk. Jibril said: 'You have chosen the Fitrah (natural instinct)' Then I was taken up to the first heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ādam, who welcomed me and prayed for good for me. Then I was taken up to the second heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw the two maternal cousins, Yahyā and 'Isā, who welcomed me and prayed for good for me. Then I was taken up to the third heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Yūsuf, who had been given the beautiful half. He welcomed me and prayed for good for me. Then I was taken up to the fourth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Idrīs, who welcomed me and prayed for good for me. - then (the Prophet ﷺ) said: Allāh says:

﴿وَرَفَعْنَاهُ مَكَانًا عَلِيًّا﴾

﴿And We raised him to a high station﴾ (19:57).

ثُمَّ عُرِجَ بِهِ إِلَى السَّمَاءِ الْخَامِسَةِ فَامْتَسَحَ جِبْرِيلُ قَبْلَ، مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ قَبْلَ وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قَبْلَ: وَقَدْ رُئِيَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِهَرُونَ مُرَحَّبٌ بِي وَذَعٌ لِي بِخَبِيرٍ ثُمَّ عُرِجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَامْتَسَحَ جِبْرِيلُ قَبْلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قَبْلَ. وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قَبْلَ. وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ فَفُتِحَ لَنَا فَإِذَا أَنَا بِمُوسَى عَلَيْهِ السَّلَامُ مُرَحَّبٌ بِي وَذَعٌ لِي بِخَبِيرٍ ثُمَّ عُرِجَ بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَامْتَسَحَ جِبْرِيلُ قَبْلَ مَنْ أَنْتَ؟ قَالَ: جِبْرِيلُ قَبْلَ وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قَبْلَ. وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: قَدْ بُعِثَ إِلَيْهِ. فَفُتِحَ لَنَا فَإِذَا أَنَا بِإِسْرَافِيلَ عَلَيْهِ السَّلَامُ، وَإِذَا هُوَ مُسْتَبِدٌّ إِلَى السَّيِّبِ، مُنْعَمُورٌ، وَإِذَا هُوَ بِذِكْرِهِ كُلِّ يَوْمٍ مَسْمُوعٍ أَلْفَ مَلَكٍ ثُمَّ لَا يَمُودُونَ إِلَيْهِ، ثُمَّ وَقَفَ بِي إِلَى سَفَرَةٍ نَسْتَهِي فَإِذَا رُؤُفَهَا كَأَذَانِ الْفَيْلَةِ، وَإِذَا تَصْرَعًا كَالْفَلَّالِ، مِمَّا عَشِيهَا مِنْ أَمْرِ اللَّهِ مَا عَشِيهَا تَغْفَرَتْ فَمَا أَخَذَ مِنْ خَلْقٍ لَوْ تَعَالَى يَسْتَعِيجُ لَأُتِي بِهَا مِنْ حُسْبَاهَا

قَالَ. فَأَوْضَعَنِي اللَّهُ إِلَى مَا أَوْضَعَنِي، وَقَدْ قَرَعَنِي عَلَيَّ فِي كُلِّ يَوْمٍ وَبَلَّغَنِي خَمْسِينَ صَلَاةً فَرَزْتُ حَتَّى اسْتَهَيْتُ إِلَى مُوسَى. قَالَ: مَا قَرَعَنِي رُبُّكَ عَنِ أَمْرِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً فِي كُلِّ يَوْمٍ وَبَلَّغَنِي. قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ، فَإِنَّ أَمْرَكَ لَا تُلْبِقُ دِينَ رَبِّي قَدْ بَنَزْتُ بَنِي إِسْرَائِيلَ وَحَزَنْتُهُمْ. قَالَ: فَرَجَعْتُ إِلَى رَبِّي فَكُلْتُ أَيُّ رَبِّ خَفْتُ عَنْ أَمْرِي فَخَطَّ عَنِّي حَسْبًا، فَرَزْتُ حَتَّى اسْتَهَيْتُ إِلَى مُوسَى فَقَالَ: مَا قُلْتُمْ؟ قُلْتُ: قَدْ عَطَّ عَنِّي حَسْبًا فَقَالَ: إِذْ أَتَيْتُكَ لَا تُضَيِّرُ ذَلِكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ، هَالِكٌ فَلَمْ أَزَلْ أَرْجِعُ بَيْنَ رَبِّي وَبَيْنَ مُوسَى وَنَحَطُ عَنِّي خَمْسًا خَمْسًا حَتَّى قَالَ يَا مُحَمَّدُ مَنْ خَمْسٌ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَبَلَّغَنِي بِكُلِّ صَلَاةٍ عَشْرًا. قُلْتُ: خَمْسُونَ صَلَاةً وَمَنْ هُمْ بِخَمْسَةٍ فَلَمْ يَغْفُلْهُمَا كَيْفَ لَهُ حَسْبٌ، فَإِنْ غَمَّهَا كَيْفَ عَشْرًا، وَمَنْ هُمْ بِسِتَّةٍ فَلَمْ يَغْفُلْهُمَا سِتَّةً كَيْفَ سِتَّةً، فَإِنْ غَمَّهَا كَيْفَ سِتَّةً وَاجِدُهُ، فَرَزْتُ حَتَّى اسْتَهَيْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ. فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْرِكَ فَإِنَّ أَمْرَكَ لَا يُسِيرُ ذَلِكَ، فَقَدْ رَسَلْتُ اللَّهَ بِكَ فَلَمَّا رَجَعْتُ إِلَى رَبِّي حَتَّى اسْتَهَيْتُ،

[Then he resumed his narrative:] «Then I was taken up to the fifth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his

Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Harun, who welcomed me and prayed for good for me. Then I was taken up to the sixth heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Mūsā, who welcomed me and prayed for good for me. Then I was taken up to the seventh heaven and Jibril asked for it to be opened. It was said, 'Who are you?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was asked, 'Has his Mission started?' He said, 'His Mission has started.' So it was opened for us, and there I saw Ibrāhīm, who was leaning back against the Much-Frequented House (Al-Bayt Al-Ma'mūr). Every day seventy thousand angels enter it, then they never come back to it again. Then I was taken to Sidrat Al-Muntahā (the Lote tree beyond which none may pass), and its leaves were like the leaves [ears] of elephants and its fruits were like jugs, and when it was veiled with whatever it was veiled with by the command of Allāh, it changed, and none of the creatures of Allāh can describe it because it is so beautiful.

Then Allāh revealed that which He revealed to me. He enjoined on me fifty prayers every day and night. I came down until I reached Mūsā, and he said, 'What did your Lord enjoin on your Ummah?' I said, 'Fifty prayers everyday and night.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah, for your Ummah will not be able to do that. I tested the Children of Israel and found out how they were.' So I went back to my Lord and said, 'O Lord, reduce (the burden) for my Ummah for they will never be able to do that.' So He reduced it by five. I came back down until I met Mūsā and he asked me, 'What did you do?' I said, '(My Lord) reduced (my burden) by five.' He said, 'Go back to your Lord and ask Him to reduce (the burden) for your Ummah.' I kept going back between my Lord and Mūsā, and (my Lord) reduced it by five each time, until He said, 'O Muhammad, these are five prayers every day and night, and for every prayer there is (the reward of) ten, so they are (like) fifty prayers. Whoever wants to do

something good then does not do it, one good deed will be recorded for him, and if he does it, ten good deeds will be recorded for him. Whoever wants to do something evil and does not do it, no evil deed will be recorded for him, and if he does it, one evil deed will be recorded for him.' I came down until I reached Mūsā, and told him about this. He said: 'Go back to your Lord and ask him to reduce (the burden) for your Ummah, for they will never be able to do that.' I had kept going back to my Lord until I felt too shy.^[1] This version was also recorded by Muslim.^[2]

Imām Aḥmad recorded Anas saying that Al-Buraq was brought to the Prophet ﷺ on the Night of the Isrā' with his saddle and reins ready for riding. The animal shied, and Jibrīl said to him. "Why are you doing this? By Allāh, no one has ever ridden you who is more honored by Allāh than him." At this, Al-Burāq started to sweat. This was also recorded by At-Tirmidhī, who said it is *Gharīb*.^[3]

Aḥmad also recorded that Anas said: "The Messenger of Allāh ﷺ said:

«لَمَّا عَرَجَ بِي رَبِّي عَزَّ وَجَلَّ مَرَرْتُ بِقَوْمٍ لَهُمْ أَطْفَاؤُ مِنْ نَحَاسٍ يَخْمِشُونَ بِهَا
وُجُوهَهُمْ وَصُدُورَهُمْ. سَأَلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُمُونَ
لُحُومَ النَّاسِ وَيَقْعُونَ بِي أَغْرَابِهِمْ»

«When I was taken up to my Lord (during Al-Mi'rāj), I passed by people who had nails of copper with which they were scratching their faces and chests. I asked, 'Who are these, O Jibrīl?' He said, 'These are those who ate the flesh of the people [i.e., backbiting] and slandered their honor.'^[4]

This was also recorded by Abu Dāwūd.^[5] Anas also said that the Messenger of Allāh ﷺ said:

[1] Aḥmad 3:148.

[2] Muslim 1:145.

[3] At-Tirmidhī, no. 3131.

[4] Aḥmad 3:224.

[5] Abu Dāwūd 4878

«مَرَرْتُ لَيْلَةً أَسْرَيْ بِى عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَأَيْتَانِى بُضْعَى لِي قَبْرِهِ»

«On the night when I was taken on my Night Journey (Al-Isrā'), I passed by Mūsā, who was standing, praying in his grave.»^[1] This was also recorded by Muslim.^[2]

The Report of Anas bin Mālīk from Mālīk bin Ša'sa'ah

Imām Aḥmad recorded that Anas bin Mālīk said that Mālīk bin Ša'sa'ah told him that the Prophet of Allāh ﷺ told them about the night in which he was taken on the Night Journey (Al-Isrā'). He said:

«يَتَيْنَا أَنَا بِي لَحْطِيمٍ - وَرَيْنَا قَالَ قَتَادَةُ: فِي الْجَبْرِ - مُضْطَجِعًا إِذْ أَتَانِي آتٍ،
فَحَمَلْتُ نَقُولُ بِصَاحِبِهِ الْأَرْسَبُ بَيْنَ الثَّلَاثَةِ - لَدُنْ - فَأَتَانِي فَقَدْ - سَمِعْتُ قَتَادَةَ
يَقُولُ: فَتَقَى - مَا يَتَيْنُ عَدِيهِ إِلَى عَدِيهِ»

«While I was lying down in Al-Ḥaḥīm (or maybe, Qatādah said, in Al-Ḥijr) 'someone came to me and said to his companion, 'The one who is in the middle of these three.' He came to me and opened me.»

I [one of the narrators] heard Qatādah say, 'split me - from here to here' Qatādah said: "I said to Al-Jārūd, who was beside me, 'What does that mean?' He said, 'From the top of his chest to below his navel', and I heard him say, 'from his throat to below his navel'. The Prophet ﷺ said:

«فَأَشْخَرْتُ قَلْبِي - قَالَ - فَأَيْتٌ بَطْنٌ مِنْ ذَهَبٍ مَمْلُوءَةٌ إِسَانًا وَحِكْمَةً نَفْسٌ قَلْبِي
ثُمَّ حُبْنِي ثُمَّ أُعِيدَ ثُمَّ أَيْتٌ بَدَائِهِ دُونَ الْبَغْلِ وَفَوْقَ الْجَمَارِ أَيْبَسُ»

«He took out my heart and brought a golden vessel filled with faith and wisdom. He washed my heart then filled it up and put it back, then a white animal was brought to me that was smaller than a mule and larger than a donkey.»

Al-Jārūd said, 'Was this Al-Burāq, O Abu Hamzah?' He said, 'Yes, and its stride covered a distance as far as it could see.' The Prophet ﷺ said:

^[1] Aḥmad 3:120.

^[2] Muslim 2375.

فَنُصِبْتُ عَلَيْهِ فَأَنطَلَقَ بِي جِبْرِيلُ عَلَيْهِ السَّلَامُ حَتَّى أَتَى بِي إِلَى السَّمَاءِ الدُّنْيَا
فَاسْتَفْتَحَ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ
فَذِ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِكَ وَلِنَعْمَ النَّصِيحَةُ بِكَ، قَالَ: فَلَنُخَبِّرَنَّكَ
فَمَا خَلَصْتُ لَدَا فِيهَا لَدَمْ عَلَيْهِ السَّلَامُ، قَالَ: هَذَا أَبُوكَ أَدَمُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ
عَلَيْهِ فَرَدَّ السَّلَامَ ثُمَّ قَالَ: مَرْحَبًا بِالْأَمِينِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ، قَالَ: قَلْنَا
تَجَاوَزْتَهُ بِكَ يَلَّ لَه؟ مَا يَكِيدُكَ؟ قَالَ: أَكْبَدِي لِأَنْ عَلَمًا بُعِثَ بِنُفْيِ بَدْخَلِ الْجَنَّةِ
مِنْ أَمْنِهِ أَكْثَرَ مِمَّا بَدْخَلُهَا مِنْ أَمْنِي، قَالَ: ثُمَّ صَعِدَ حَتَّى أَتَى السَّمَاءَ السَّابِعَةَ
فَاسْتَفْتَحَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ
فَذِ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِكَ وَلِنَعْمَ النَّصِيحَةُ بِكَ، قَالَ: فَلَنُخَبِّرَنَّكَ
فَمَا خَلَصْتُ لَدَا إِبرَاهِيمَ عَلَيْهِ السَّلَامُ فَقَالَ: هَذَا إِبرَاهِيمُ فَسَلِّمْ عَلَيْهِ قَالَ: فَسَلَّمْتُ عَلَيْهِ
فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالْأَمِينِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ - قَالَ: ثُمَّ رُبِعْتُ إِلَى
سِدْرَةِ الْمُنْتَهَى فَلَدَا نَبْتُهَا بِمِثْلِ بِلَالٍ حَجَرٍ، وَإِذَا وَفَّقَهَا بِمِثْلِ أَقَادِ الْبَيْتِ، فَقَالَ: هَلْ
سِدْرَةُ الْمُنْتَهَى، قَالَ: وَإِذَا أَرَبْتُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، قُلْتُ: مَا
هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ، وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْمَرَاتُ
- قَالَ - ثُمَّ رَفِعَ إِلَيَّ الْبَيْتَ الْمَعْمُورَ

'I was mounted upon it and Jibril brought me to the first heaven, and asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Adam. (Jibril) said, 'This is your father Adam, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to the fifth heaven, and (Jibril) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibril.' It was said, 'Who is with you?' He said, 'Muhammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Hārūn. (Jibril) said, 'This is Hārūn, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.'

Then I was taken up to the sixth heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Mūsā. (Jibrīl) said, 'This is Mūsā, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous brother and righteous Prophet.' When I passed by him, he wept, and it was said to him, 'Why are you weeping?' He said, 'I am weeping because a young man was sent after me and more people from his Ummah than from mine will enter Paradise.' Then I was taken up to the seventh heaven, and (Jibrīl) asked for it to be opened. It was said, 'Who is this?' He said, 'Jibrīl.' It was said, 'Who is with you?' He said, 'Muḥammad.' It was said, 'Has his Mission started?' He said, 'Yes.' It was said, 'Welcome to him, blessed is the one who comes.' So it was opened for us and when I entered, I saw Ibrāhīm. (Jibrīl) said, 'This is Ibrāhīm, greet him.' So I greeted him, and he returned the greeting then said, 'Welcome to the righteous son and righteous Prophet.' Then I was taken up to Sidrat Al-Muntahā, whose fruits like the clay jugs of Hajar (a region in Arabia) and its leaves were like the ears of elephants. (Jibrīl) said: 'This is Sidrat Al-Muntahā.' And there were four rivers, two hidden and two visible. I said, 'What is this, O Jibrīl?' He said, 'The two hidden rivers are rivers in Paradise, and the two visible rivers are the Nile and the Euphrates. Then I was shown Al-Bayt Al-Ma'mūr.'

Qatādah said: Al-Ḥasan told us narrating from Abu Hurayrah that the Prophet ﷺ saw Al-Bayt Al-Ma'mūr. Each day seventy thousand angels enter it, then they never return from it. Then he continued to narrate the *Ḥadīth* of Anas;

قَالَ أَنَسٌ يَأْتِي مِنْ خَيْرِ رِقَابٍ مِنْ لَنِي وَإِنَاءٍ مِنْ عَسَلٍ. - قَالَ - نَأْخُذُ اللَّبَنَ
قَالَ: هَلْوَ غَطْرُهُ أَنْتَ عَيْنَهَا وَأَمْتُكَ - قَالَ - ثُمَّ قُرِصَتْ عَلَيَّ اضْطِلَافَةُ حَمِيرٍ
ضَلَاةٌ كُلُّ يَوْمٍ - قَالَ - فَزَلْتُ خَلَى أَنَسٌ مُوسَى، فَقَالَ: مَا قَرَصَمَ دَبْتُ عَنْ
أَمْتُكَ؟ قَالَ: تَقَلُّتُ: غَمِيرٌ ضَلَاةٌ كُلُّ يَوْمٍ، قَالَ: إِذْ أَمْتُكَ لَا تَسْتَلْبِغُ غَمِيرٌ
ضَلَاةٌ وَإِنِّي نَذَّ حَبْرُ النَّاسِ فَبُكْتُ، وَخَالَعَتْ نَحْيَ إِسْرَائِيلَ أَشَدَّ الْمَعَالِيَةِ، فَارْجِعْ

إِلَى رُبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْنِكَ - قَالَ - فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا - قَالَ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِأَرْبَعِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ حَزَرْتُ النَّاسَ قُبْلَكَ وَغَالَجْتُ نَبِي إِسْرَائِيلَ أَشَدَّ الْمُغَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْنِكَ - قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا آخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِثَلَاثِينَ صَلَاةً، قَالَ: إِنِ أَمْنُكَ لَا تَسْتَطِيعُ ثَلَاثِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ حَزَرْتُ النَّاسَ قُبْلَكَ وَغَالَجْتُ نَبِي إِسْرَائِيلَ أَشَدَّ الْمُغَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْنِكَ - قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا آخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِعَشْرِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِ أَمْنُكَ لَا تَسْتَطِيعُ عَشْرِينَ صَلَاةً كُلَّ يَوْمٍ، وَإِنِّي قَدْ حَزَرْتُ النَّاسَ قُبْلَكَ وَغَالَجْتُ نَبِي إِسْرَائِيلَ أَشَدَّ الْمُغَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْنِكَ - قَالَ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا آخَرَ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمِ أَمَرْتُ؟ قُلْتُ: بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، وَإِنِّي قَدْ حَزَرْتُ النَّاسَ قُبْلَكَ وَغَالَجْتُ نَبِي إِسْرَائِيلَ أَشَدَّ الْمُغَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأَمْنِكَ - قَالَ - قُلْتُ: قَدْ سَأَلْتُ رَبِّي حَتَّى اسْتَغْنَيْتُ، وَلَكِنْ أَرْضَى وَأَسْلَمُ، فَفَعَلْتُ فَنَادَى مُكَادٍ قَدْ أَنْصَبْتُ فَرِيضَتِي وَحَقَّقْتُ عَنْ بَنِي إِدِي

‘Then I was brought a vessel of wine, a vessel of milk and a vessel of honey. I chose the milk, and he [Jibril] said, ‘This is the Fitrah (natural instinct) on which you and your Ummah will be.’ Then the prayer was enjoined upon me, fifty prayers each day. I came down until I reached Musa, who said, ‘What did your Lord enjoin upon your Ummah?’ I said, ‘Fifty prayers each day.’ He said, ‘Your Ummah will not be able to do fifty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your

Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Forty prayers each day.' He said, 'Your Ummah will not be able to do forty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'I was commanded to do thirty prayers each day.' He said, 'Your Ummah will not be able to do thirty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Twenty prayers each day.' He said, 'Your Ummah will not be able to do twenty prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and the number was reduced by ten more. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Ten prayers each day.' He said, 'Your Ummah will not be able to do ten prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' So I went back, and I was commanded to do five prayers every day. I came back to Mūsā and he asked, 'What were you commanded to do?' I said, 'Five prayers each day.' He said, 'Your Ummah will not be able to do five prayers each day. I tried the people before you, I had to deal with the Children of Israel and it was very difficult for me. Go back to your Lord and ask Him to reduce the burden on your Ummah.' I said, 'I have asked my Lord until I feel too shy. I accept this and submit to Him.' Then a voice called out: 'My order has been decreed and I have reduced the burden on My servants.'¹⁾ Similar narrations were recorded in the

¹⁾ Ahmad 4:208.

Two Ṣaḥīḥs.^[1]**The Report of Anas from Abu Dharr**

Al-Bukhārī recorded that Anas bin Malīk said: Abu Dharr used to tell us that the Messenger of Allāh ﷺ said:

«فُتِحَ عَنِّي سَقَبٌ يَتَّبِعِي وَأَنَا بِمَكَّةَ، فَتَرَلَّ جِبْرِيلُ فَفَرَجَ صَدْرِي ثُمَّ خَلَّهَ بِمَاءٍ زَمْزَمٍ، ثُمَّ أَطْبَقَهُ ثُمَّ أَخَذَ بِيَدِي فَخَرَجَ بِِي إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئْتُ إِلَى السَّمَاءِ قَالَ جِبْرِيلُ لِخَادِمِ السَّمَاءِ: انْتَحِ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ نَعِي مُحَمَّدٌ ﷺ، فَقَالَ: أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَامِدٌ عَلَى بَيْتِهِ أَشْوَدٌ وَعَلَى نَسَائِهِ أَشْوَدٌ، إِذَا نَظَرْتُ بَيْتَ بَيْتِهِ ضَجَّكَ وَإِذَا نَظَرْتُ قَبْلَ شِمَالِهِ بَكَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَنْبِيَاءِ الصَّالِحِينَ - قَالَ - قُلْتُ لِجِبْرِيلَ: مَنْ هَذَا؟ قَالَ: هَذَا أَقَمَ وَقَدِمَ الْأَشْوَدُ عَنْ بَيْتِهِ وَعَنْ شِمَالِهِ نَسَمُ نَبِيٍّ، فَأَهْلُ الْبَيْتِ مِنْهُمْ أَهْلُ الْحَقِّ وَالْأَشْوَدُ الَّذِي عَنْ شِمَالِهِ أَهْلُ النَّارِ، فَإِذَا نَظَرْتُ عَنْ بَيْتِهِ ضَجَّكَ، وَإِذَا نَظَرْتُ عَنْ شِمَالِهِ بَكَى، ثُمَّ خَرَجَ بِِي إِلَى السَّمَاءِ الثَّانِيَةِ فَذَكَرَ الْحَدِيثَ قَالَ: «لَمْ مَرَزْتُ بِإِبْرَاهِيمَ فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَنْبِيَاءِ الصَّالِحِينَ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ»

«The roof of my house was opened while I was in Makkah, and Jibrīl came down and opened my chest, then he washed it with Zamzam water. Then he brought a vessel of gold filled with wisdom and faith, and poured it into my chest, then he closed it up. Then he took me by the hand and took me up to the lowest heaven. When we came to the lowest heaven, Jibrīl said to its keeper, 'Open up!' He said, 'Who is this?' He said, 'Jibrīl.' He said, 'Is there anyone with you?' He said, 'Yes, Muḥammad is with me.' He said, 'Has his Mission started?' He said, 'Yes.' When it was opened, we went up into the first heaven, where I saw a man sitting with a multitude to his right and another to his left. When he looked to his right he smiled, and when he looked to his left, he wept. He said, 'Welcome to the righteous Prophet and the righteous son.' I said to Jibrīl, 'Who is this?' He

[1] Faṭḥ Al-Bārī 6:348, Muslim 1:151.

said, 'This is Ādam, and these multitudes to his right and left are the souls of his descendants. The people on his right include the people of Paradise, and the people on his left include the people of Hell, so when he looks to his right he smiles, and when he looks to his left he weeps.' Then he took me up to the second heaven. . . Then we passed by Ibrāhīm, who said, 'Welcome to the righteous Prophet and the righteous son.' I said, 'Who is this?' He said, 'This is Ibrāhīm.'

Az-Zuhri said: Ibn Hazm told me that Ibn 'Abbās and Abu Ḥabbah Al-Ansāri used to say: the Prophet ﷺ narrated here -

«لَمَّا عُرِّجَ بِي حَتَّى طَفَرْتُ لِمَسْوَى أَسْمَعُ فِيهِ صَوْتُ الْأَقْلَامِ»

«Then I was taken up until I reached a level where I could hear the sound of the pens.»

Ibn Hazm and Anas bin Mālik said: the Messenger of Allāh ﷺ said:

«فَقَرَعَ اللَّهُ عَلَى أُمِّي خَمْسِينَ صَلَاةً، فَرَجَعْتُ بِذَلِكَ حَتَّى نَزَلْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ: مَا قَرَعَ اللَّهُ عَلَى أُمِّكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً، قَالَ: مُوسَى. فَارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَى مُوسَى، قُلْتُ: وَضَعَ شَطْرَهَا، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَوَضَعَ شَطْرَهَا، فَرَجَعْتُ إِلَيْهِ فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، فَرَجَعْتُ فَقَالَ: هِيَ خَمْسٌ وَمِئَةُ خَمْسُونَ لَا يُدَلُّ الْقَوْلُ لَدُنِّي، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: ارْجِعْ إِلَى رَبِّكَ، قُلْتُ: قَدْ اسْتَعْنَيْتُ مِنْ رَبِّي، ثُمَّ انْطَلَقْتُ بِي حَتَّى انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى فَنَهَيْهَا أَلْوَانُ لَا أَدْرِي مَا هِيَ، ثُمَّ أَدْجَعْتُ الْجَنَّةَ، فَإِذَا فِيهَا خَبَائِلُ الْمَلُوكِ، وَإِذَا تَرَائِبُهَا تُبَسِّتُ»

«Allāh enjoined upon my Ummah fifty prayers I came back with this (message) until I passed by Mūsā, who said, 'What did your Lord enjoin upon your Ummah?' I said, 'He enjoined fifty prayers.' Mūsā said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and He reduced it by half. Then I came back to Mūsā and said, 'It has been reduced by half.' He said, 'Go back to your Lord, for your Ummah will not be able to do that.' So I went back, and it was reduced by half I came back to him, and he said, 'Go back to

your Lord, for your Ummah will not be able to do that.' So I went back, and He said: 'They are five but equal in reward to fifty, for My word does not change.' I came back to Mūsā and he said, 'Go back to your Lord.' I said, 'I feel too shy before my Lord.' Then I was taken up until I reached Sidrat Al-Muntahā, which was veiled in indescribable colors. Then I entered Paradise, in which I saw nets of pearls and its soil of musk.¹

This version was recorded by Al-Bukhārī in the Book of Prayer. He also reported in the Book of *Tafsīr*, under the discussion of *Bani Isrā'īl* [i.e., *Sūrat Al-Isrā'*], the Book of *Hajj* and the Stories of the Prophets, via different chains of narration from Yūnus. Muslim recorded similar *Hadiths* in his *Ṣaḥīḥ* in the Book of Faith.¹¹

Imām Aḥmad recorded that 'Abdullah bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, if he saw his Lord?" He said, "I did ask him that, and he said,

«فَدَرَأَيْتُهُ نُورًا، أَنَّى أَرَاهُ»

'I saw it as light, how could I see Him?''

This is how it was narrated in the report of Imām Aḥmad.¹² Muslim recorded that 'Abdullah bin Shaqīq said that Abu Dharr said: "I asked the Messenger of Allāh ﷺ, 'Did you see your Lord?' He said,

«نُورٌ أَنَّى أَرَاهُ»

«(I saw) a light, how could I see Him?»¹³

'Abdullah bin Shaqīq said: I said to Abu Dharr, "If I had seen the Messenger of Allāh ﷺ, I would have asked him." He said, "What would you have asked him?" He said, "I would have asked him, 'Did you see your Lord?'" Abu Dharr said, "I asked him that, and he said,

«دَرَأَيْتُ نُورًا»

[1] *Faṭḥ Al-Bārī* 1:547, 3:576, 6:431, Muslim 1:148.

[2] Aḥmad 5:147

[3] Muslim 1:161.

‘I saw light.’^[1]

The Report of Jābir bin ‘Abdullāh

Imām Aḥmad recorded that Jābir bin ‘Abdullāh said that he heard the Messenger of Allāh ﷺ say:

«لَمَّا خُذْتُ بَيْتَ قُرَيْشٍ جِئْتُ أُشْرِي بِبَيْتِ الْمَقْدِسِ، قُمْتُ فِي لَيْحِجٍ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَخَفَعْتُ أُخْرُفُهُ عَنْ بَيْتِي وَأَنَا أَنْظُرُ إِلَيْهِ»

‘When Quraysh did not believe that I had been taken on the Night Journey to Bayt Al Maqdis, I stood up in Al-Hijr and Allāh displayed Bayt Al-Maqdis before me, so I told them about its features while I was looking at it.’^[2]

This was also reported in the Two Saḥiḥs with different chains of narration.^[3] According to Al-Bayhaqi, Ibn Shuhāb said: Abu Salamah bin ‘Abdur-Raḥman said: Some people from Quraish went to Abu Bakr and said, “Have you heard what your companion is saying? He is claiming that he went to Bayt Al-Maqdis and came back to Makkah in one night!” Abu Bakr said, “Did he say that?” They said, “Yes.” Abu Bakr said, “Then I bear witness that if he said that, he is speaking the truth.” They said, “You believe that he went to Ash-Shām [Greater Syria] in one night and came back to Makkah before morning?” He said, “Yes, I believe him with regard to something even more than that, I believe him with regard to the revelation that comes to him from heaven.” Abu Salamah said, from then on Abu Bakr was known as As-Siddiq (the true believer).^[4]

The Report of ‘Abdullāh bin ‘Abbās

Imām Aḥmad recorded that Ibn ‘Abbās said:

“On the night when the Messenger of Allāh ﷺ was taken on his Night Journey, he entered Paradise, in some part of which he heard a sound. He said, ‘O Jibrīl, what is this?’ He said,

[1] Muslim 1:161.

[2] Aḥmad 3:377

[3] Al-Bukhārī no. 4710, Muslim no. 170

[4] Dalā’il An-Nubuwwah 2:359

'This is Bilāl, the *Mu'adhdhin*.' When the Prophet ﷺ came back to the people, he said,

«فَدَأْتَنِي بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا»

'Bilāl has succeeded, I saw that he will have such and such.'

He [the Prophet ﷺ] was met by Mūsā, who welcomed him and said, 'Welcome to the Unlettered Prophet.' He was a tall, dark man with lank hair coming down to his ears or above his ears. He said, 'Who is this, O Jibrīl?' He said, 'This is Mūsā.' Then he went on and met a venerable, distinguished old man, who welcomed him and greeted him with *Salām*, and all of them were greeting him. He said, 'Who is this, O Jibrīl?' He said, 'This is your father Ibrāhīm.' Then he looked into Hell and saw some people eating rotten meat. He said, 'Who are these people, O Jibrīl?' He said, 'They are those who used to eat the flesh of the people [i.e., backbiting].' He saw a man who was very red and dark blue, and said, 'Who is this, O Jibrīl?' He said, 'This is the one who slaughtered the she-camel (of Sālih).' When the Messenger of Allāh ﷺ came to Al-Masjid Al-Aqsā, he stood up to pray, and all the Prophets gathered and prayed with him. When he finished, he was brought two cups, one on his right and one on his left, one containing milk and one containing honey. He took the milk and drank it, and the one who was carrying the cup said, 'You have chosen the *Fīṭrah* (natural instinct).'¹¹

The chain of narrators is *Ṣaḥīḥ*, although they (Al-Bukhārī and Muslim) did not record it.

Imām Aḥmad reported that Ibn 'Abbās said:

'The Messenger of Allāh ﷺ was taken on the Night Journey to Bayt Al-Maqdis, then he came back and told them about his journey and the features of Bayt Al-Maqdis and the caravan (of Quraysh). Some people said, 'We do not believe what Muḥammad is saying,' and they left Islam and became disbelievers. Allāh destroyed them when He destroyed Abu Jahl. Abu Jahl said: 'Muḥammad is trying to scare us with the tree of *Zaqqūm*; bring some dates and butter and let us have some *Zaqqūm*!' The Prophet ﷺ also saw the Dajjāl in his true form, in real life, not in a dream, and he saw 'Īsā, Mūsā and

¹¹ Aḥmad 1:257.

Ibrāhīm. The Prophet ﷺ was asked about the Dajjāl, and he said:

«رَأَيْتُهُ فَلَمَّاتٍ أَقْمَرُ وَجْهَانَا، إِحْدَى عَيْنَيْهِ قَائِمَةٌ غَالِيَةً كَوْكَبٌ دُرِّيٌّ، كَانَ شَعْرُ رَأْسِهِ
أَعْضَادَ شَجَرَةٍ، وَرَأَيْتُ عَيْسَى عَلَيْهِ السَّلَامُ [شَابًا] أَبْيَضَ، خَمَدَ الرَّأْسِ حَبِيدَ
الْبَصْرِ، وَمَبْطُنُ الْحَلْقِي، وَرَأَيْتُ مُوسَى عَلَيْهِ السَّلَامُ أَشْنَمَ أَدَمَ، كَثِيرَ الشَّعْرِ، شَدِيدَ
الْخَلْقِ، وَتَعَرَّثَ إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَلَمْ أَلْطَرْ إِلَى إِبْرَاهِيمَ إِلَّا تَعَرَّثَ إِلَيَّ مِنْ
حَتَّى كَأَنَّهُ صَاحِكُمْ، فَانْجَرِبُوا شَيْئًا عَلَى أَيْكٍ، فَسَمِعْتُ عَلَيْهِ

‘I saw him as a tall and huge man, with a whitish complexion. One of his eyes stood out like a shining star. The hair on his head looked like the branches of a tree. And I saw ‘Isā, white with curly hair and an intense gaze, of average build. I saw Mūsā, dark-skinned, with a lot of hair and a strong build. I looked at Ibrāhīm and did not see anything in him that I do not see in myself, it is as if he were your companion [meaning himself] jibril said: ‘Greet your father with Salām,’ so I greeted him with Salām.’

This was also recorded by An-Nasa’i from the Ḥadīth of Abu Zayd Thābit bin Yazid from Hila, who is Ibn Khabbāb,¹¹ and it is a Ṣaḥīḥ chain of narrators.

Al-Bayhaqi recorded that Abu Al-‘Āliyah said: ‘The cousin of your Prophet ﷺ, Ibn ‘Abbās narrated to us from the Messenger of Allāh ﷺ, he said. Allāh’s Messenger ﷺ said,

«رَأَيْتُ ثَلَاثَةَ أَشْرَافٍ مِنْ مُوسَى بْنِ عِمْرَانَ رَجُلًا طَوِيلًا جَدًّا، كَأَنَّهُ مِنْ رِجَالِ شُعْبَةَ،
وَرَأَيْتُ عَيْسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ مَرْبُوعَ الْخَنِي إِلَى الْعُمَرَةِ زُلْيَا صِرَافَ
الرَّأْسِ»

‘On the night when I was taken on the Night Journey, I saw Mūsā bin ‘Imrān, a tall, curly-haired man, as if he was from the tribe of Shamsah. And I saw ‘Isā bin Maryam, of medium stature, white with a reddish complexion, with straight hair.’

And he was shown Malik, the keeper of Hell, and the Dajjāl, with the signs that Allāh revealed to him.’ He said,

﴿لَا تَكُنْ فِي مَرْبِئٍ مِنْ لِقَائِهِ﴾

¹¹ Ahmad 1:384, An-Nasa’i in Al-Kubra’ 11484

﴿So be not you in doubt of meeting him.﴾ [32:33]

Qatādah used to interpret this to mean that the Prophet of Allāh ﷺ met Mūsā.

﴿وَجَعَلْنَاهُ لِمُوسَىٰ إِمْرًا﴾

﴿And We made it [for him] a guide to the Children of Israel﴾
[32:33]

Qatadah said, "(This means) Allāh made Mūsā a guide for the Children of Israel."^[1] Muslim reported this in his *Ṣaḥīḥ*, and Al-Bukhārī and Muslim recorded a shorter version from Qatadah.^[2]

Imām Ahmad also recorded that Ibn 'Abbās said: "The Messenger of Allāh ﷺ said:

«لَمَّا كَانَ لَيْلَةُ أُسْرِي بِي، فَأَضْبَحْتُ بِمَكَّةَ فَعِثْتُ وَغَرَقْتُ أَدَّ النَّاسُ مُكْذِبِينَ»

«On the night when I was taken on the Night Journey, I woke up in Makkah the next morning having anxiety that, I knew that the people would not believe me.»

He kept away from people, feeling anxious and sad, then the enemy of Allāh Abu Jahl passed by him and came to sit with him, saying mockingly, 'Is there anything new?' The Messenger of Allāh ﷺ said,

«نَعَمْ»

«Yes». He said, 'What is it?' He said,

«إِنِّي أُسْرِي بِي اللَّيْلَةَ»

«I was taken on a journey last night.» He said, 'Where to?' He said,

«إِلَىٰ بَيْتِ الْمُقَدِّسِ»

«To Bayt Al-Maqdis.» He said, 'Then this morning you were among us?' He said,

«نَعَمْ»

^[1] *Dalā'il An-Nubuwwah* 2:386. [i.e., Qatādah understood the pronoun to refer to Mūsā, not to the Tawrah].

^[2] Al-Bukhārī 3239, Muslim 165

«Yes». Abu Jahl did not want to say to his face that he was lying, lest he deny saying it when he called other people to hear him, so he said: 'Do you think that if I call your people, you will tell them about what happened?' The Messenger of Allāh ﷺ said,

«نعم»

«Yes.» Abu Jahl said, 'O people of Bani Ka'b bin Lu'ayl' People got up from where they were sitting and came to join them. Abu Jahl said, 'Tell your people what you told me.' The Messenger of Allāh ﷺ said:

«إني أُسرِّي بي اللَّيْلَةَ»

«I was taken on a journey last night.» They said, 'Where to?' He said,

«إلى بَيْتِ الْمُقَدَّسِ»

«To Bayt Al-Maqdis.» They said, 'Then this morning you were among us?' He said,

«نعم»

«Yes». They began to clap their hands together and put their hands on their heads in astonishment at this "lie" - as they claimed it to be. They said, 'Can you describe the sanctuary to us?' Among them were some who had travelled to that land and seen the sanctuary, so the Messenger of Allāh ﷺ said,

لَمَّا رَأَيْتُ أَنَّكَ خَشِيَ النَّاسُ عَلَيَّ بِخُصِّ الْعُتْبِ - قَالَ - فَجِئْتُ بِالنَّسِيجِ وَأَنَا أَنْظُرُ
إِلَيْهِ خَشِيَ دُونَ ذَلِكَ غَيْبِي أَوْ غِيَابِي - فَتَعْتَهُ وَأَنَا أَنْظُرُ إِلَيْهِ قُلْتُ وَكَانَ مَعِ
هَذَا تَعْتَهُ لَمْ أَحْفَظْهُ - قُلْتُ - فَقَالَ الْقَوْمُ: أُمُّ الْعُتْبِ قَرَأَتْ لَقَدْ أَصَابَ يَوْمَ

«I started to describe it, until I reached a point where I was not sure about some of the details, but then the sanctuary was brought close and placed near the house of 'Uqayl - or 'Iqāl - so I could look at it and describe the details.»

I could not remember those description. The people said, 'As for the description, by Allāh he has got it right.'^[1] This was recorded by An-Nasa'i and Al-Bayhaqi.^[2]

[1] Ahmad 1:309.

[2] An-Nasa'i in Al-Kubrā : 11285, Dalā'il An-Nubuwwah 2:363.

The Report of 'Abdullāh bin Mas'ūd

Al-Hāfiẓ Abu Bakr Al-Bayhaqī reported that 'Abdullāh bin Mas'ūd said: "When the Messenger of Allāh ﷺ was taken on the Night Journey, he went as far as *Sidrat Al-Muntahā*, which is in the sixth heaven. Everything that ascends stops there, until it is taken from that point, and everything that comes down stops there, until it is taken from there.

﴿إِذْ يَنْشَأُ الْغَدَاةَ مَا يَتَّبِعُنَّ﴾

﴿When that covered As-Sidrat Al-Muntahā which did cover it!﴾
[53:16]

Ibn Mas'ūd said: "It is covered with gold butterflies. The Messenger of Allāh ﷺ was given the five prayers and the final *Aydt* of *Sārat Al-Baqarah*, and forgiveness was granted for major sins to those who do not associate anything in worship with Allāh." This was recorded by Muslim in his *Ṣaḥīḥ*.

The Report of Abu Hurayrah

Al-Bukhārī and Muslim reported in their *Ṣaḥīḥs* that Abu Hurayrah said: the Messenger of Allāh ﷺ said:

«جِئْتُ أُسْرِي بِى، لَقِيتُ مُوسَى عَلَيْهِ السَّلَامُ - فَتَعَهُ، فَإِذَا رَجُلٌ حَبِيبَةٌ قَالَ مُضْطَرِبٌ رَجُلٌ الرَّأْسِ ثَائِلَةٌ مِنْ رِجَالٍ شُتُونَةٍ، قَالَ: وَلَقِيتُ عِيسَى - فَتَعَهُ النَّبِيُّ ﷺ قَالَ - رُبْعَةٌ أَحْمَرٌ ثَائِلَةٌ خَرَجَ مِنْ دِيْمَاسٍ - يَعْنِي حَمَامًا، قَالَ - وَلَقِيتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُ وَلَدِيوِي، قَالَ: وَأَتَيْتُ يُونَاثَانَ فِي أَحَدِجَمَا لَبَنٌ وَفِي الْآخَرِ خَمْرٌ، قِيلَ لِي: خُذْ أَهْمَا شِئْتِ، فَأَعَذْتُ اللَّبَنَ فَشَرِبْتُ، فَقِيلَ لِي: هَذِهِ الْفُطْرَةُ - أَوْ أَضِيتِ الْفُطْرَةَ - أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ مَوْتٌ أَثْنَكَ»

«When I was taken on the Night Journey, I met Mūsā.» He described him as a man - I think he said - a curly-haired man, as if he were from the tribe of Shan'ū'ah. «And I met 'Isā.» And the Prophet ﷺ described him as being of average height, with a reddish complexion, as if he had just come out of the bath. «And I met Ibrāhīm, and I am the one who resembles him most among his children. I was brought two vessels, one containing milk and the other containing wine. It was said to me, 'Take whichever one you want.' So I took the

milk and drank it, and it was said to me, 'You have been guided to the Fitrah or You have chosen the Fitrah. If you had chosen the wine, your Ummah would have gone astray.'^[1]

They also recorded it with another chain of narrators. Muslim recorded that Abu Hurayrah said: "The Messenger of Allāh ﷺ said.

لَقَدْ رَأَيْتِي فِي الْحَجَرِ وَقُرَيْشٌ سَأَلَتْنِي عَنْ شَرَائِي. فَسَأَلُونِي عَنْ أَشْيَاءٍ مِنْ بَيْتِ
لُقْدُوسٍ لَمْ أَتَيْنَهَا، فَكُرْتُ [كُرْبَةً] مَا كُرْتُ بِقَلَّةٍ قَلْدُ، فَرَفَعَهُ اللَّهُ إِلَيَّ أَفْضَرُ بَيْتِهِ مَا
سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَبَايْتُهُمْ بِهِ، وَقَدْ رَأَيْتِي فِي خَمَافَةٍ مِنَ الْإِنْسِيَاءِ، وَإِذَا مُوسَى
فَدَنَّمَ يُصَلِّي، وَإِذَا هُوَ وَجَلَّ جَعَلَ قَالَهُ مِنْ رِجَالِ شُعْبَةَ، وَدَا عِيسَى بْنُ مَرْيَمَ قَائِمٌ
يُصَلِّي أَفْرُبُ النَّاسِ شَبَّهَا بِهِ غُرُزَةُ بْنُ مُشْعُودٍ الشَّعْمِي، وَإِذَا إِبْرَاهِيمُ قَائِمٌ يُصَلِّي
أَفْرُبُ نَاسٍ شَبَّهَا بِهِ ضَجِجَةُ - بَنِي نَفْسُ - فَحَانَتْ الصَّلَاةَ فَمَسَّتَهُمْ، فَلَمَّا
فَرَعْتُ قَالَ نَائِلٌ: يَا مُحَمَّدُ قَدْ مَالَتْ خَارِبُ حَيْثُمْ، [مَسَّتَهُمْ غَلَبًا] نَالَتْ إِيَّاهُ
فَسَأَلَنِي بِالسَّلَامِ

'I remember being in Al Hajar, and the Quraysh were asking me about my Night Journey. They asked me things about Bayt Al-Maqdis that I was not sure of, and I felt more anxious and stressed then than I have ever felt. Then Allāh raised up Bayt Al-Maqdis for me to see, and there was nothing they asked me about but I told them about it. And I remember being in a gathering of the Prophets. Mūsā was standing there praying, and he was a man with curly hair, as if he were one of the men of Shamūd. I saw 'Isā bin Maryam standing there praying, and the one who most resembles him is 'Urwah bin Mas'ūd Ath-Thaqafi. And I saw Ibrāhīm standing there praying, and the one who most resembles him is your companion (meaning himself). Then the time for prayer came, and I led them in prayer. When I finished, a voice said, 'O Muḥammad, this is Mālik, the keeper of Hell,' so I turned to him, and he greeted me first.'^[2]

[1] *Faḥ Al-Bārī* 6:493, Muslim 1:154.

[2] Muslim 1:156

The Time that *Isrā'* took place, and the Fact that it included both Body and Soul, when the Prophet ﷺ was awake, not in a Dream

Mūsā bin 'Uqbah said, narrating from Az-Zuhri "The *Isrā'* happened one year before the *Hijrah*."^[1] This was also the opinion of 'Urwah.^[2] As Suddi said: "It happened sixteen months before the *Hijrah*."^[3]

The truth is that the Prophet ﷺ was taken on the Night Journey when he was awake, not in a dream, and he went from Makkah to Bayt Al-Maqdis riding on *Al-Burāq*. When he reached the door of the sanctuary, he tied up his animal by the door and entered, where he prayed two *Rak'ahs* to 'greet the *Masjid*'. Then the *Mirāj* was brought to him, which is a ladder with steps which one climbs up. So he went up on it to the first heaven, then he went up to the rest of the seven heavens. In each heaven he was welcomed by the most pious of its inhabitants, and he greeted the Prophets who were in the various heavens according to their positions and status. He passed by Mūsā, the one who spoke with Allāh, in the sixth heaven, and Ibrāhīm, the close friend (*Khalīl*) of Allāh in the seventh heaven. Then he surpassed them and all the Prophets in status and reached a level where he could hear the creaking of the pens, i.e., the pens of destiny which write down what is decreed to happen. He saw *Sidrat Al Muntahā*, covered by the command of Allāh, and its greatness, its butterflies of gold and various colours, surrounded by the angels. There he saw Jibrīl in his real form, with six hundred wings. He saw green cushions blocking the horizon. He saw *Al-Bayt Al-Ma'mūr*, and Ibrāhīm Al-Khalīl, the builder of the earthly *Ka'bah*, leaning back against it, the heavenly *Ka'bah*; every day, seventy thousand angels enter and worship therein, then they do not return to it until the Day of Resurrection. He saw Paradise and Hell, and Allāh enjoined upon him fifty prayers, then reduced it to five, as an act of mercy and kindness towards His servants. In this is a strong indication of the greatness and virtue of the prayers.

[1] *Dalā'il An-Nubuwwah* 2:355.

[2] *Dalā'il An-Nubuwwah* 2:354.

[3] *Al-Qurṭubī*, 10:210.

Then he came back down to Bayt Al-Maqdis, and the Prophets came down with him and he led them in prayer there when the time for prayer came. It may have been the dawn prayer of that day. Some people claim that he led them in prayer in heaven, but the reports seem to say that it was in Bayt Al-Maqdis. In some reports it says that it happened when he first entered (i.e., before ascending into the heavens), but it is more likely that it was after he came back, because when he passed by them in the places in the heavens, he asked Jibrīl about them, one by one, and Jibrīl told him about them. This is more appropriate, because he was first required to come before the Divine Presence, so that what Allāh willed could be enjoined upon him and his Ummah. When the matter for which he was required had been dealt with, he and his brother-Prophets gathered, and his virtue and high position in relation to them became apparent when he was asked to come forward to lead them, which was when Jibrīl indicated to him that he should do so.

Then he came out of Bayt Al-Maqdis and rode on Al-Burāq back to Makkah in the darkness of the night. And Allāh knows best. As for his being presented with the vessels containing milk and honey, or milk and wine, or milk and water, or all of these, some reports say that this happened in Bayt Al-Maqdis, and others say that it happened in the heavens. It is possible that it happened in both places, because it is like offering food or drink to a guest when he arrives, and Allāh knows best.

The Prophet ﷺ was taken on the Night Journey with body and soul, he was awake, not asleep. The evidence for this is the Āyah:

﴿سُبْحَنَ إِلَٰهِنَا رَبِّكَ بِمَا عَصَىٰ يُحْيِي الْمَوْتَىٰ يَرْفَعُ السَّجْدَ لِأَلْفَمَا لَيْلَىٰ بِرَبِّكَ
سُبْحَنَ﴾

﴿Glorified (and Exalted) be He (Allāh) Who took His servant for a Journey by Night from Al-Masjid Al-Harām to Al-Masjid Al-Aqsā, the neighborhood whereof We have blessed,﴾

The words "Subhān Allāh" (Glorified and exalted be Allāh) are spoken in the case of serious matters. If it had been a dream, it would have been a significant matter and would not have

been so astounding, the disbelievers of the Quraysh would not have hastened to label him a liar and the group of people who had become Muslims would not have deserted the faith. The word 'Abd (servant) refers to both soul and body. Allah says:

﴿لَتَنَرِّيْ بِعَبْدِيْ﴾

﴿took His servant for a journey by Night﴾ and:

﴿وَمَا جَعَلْنَا لَكَ مِنْ رَّيْءِكَ إِلَّا فِتْنَةً لِلنَّاسِ﴾

﴿And We made not the vision which we showed you but a trial for mankind﴾ [17: 60]

Ibn 'Abbas said: "This is the vision that the Messenger of Allāh ﷺ saw with his own eyes during the Journey by Night, and the cursed tree is the tree of *Zaqqum*." This was recorded by Al-Bukhārī.^[1] Allah said:

﴿مَا رَأَى الْمَرْءُ وَمَا ظَنَّهُ﴾

﴿The sight (of Prophet Muhammad ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it)﴾ (53: 17)

Sight (*Al-Baṣr*) is a physical faculty, not a spiritual one, and he was carried on *Al-Burāq*, a shining white animal. This too indicates a physical journey, because the soul does not need a means of transportation of this nature. And Allah knows best.

An Interesting Story

In his book *Dalā'il An-Nubuwwah*, Al-Ḥafīẓ Abu Nu'aym Al-Iṣbahānī recorded via Muhammad bin 'Umar Al-Wāqidi who said: Mūlik bin Abi Ar-Rijāl told me from 'Amr bin 'Abdullāh that Muḥammad bin Ka'b Al-Quraẓī said: "The Messenger of Allāh ﷺ sent Dihyah bin Khalīfah to Caesar." He mentioned how he came to him, and described an incident that showed how wise Caesar was. He sent for the Arab merchants who were in Syria and Abu Sufyān Sakhr bin Harb and his companions were brought to him. He asked them the well-known questions that were recorded by Al-Bukhārī and Muslim, as we shall discuss below, and Abu Sufyān tried hard to give the impression that this was an insignificant issue. (The

[1] *Raḥ Al-Rāi* 8:250.

narrator] said that Abu Sufyān [later] said: "By Allāh, nothing stopped me from saying something to Heraclius to make him despise [Muḥammad] but the fact that I did not want to tell a lie that would later be found out, and he would never believe me again after that. Then I told him about the night on which he was taken on the Night Journey. I said 'O King, shall I not tell you of something from which you will know that he is lying?' He said, 'What is it?' I said, 'He claims that he went out of our land, the land of Al Ḥaram, in one night, and came to your sanctuary in Jerusalem, then came back to us the same night, before morning came.' The Patriarch of Jerusalem was there, standing next to Caesar. The Patriarch of Jerusalem said: 'I know that night.' Caesar looked at him and said, 'How do you know about this?' He said, 'I never used to sleep at night until I closed the doors of the sanctuary. On that night I closed all the doors except for one, which I could not manage to close. I asked my workers and others who were with me to help me deal with it, but we could not move it. It was like trying to move a mountain. So I called the carpenters, and they looked at it and said: 'The lintel and some part of the structure has fallen onto it. We cannot move it until morning, when we will be able to see what the problem is. So I went back and left those two doors open. The next morning I went back, and saw that the stone at the corner of the sanctuary had a hole in it, and there were traces of an animal having been tethered there. I said to my companions: 'This door has not been closed last night except for a Prophet, who prayed last night in our sanctuary.'" And he mentioned the rest of the Ḥadīth.

In his book *At Tanwīr fī Mawḥid As Sirāj Al Munir*, Al Ḥafīẓ Abu Al-Khaṭṭāb 'Umar bin Dīhyah mentioned the Ḥadīth of the *Isrā'* narrated from Anas, and spoke well about it, then he said: "The reports of the Ḥadīth of the *Isrā'* reach the level of *Mutawātir*. They were narrated from 'Umar bin Al-Khaṭṭāb, 'Alī, Ibn Mas'ūd, Abu Dharr, Mālīk bin Sa'sa'ah, Abu Hurayrah, Abu Sa'īd, Ibn 'Abbās, Shaddād bin Aws, Ubayy bin Ka'b, 'Abdur-Raḥmān bin Qaraṭ, Abu Ḥabbah Al-Ansārī, Abu Laylā Al-Anṣarī, 'Abdullāh bin 'Amr, Jābir, Hudhayfah, Buraydah, Abu Ayyūb, Abu Umāmah, Samurah bin Jundub, Abu Al-Ḥamrā', Ṣuhayb Ar-Rūmī, Umm Hanī', and 'Ā'ishah and 'Asmā', the daughters of Abu Bakr Aṣ Ṣiddīq, may Allāh be

pleased with them all. Some of them narrated the incident at length, and others narrated it more briefly, as was reported in the *Musnad* collections. Even though some reports do not fulfill the conditions of *Sahāh*, nevertheless the Muslims agreed unanimously on the fact that the *Isrā'* happened, and it was rejected only by the heretics and apostates.

﴿يُرِيدُونَ يَغُفِّرُوا عَنْهُمْ نَاهٍ عَنْهُمْ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

﴿They intend to put out the Light of Allāh with their mouths But Allāh will bring His Light to perfection even though the disbelievers hate (it).﴾ [61:8].

﴿وَمَنْ آتَيْنَا مُوسَى الْكِتَابَ وَحَمَلْنَاهُ فِيهِ رَبُّهُ إِلَّا تَتَّخِذُوا مِنْ دُونِ وَصِييَ اللَّهِ ذُرِّيَّةً مِنْ حَتَمَاتٍ مُتَوَلَّيَاتٍ مَا كُنَّ عَذَابَ شَكُورٍ﴾

﴿2. And We gave Mūsā the Scripture and made it a guidance for the Children of Israel (saying) "Take none other than Me as (your) Wakīl."﴾

﴿3 "O offspring of those whom We carried (in the ship) with Nuh! Verily, he was a grateful servant "﴾

Mūsā and how He was given the Tawrah

When Allāh mentions how He took His servant Muḥammad ﷺ, on the Journey by Night, He follows it by mentioning Mūsā, His servant and Messenger who also spoke with Him. Allāh often mentions Muḥammad and Mūsā together, may the peace and blessings of Allāh be upon them both, and he mentions the Tawrah and the Qur'ān together. So after mentioning the *Isrā'*, He says.

﴿وَمَنْ آتَيْنَا مُوسَى الْكِتَابَ﴾

﴿And We gave Mūsā the Scripture﴾, meaning the Tawrah.

﴿وَحَمَلْنَاهُ﴾

﴿and made it﴾, meaning the Scripture,

﴿هُدًى﴾

﴿a guidance﴾, meaning a guide,

﴿بَنِي إِسْرَءِيلَ إِلَّا تَتَّخِذُوا﴾

﴿for the Children of Israel (saying): "Take none. .">

means, lest they should take,

﴿مِنْ دُونِ وَكَيلٍ﴾

﴿"... other than Me as (your) Wakil"﴾

means, 'you have no protector, supporter or god besides Me,' because Allāh revealed to every Prophet that he should worship Him alone with no partner or associate. Then Allāh says:

﴿ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

﴿O offspring of those whom We carried (in the ship) with Nūḥ﴾

by addressing the descendants of those who were carried in the ship with Nūḥ there is a reminder of the blessings, as if Allāh is saying: 'O descendants of those whom We saved and carried in the ship with Nūḥ, follow in the footsteps of your father,

﴿إِنَّهُ كَانَ عَبْدًا شَكُورًا﴾

﴿Verily, he was a grateful servant﴾. Remember the blessing I have granted you by sending Muhammad.'

Imām Aḥmad reported that Anas bin Māḥk said: "The Messenger of Allāh ﷺ said:

«إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ أَوْ يَشْرَبَ الشَّرْبَةَ فَيُحَمِّدَ اللَّهَ عَلَيْهَا»

'Allah will be pleased with His servant if, when he eats something or drinks something, he praises Allah for it.'

This was also recorded by Muslim, At-Tirmidhi and An-Nasā'ī.^[1]

Mālik said about Zayd bin Aslam: "He used to praise Allāh in all circumstances." In this context, Al-Bukhārī mentioned the *Ḥadīth* of Abu Zar'ah narrating from Abu Hurayrah, who said that the Prophet ﷺ said:

«أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ»

'I will be the leader of the sons of Ādam on the Day of Resurrection. .

^[1] Muslim 4:2095, Tuhfat Al-Aḥwadhī 5:536, An-Nasā'ī in Al-Kuṣbā 4:202

He quoted the *Hadith* at length, and in the *Hadith*, the Prophet ﷺ said:

«يَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَلَدَ سَنًا
فَ غَا شُكْرًا، دُشِعَ لَنَا إِلَى رَبِّكَ»

‘They will come to Nūh and will say, ‘O Nūh, you were the first of the Messengers sent to the people of earth, and Allah called you grateful servant, so intercede for us with your Lord.’^[1]

And he quoted the *Hadith* in full.

«وَقَضَىٰ إِلَيْنَا نُوْحٌ فِي الْكِتَابِ مُقِيمًا فِي الْأَرْضِ مَرْثِيًّا وَقَعَلْنَا غُلَا حَبِيرًا
فَدَا جَا، وَفَدَ طُلُهًا مَنَا شَيْعَكُمْ عَادًا لَا تُولِي مَلِيْرَ نُوْبِيْرَ فَمَاسُوْا يَلَدَ الْوَدَعُ وَكَتَبَ
وَعَدًا مُّثْمَلًا: إِنْ لَّمْ نَرَدَّنَا لَكُمْ تَكْفُرًا عَلَيْنَا رَأَيْتُمْكُمْ بَأْمُوْرٍ وَنَبِيْكَ وَمَعْلَمَكُمْ أَكْثَرَ
بِمَبْرَأَتِي إِنْ لَمْ تَسْتَسْأَلْنِيْ بِأَمْرِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَدَا سَا، وَفَدَ تَجْمَرًا يَكُوْ
وَحُوسَكُمْ وَبِتَحْلُوْا تَسْجَدَ صَدًا دَخَلُوا أَوَّلَ مَرَّةٍ وَبِتَحْلُوْا مَا غُلَا تَحْيَرًا: إِنْ غَنَى رَحْمَتُ
أَنْ يَرْحَمَكُمْ وَإِنْ مَدَحْتُمْ مَدًا وَصَلَا هَمَّ لِكَلْبِيْرٍ حَبِيْرًا»

44. And We decreed for the Children of Israel in the Scripture. ‘‘Indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!’’

45. So, when the promise came for the first of the two, We sent against you servants of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

46. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in manpower.

47. (And We said). ‘If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves.’ Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the Masjid as they had entered it before, and to destroy with utter destruction all that fell in their hands.

48. It may be that your Lord may show mercy unto you, but if

[1] *Fath Al-Bari* 6:431.

*you return (to sins). We shall return (to Our punishment),
And We have made Hell a prison for the disbelievers ﴿*

It was mentioned in the Tawrah that the Jews would spread Mischief twice

Allah tells us that He made a declaration to the Children of Israel in the Scripture, meaning that He had already told them in the Book which He revealed to them, that they would cause mischief on the earth twice, and would become tyrants and extremely arrogant, meaning they would become shameless oppressors of people, Allāh says:

﴿وَقَضَيْنَا إِلَيْهِ دَافِعَ الْأَمْرِ لَيْلَ نَارٍ فَخُذْ أُولَئِكَ مَطَّوْعًا مُتَعَبِّدِينَ﴾

﴿And We made known this decree to him, that the root of those (sinners) was to be cut off in the early morning ﴿(15 66),

meaning, We already told him about that and informed him of it.

The First Episode of Mischief caused by the Jews, and their Punishment for it

﴿إِذَا سَأَلَ رَعْدُ أُولَئِهِ﴾

﴿So when the promise came for the first of the two﴾ meaning the first of the two episodes of mischief.

﴿مَتَّ عَلَيْنَاكُمْ وَأَمَّا لَئِنْ أَقْبَلْتُمْ شِدْدَةً﴾

﴿We sent against you servants of Ours given to terrible warfare.﴾

means, 'We unleashed soldiers against you from among Our creatures who were given to terrible warfare,' i.e., they had great strength and weapons and power. They entered the very innermost parts of your homes, meaning they took possession of your land and invaded the very innermost parts of your homes, going between and through your houses, coming and going freely with no fear of anyone. This was the promise (completely) fulfilled.

The earlier and later commentators differed over the identity of these invaders. Many *Isrā'īyyāt* (reports from Jewish sources) were narrated about this, but I did not want to make

this book too long by mentioning them, because some of them are fabricated, concocted by their heretics, and others may be true, but we have no need of them, praise be to Allāh. What Allāh has told us in His Book (the Qur'ān) is sufficient and we have no need of what is in the other books that came before. Neither Allāh nor His Messenger ﷺ required us to refer to them. Allāh told His Messenger ﷺ that when (the Jews) committed transgression and aggression, Allāh gave their enemies power over them to destroy their country and enter the innermost parts of their homes. Their humiliation and subjugation was a befitting punishment, and your Lord is never unfair or unjust to His servants. They had rebelled and killed many of the Prophets and scholars. Ibn Jarir recorded that Yahyā bin Sa'īd said: "I heard Sa'īd bin Al-Mūsāyyib saying: 'Nebuchadnezzar conquered Ash-Shām (Greater Syria, including Palestine), destroying Jerusalem and killing them, then he came to Damascus and found blood boiling in a censer. He asked them: What is this blood? They said: We found our forefathers doing this. Because of that blood, he killed seventy thousand of the believers and others, then the blood stopped boiling.'"^[1]

This report is *Ṣaḥīḥ* from Sa'īd bin Al-Mūsāyyib, and this event is well-known, as he (Nebuchadnezzar) killed their nobles and scholars, and did not leave alive anyone who knew the Tawrah by heart. He took many prisoners from the sons of the Prophets and others, and did many other things that would take too long to mention here. If we had found anything that was correct or close enough, we could have written it and reported it here. And Allāh knows best.

Then Allāh says:

﴿إِذَا لَعَنَ لَعْنَةً لَّأْسِيَةً وَأَنْتَ لَمَّا تَلْبِسُ﴾

﴿(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves."﴾

As Allāh says elsewhere:

﴿مَنْ عَمِلَ صَالِحًا مَّحَبَّةً لِّنَا فَإِنَّ لَّحَافَتَهُ﴾

﴿(Whoever does a righteous good deed, it is for (the benefit of) himself; and whoever does evil, it is against himself.) [45:15]

[1] At-Ṭabarī 17:369.

The Second Episode of Mischief

Then Allāh says:

﴿ثُمَّ جَاءَ وَعْدُ الْآخِرَةِ﴾

«Then, when the second promise came to pass.» meaning, the second episode of mischief, when your enemies came again,

﴿يُكْفَرُوا وَهُمْ مَعَكُمْ﴾

«(We permitted your enemies) to disgrace your faces» meaning, to humiliate you and subdue you,

﴿وَلِيَدْخُلُوا الْمَسْجِدَ﴾

«and to enter the Masjid» meaning, Bayt Al-Maqdis (Jerusalem)

﴿كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ﴾

«as they had entered it before,» when they entered the very innermost parts of your homes.

﴿وَلِيُحْطَبُوا﴾

«and to destroy» wrecking and inflicting ruin upon it.

﴿مَا عَلَوْا﴾

«all that fell in their hands.» everything they could get their hands on.

﴿تَبِيرَاتِهِ عَنِ رَبِّكَ لَوْ لَمْ يَرْحَمْكَ﴾

«with utter destruction. It may be that your Lord may show mercy unto you» meaning that He may rid you of them.

﴿لَئِنْ عُدْتُمْ عَدَاً﴾

«but if you return (to sins), We shall return (to Our punishment).» meaning, if you return to causing mischief,

﴿عَدَاً﴾

«We shall return» means, We 'will once again punish you in this world, along with the punishment and torment We save for you in the Hereafter.'

﴿وَمَعَا هُمْ بِكَذِبِ سَيرَةٍ﴾

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمُ ۖ إِنَّ عَذَابَ اللَّهِ كَانَ وَاسْمُكَ جَهَنَّمَ يَكْفِيهِمْ
 حَاصِرًا ﴿٩﴾ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِينَ هُمْ أَقْوَمُ وَيُنذِرُ
 الْمُؤْمِنِينَ الَّذِينَ سَعَوْا فِي الصُّبْحِ أَنْ هُمْ أَجْرًا كَبِيرًا ﴿١٠﴾
 وَذُكِّرُوا لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١١﴾
 وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١٢﴾
 وَحَصًّا ۚ أَيْلُ وَالنَّهَارِ ۚ بَيْنَ يَدَيْهِمْ حُفُوفًا ۚ يَدُ الْيَمِينِ وَجَعَلْنَا إِلَهَ
 الْإِنْسَانِ مَصِيرًا ۚ لِيَتَّقُوا أَفْصَالَ مِنْ رَبِّكَ وَلِيَسْلَمُوا عَذَابَ
 الْيَمِينِ وَالْيَسَابِ ۚ وَكَانَ شَيْءٌ مِمَّا نَصَّلَا ۚ تَفْصِيلًا ﴿١٣﴾ وَكُلَّ
 بَنِي الرَّمَّةِ طَلَبَهُ ۚ فِي عَقِيْقِهِ ۚ وَجَحِيحُ لَهُ ۚ يَوْمَ الْقِيَمَةِ كُنَّا
 بَلَقْنَهُ مُشَوَّرًا ﴿١٤﴾ أَفَرَأَيْتَ كَيْفَ يَنْفِقُ ۚ كَيْفَ يَنْفِقُ ۚ يَوْمَ عَلَيْكَ حَسِيبًا
 ﴿١٥﴾ مَن يَهْدِي اللَّهُ فَمَا لَمْ يَهْدِ لَهُمْ ۚ وَمَنْ صَدَّقَ الْإِنْسَانُ بِضُلْ
 عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعْطِيْنَ ۚ حَقَّ يَمَعَتْ
 رَسُولًا ﴿١٦﴾ إِنْ أَرَادْنَا أَنْ نَهْلِكَ قَوْمًا ۚ أَمْزَنَ مَرْيَمَ ۚ فَصَبَّوْا فِيهَا
 حَقَّ عَلَيْهَا الْقَوْلُ ۚ فَدَمَّرْنَاهَا ۚ تَكْوِينًا ﴿١٧﴾ وَكَمْ أَهْلَكْنَا مِنْ
 الْقُرُونِ مِنْ قَبْلِهِ ۚ وَكَانَ مِنْكَ بِذُنُوبٍ عَبَاسًا ۚ حَبِيرًا ۚ بَصِيرًا ﴿١٨﴾

﴿And We have made Hell a prison [Ḥaṣir] for the disbelievers.﴾

meaning, a place of permanent detention, a prison which cannot be avoided or escaped. Ibn 'Abbās said, "Ḥaṣir here means a jail."^[1]

Mujāhid said, "They will be detained in it."^[2] Others said like wise. Al-Hasan said, "Ḥaṣir means a bed of Fire."^[3] Qatādah said: "The Children of Israel returned to aggression, so Allāh sent this group against them, Muḥammad ﷺ and his companions, who made them pay the Jizyah,^[4] with willing submission, and feeling themselves subdued."^[5]

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِينَ هُمْ أَقْوَمُ وَيُنذِرُ الْمُؤْمِنِينَ الَّذِينَ سَعَوْا فِي الصُّبْحِ أَنْ هُمْ أَجْرًا كَبِيرًا﴾
 ﴿٩﴾ وَذُكِّرُوا لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۚ

﴿9 Verily, this Qur'an guides to that which is most just and right and gives good news to those who believe, those who do righteous deeds, that they will have a great reward (Paradise).﴾

﴿10 And that those who do not believe in the Hereafter, for

[1] At-Tabari 17:390.

[2] At-Tabari 17:390.

[3] At-Tabari 17:390.

[4] Jizyah: a tax levied from People of the Book (Jews and Christians) who are under the protection of a Muslim government

[5] At-Tabari 17:389.

them We have prepared a painful torment (Hell).»

Praising the Qur'ân

Allâh praises His noble Book, the Qur'ân, which He revealed to His Messenger Muḥammad ﷺ. It directs people to the best and clearest of ways.

﴿وَنُنَزِّلُ الْفُرْقَانَ﴾

«gives good news to those who believe,» in it a

﴿الَّذِينَ يَمْلِكُونَ الْفُلُوحَاتِ﴾

«those who do righteous deeds,» in accordance with it, telling them

﴿إِنَّ لَهُمْ لَأَجْرًا كَبِيرًا﴾

«that they will have a great reward,» i.e., on the Day of Resurrection. And He tells

﴿وَالَّذِينَ كَفَرُوا لَا يُؤْمِنُونَ بِالْآخِرَةِ﴾

«those who do not believe in the Hereafter,» that

﴿لَهُمْ عَذَابٌ أَلِيمٌ﴾

«for them is a painful torment,» i.e. on the Day of Resurrection. As Allâh says:

﴿ثُمَّ نُنَزِّلُ لَهُمْ مِنَ السَّمَاءِ﴾

«... then announce to them a painful torment.» [84:24]

﴿وَنَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءُ الْيَقِينِ ۚ كَانَ الْإِنْسَانُ عَجُولًا﴾

«11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty.»

Man's Haste and Prayers against Himself

Allâh tells us about man's haste and how he sometimes prays against himself or his children or his wealth, praying for something bad to happen for them, or for them to die or be destroyed, invoking curses, etc. If Allâh were to answer his prayer, he would be destroyed because of it, as Allâh says:

﴿وَلَوْ يَشَاءُ اللَّهُ لَهْلَأُوا شَرًّا﴾

﴿And were Allāh to hasten for mankind the evil...﴾ [10:11]

This is how it was interpreted by Ibn 'Abbās, Mujāhid and Qatādah.^[1] We have already discussed the *Hadīth*:

«لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا عَلَى أَمْوَالِكُمْ أَنْ تَوَافِقُوا مِنْ أَمْرِ سَاعَةِ بَحَاثَةٍ
يَسْتَجِيبُ فِيهَا»

«Do not pray against yourselves or your wealth, for that might coincide with a time when Allāh answers prayers.»^[2]

What makes the son of Adam do that is his anxiety and haste Allāh says:

﴿كَانَ آتِئْتُهُمْ عَرُلاً﴾

﴿And man is ever hasty﴾ Salmān Al Farīsī and Ibn 'Abbās mentioned the story of Ādam, when he wanted to get up before his soul reached his feet. When his soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, "Al-Hamdu Lillāh" (praise be to Allāh), and Allāh said, "May your Lord have mercy on you, O Ādam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."^[3]

﴿رَجَعْنَا اللَّيْلَ وَرَأَيْنَا فَخْرَيْهَا فَغَوَىٰ نَالَهُ اللَّيْلُ وَرَجَعْنَا نَالَهُ الْهَيْرُ سَمِيرًا لِّقَمَرًا فَضَلَّ مِنْ
دُبُرِكَ وَلَقَدْ عَلَّمْنَا لَآلِيَّهَا وَنَبَاتَهَا رُكُومًا فَفَعَلَهُ تَقْبِيلًا ۝١٢﴾

﴿12. And We have appointed the night and the day as two *Āyāt* (signs). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and to count (periods of time). And We have explained everything (in detail) with full explanation.﴾

^[1] Aṭ-Ṭabarī 17:393, 394.

^[2] Muslim 4:2304.

^[3] Aṭ-Ṭabarī 17:394, 395.

The Night and Day are Signs of the Great Power of Allāh

Allāh reminds us of the great signs that He created, including the alternation of the night and day, so that people may rest at night, and go out and earn a living, do their work, and travel during the day, and so that they may know the number of days, weeks, months and years, so they will know the appointed times for paying debts, doing acts of worship, dealing with transactions, paying rents and so on. Allāh says:

﴿يَتَسَاءَلُونَكَ عَنِ اللَّيْلِ وَقَالُوا لِمَ تَكُونُ اللَّيْلُ سَوِيَّةً يَوْمًا وَالنَّهَارُ سَوِيَّةً يَوْمًا﴾

﴿that you may seek bounty from your Lord,﴾ meaning, in your living and travels etc.

﴿وَلِتَسَاءَلُوا عَنْهُ أَلَيَّ وَالْجَنَابِ﴾

﴿and that you may know the number of the years and to count.﴾

If time stood still and never changed, we would not know any of these things, as Allāh says:

﴿قُلْ أَتَمْتَعُونَ بِأَنْ يُعَذِّبَكُمْ بِذُنُوبِكُمْ إِنَّمَا تَسْتَأْذِنُ يَوْمَئِذٍ إِلَى اللَّهِ تَتَكَلَّمُونَ لَهُ السَّاعَاتِ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ السَّاعَاتِ كُلَّهَا﴾
 ﴿قُلْ أَتَمْتَعُونَ بِأَنْ يُعَذِّبَكُمْ بِذُنُوبِكُمْ إِنَّمَا تَسْتَأْذِنُ يَوْمَئِذٍ إِلَى اللَّهِ تَتَكَلَّمُونَ لَهُ السَّاعَاتِ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ السَّاعَاتِ كُلَّهَا﴾
 ﴿قُلْ أَتَمْتَعُونَ بِأَنْ يُعَذِّبَكُمْ بِذُنُوبِكُمْ إِنَّمَا تَسْتَأْذِنُ يَوْمَئِذٍ إِلَى اللَّهِ تَتَكَلَّمُونَ لَهُ السَّاعَاتِ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ السَّاعَاتِ كُلَّهَا﴾

﴿Say: "Tell me! If Allāh made the night continuous for you till the Day of Resurrection, which god besides Allāh could bring you light? Will you not then hear?" Say: "Tell me! If Allāh made the day continuous for you till the Day of Resurrection, which god besides Allāh could bring you night wherein you rest? Will you not then see?" It is out of His mercy that He has made for you the night and the day that you may rest therein and that you may seek of His bounty - and in order that you may be grateful.﴾ (28:71-73)

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَادَرُوا نُجُومًا﴾
 ﴿وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ حُدُودًا لِمَنْ أَرَادَ الْحُسْبَانَ﴾

﴿Blessed be He Who has placed the big stars in the heaven, and has placed therein a great lamp (sun), and a moon giving light.

And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude. ﴿25:61-62﴾

﴿وَلَهُ لَيْلٌ وَلَیْلٌ رَّهْمًا﴾

﴿and His is the alternation of night and day ﴾ [23:80]

﴿يُكَوِّرُ اللَّیْلَ عَلَى النَّهْرِ وَيُكَوِّرُ النَّهْرَ عَلَى اللَّیْلِ رَحْمَةً وَالْغَفْرَ كُلًّا يَجْعَلُ لِكُلِّ شَيْءٍ مَّوَدَّةَ بَعْدٍ ۖ لَا هُوَ الْقَوِيُّ الْقَهْرُ﴾

﴿He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.﴾ [39:5]

﴿فَإِنَّ الْوَاسِعَ وَمِمَّا أَلَمَ سَكَا وَالْقَمَرَ حَسْبًا ذَلِكَ تَقْدِيرُ الْعَلِيِّ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.﴾ (6:96),

﴿وَأَيُّهُمْ أَلَمَ أَلَمَ سَلَحَ مِنْ الْهَارِ إِنْ هُمْ قُلُوبُهُمْ وَالْقَمَرَ يَجْعَلُ لِكُلِّ شَيْءٍ مَّوَدَّةَ بَعْدٍ ۖ لَا هُوَ الْقَوِيُّ الْقَهْرُ﴾

﴿And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the decree of the All-Mighty, the All-Knowing.﴾ (36:37-38)

Allāh has made the night a sign having distinguishing features by which it is known. These features include the darkness and the appearance of the moon. The day also has distinguishing features by which it is known; the light and the appearance of the shining sun. He made a distinction between the light of the moon and the light of the sun, so that they may be distinguished from one another, as Allāh says:

﴿هُوَ الَّذِي جَعَلَ الْقَمَرَ نَاطِقًا وَقَدَرَهُ مَنَازِلَ يُقَامُونَ عِنْدَ النُّجُومِ وَالْجَبَابِ لَا تَلْقَى اللَّهَ كَذَلِكَ إِلَّا بِالْحَقِّ﴾

﴿It is He Who made the sun a shining thing and the moon a

light and measured out for it stages that you might know the number of years and to count (periods of time). Allāh did not create this but in truth. ﴿10 5﴾ until,

﴿لَا يَسْأَلُ عَنْهُ مُنَادٍ﴾

﴿Āyāt for those people who keep their duty to Allāh, and fear Him much.﴾ [10:6]

﴿يَسْأَلُكَ عَنِ الْإِمْلَاءِ مَنْ مِنْ مَوَاقِفُ لَيْلٍ وَنَجْمٍ﴾

﴿They ask you about the crescent moon. Say: "These are signs to mark fixed periods of time for mankind and for the pilgrimage."﴾ [2:189]

﴿فَمَحَوْنَا نَجْمَ الْإِيلِ رَمَحًا نَجْمَ نَهَارٍ مَجِيدًا﴾

﴿Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating.﴾

Ibn Jurayj reported that 'Abdullah bin Kathir commented on this Āyah " [It means] the darkness of the night and the twilight of the day."¹¹ Ibn Jurayj reported that Mujāhid said "The sun is the sign of the day and the moon is the sign of the night

﴿فَمَحَوْنَا نَجْمَ الْإِيلِ﴾

﴿We have obliterated the sign of the night﴾

this refers to the moon's blackness, which is how Allah has created it."¹²

﴿وَرَمَحْنَا الْإِيلِ وَنَهَارٍ مَجِيدًا﴾

﴿And We have appointed the night and the day as two Āyat ﴾

Ibn Abi Najih reported that Ibn 'Abbas said: "By night and day, this is how Allah created them, may He be glorified."¹³

﴿وَمَحَوْنَا إِيَّاهُ مَلَكُوتًا وَنَجْمًا وَنَجْمًا لَيْلٍ وَنَجْمًا نَهَارٍ﴾
﴿كَذَلِكَ كُنَّا نَبْدِيكَ قَبْلَ عَيْنِكَ حَبِيدًا﴾

¹¹ At-Tabari 17.396

¹² At-Tabari 17.396

¹³ At-Tabari 17.397.

﴿13. And We have fastened every man's *Tā'irah* (deeds) to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

﴿14. (It will be said to him). "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

Every Person will have the Book of his Deeds with Him

After mentioning time, and the deeds of the son of Ādam that take place therein, Allah says:

﴿وَصَلَّاهُ إِنَّا أَلَمْنَاهُ فِي عُنُقِهِ﴾

﴿And We have fastened every man's *Tā'irah* (deeds) to his neck,﴾

The word *Tā'irah* (lit. something that flies) refers to man's deeds which fly from him, as Ibn 'Abbās, Mujāhid and others said. It includes both good deeds and bad deeds, he will be forced to acknowledge them and will be rewarded or punished accordingly.^[1]

﴿مَنْ تَمَسَّلَ يَنْفَسًا ذَرَّةً حَسَنَةً سَئِرَ وَمَنْ تَمَسَّلَ يَنْفَسًا ذَرَّةً شَرًّا سَئِرَ﴾

﴿So whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it.﴾ (99 7 8).

Allāh says:

﴿فَرَأَى الْقَائِمَ وَرَأَى الْقَاتِلَ يُدْعَىٰ نَاطِقًا لَّا تَلْفُ إِلَّا لَنِيهِ رَقِيبٌ عُنْدَهُ﴾

﴿(Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it).﴾ (50:17-18)

﴿وَلَا يَلْفُ عَلَيْكُمْ خُتُوبٌ مِّنْكُمْ كَرَامًا كَاتِبِينَ يَكْتُونَ مَا تَمْشُونَ﴾

﴿But verily, over you (are appointed angels in charge of mankind) to watch you, *Kirāman* (Honorable) *Kātibin* - writing down (your deeds), they know all that you do.﴾ (82:10 12)

﴿إِنَّمَا يُجِزُّونَ مَا كُنتُمْ تَمْشُونَ﴾

[1] At-Ṭabari 17:398, 400.

﴿You are only being requited for what you used to do﴾ [52:16]

﴿مَنْ يَسْمَلْ سُوءًا يَحْزَرْهُ﴾

﴿whosoever works evil, will have the recompense thereof﴾
[4:123]

The meaning is that the deeds of the sons of Ādam are preserved, whether they are great or small, and they are recorded night and day, morning and evening.

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا مِّنْهُ مَسُورٌ﴾

﴿and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.﴾

meaning, 'We will collect all of his deeds for him in a Book which will be given to him on the Day of Resurrection, either in his right hand, if he is one of the blessed, or in his left hand if he is one of the wretched.'

﴿مَسُورٌ﴾

﴿wide open﴾ means, it will be open for him and others to read all of his deeds, from the beginning of his life until the end.

﴿يَوْمَ الْإِنشَاءِ يَتَّبِعُهُ بِنَا قَدَمُ وَأُكْرِمُوا فِي الْإِنشَاءِ عَنْ نَبِيٍّ نَبِيٍّ لَمْ يَكُنْ مَدِينًا﴾

﴿On that Day man will be informed of what (deeds) he sent forward, and what (deeds) he left behind. Nay! Man will be a witness against himself, though he may put forth his excuses﴾
[75:13-15]

Allāh says:

﴿قَرَأْ بِكِتَابِكَ كُلُّكَ يَفْقَهُ الْيَوْمَ عَنْكَ حِسَابًا﴾

﴿(It will be said to him) - "Read your Book. You yourself are sufficient as a reckoner against you this Day."﴾

meaning, you have not been treated unjustly and nothing has been recorded against you except what you have done, because you remember everything that you have done, and no one will forget anything that he did. Everyone will be able to read his Book, whether he is literate or illiterate

﴿الزَّمَنُ طَائِفٌ فِي عَمَلِهِ﴾

﴿And We have fastened every man's Tā'irah (deeds) to his neck,﴾

The neck is mentioned because it is a part of the body that has no counterpart, and when one is restrained by it, he has no escape. Ma'mar narrated from Qatādah, "His deeds,

﴿وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ﴾

﴿and on the Day of Resurrection, We shall bring out for him﴾ We shall bring forth those deeds."

﴿كِتَابًا يَلْقَاهُ مَنُورًا﴾

﴿a Book which he will find wide open.﴾ Ma'mar said: Al-Ḥasan recited,

﴿عَنْ قَبِيلِي وَفِي شِئَالِي يُعَذِّبُنِي﴾

﴿one sitting on the right and one on the left.﴾ [50:17]

[And he said:] "O son of Ādam, your Book has been opened for you, and two noble angels have been entrusted to accompany you, one on your right and one on your left. The one who is on your right records your good deeds, and the one who is on your left records your bad deeds. 'So do whatever you want, a lot or a little, until you die, then I will fold up your Book and tie it to your neck with you in your grave. Then when you come out on the Day of Resurrection, you will find the Book wide open, so read your Book.' By Allāh, the One Who makes you accountable for your own deeds is being perfectly just."¹¹ These are some of the best words Al-Ḥasan ever spoke, may Allāh have mercy on him.

﴿مَنْ أَقْبَضَ إِلَيْنَا يَهْدِي لِقَائِهِ رَبِّ سَلِّ إِلَيْنَا يَهْدِلْ عَلَيْنَا وَلَا نُزِدْ وَلَدًا يَزِدْ آخَرًا وَمَا
كُلُّ مَعْذِينٍ حُرٍّ بَعَثَ رَسُولًا﴾

﴿15. Whoever goes right, then he goes right only for the benefit of himself. And whoever goes astray, then he goes astray at his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).﴾

¹¹ At-Ṭabarī 17:400.

No One will have to bear the Sins of Another

Allāh tells us that whoever is guided and follows the truth, walking in the footsteps of the Prophet ﷺ, he will gain the good consequences of that for himself.

﴿وَمَنْ سَلَ﴾

﴿And whoever goes astray,﴾ meaning from the truth, deviating from the way of guidance, he is wronging himself and will have to bear the consequences. Then Allāh says:

﴿لَا يَزِيدُ كَيْدًا إِلَّا هُتًى﴾

﴿No one laden with burdens can bear another's burden.﴾

no one will have to bear the sins of another, and he does not wrong anyone besides himself, as Allāh says:

﴿وَلَوْ تَنَزَّاعْتُمْ لَعَنَّا لَكُمْ مَا تَدْعُونَ﴾

﴿and if one heavenly laden calls another to (bear) his load nothing of it will be lifted﴾ [35:15]

There is no contradiction between this and other Āyāt

﴿وَلَا يَحْمِلُ كَيْدًا﴾

﴿And verily, they shall bear their own loads, and other loads besides their own﴾ [29:13] and:

﴿وَنُفِخَ فِي سَحَابٍ﴾

﴿and also of the burdens of those whom they misled without knowledge.﴾ [16:25]

For those who called others to do evil will bear the sin of their own deviation as well as the sin of those whom they led astray, without detracting the least amount from the burden of those people, and none of this burden shall be removed from them. This is the justice and mercy of Allāh towards His servants. As Allāh says:

﴿وَمَا كُنَّا بِمُعْذِرَةٍ﴾

﴿And We never punish until We have sent a Messenger (to give warning).﴾

The Issue of Small Children who die

Here there arises an issue over which the scholars in earlier and modern times have disagreed, may Allāh have mercy on them. This is the issue of children who die when they are little, and their parents are disbelievers. what happens to them? By the same token, what happens to the insane, the deaf, the senile and those who die during the circumstances of *Fatrah*, when no Message reached them? Several *Hadīths* have been narrated on this topic, which I will quote here by the help and support of Allāh.

The First *Hadīth* from Al-Aswad bin Sari'

Imām Ahmad reported from Al Aswad bin Sari' that the Messenger of Allāh ﷺ said,

«أَرْبَعَةٌ يَخْتَجُونَ يَوْمَ الْقِيَامَةِ رَجُلٌ أَسَمٌ لَا يَسْمَعُ شَيْئًا، وَرَجُلٌ أَعْمَى، وَرَجُلٌ مَاتَ فِي فَتْرَةٍ، فَأَمَّا الْأَسَمُ فَيَقُولُ: رَبِّ قَدْ خَاءَ الْإِسْلَامُ وَمَا أَسْمَعُ شَيْئًا. وَأَمَّا الْأَعْمَى فَيَقُولُ: رَبِّ قَدْ جَاءَ الْإِسْلَامَ وَرُعَيْتُ بِعَبْدِي بِنْتِمْ، وَمَا أَفْهَمُ فَقُولُ. رَبِّ لَقَدْ خَاءَ الْإِسْلَامُ وَمَا أَغْفَلُ شَيْئًا. وَأَمَّا الَّذِي مَاتَ فِي فَتْرَةٍ فَيَقُولُ: رَبِّ مَا أَنَا لَكَ رَسُولٌ فَيَأْخُذُ مَوَانِقَهُمْ لِيُطِيعَهُ، فَيُرْسِلُ إِلَيْهِمْ أَوْ يَدْخُلُوا النَّارَ. وَالَّذِي نَعَرْتُ مُحَمَّدٌ بِهِ، لَوْ دَخَلُوهَا لَكَأَنَّ عَنْهُمْ نَرًا وَسَلَامًا»

«There are four who will present their case on the Day of Resurrection: a deaf man who never heard anything, an insane man, a very old and senile man, and a man who died during the *Fatrah*. As for the deaf man, he will say, 'O Lord, Islām came but I never heard anything.' As for the insane man, he will say, "O Lord, Islām came and the young boys were throwing camel dung at me." As for the senile man, he will say, "O Lord, Islam came and I did not understand anything." As for the one who died during the *Fatrah*, he will say, "O Lord, no Messenger from You came to me." Allāh will accept their pledge of obedience to Him, then He will send word to them that they should enter the Fire. By the One in Whose Hand is the soul of Muhammad, if they enter it, it will be cool and safe for them.»

There is a similar report with a chain from Qaladah from Al-Hasan from Abu Rāfi' from Abu Hurayrah, but at the end it

says:

«فَمَنْ دَخَلَهَا فَاتَتْ عَلَيْهِ بَرْدًا وَسَلَامًا، وَمَنْ لَمْ يَدْخُلْهَا يُسَبِّحُ إِلَيْهَا»

«Whoever enters it will find it cool and safe, and whoever does not enter it will be dragged into it.»^[1]

This was also recorded by Ishāq bin Rāḥwayh from Mu'adh bin Hishām,^[2] and by Al-Bayhaqī in *Al-I'tiqād*. He said: "This is a Ṣaḥīḥ chain."

It was reported by Ibn Jarīr from the *Ḥadīth* of Ma'mar from Hammām from Abu Hurayrah, who attributed it to the Prophet ﷺ. Then Abu Hurayrah said: "Recite, if you wish:

﴿رَمَا كَأَنَّ مَلَكَيْنِ حَرَّ مَكَّتَ رَسُولًا﴾

«And We never punish until We have sent a Messenger (to give warning)».^[3]

This was also narrated by Ma'mar from 'Abdullāh bin Tāwūs from his father, from Abu Hurayrah, but it is *Maquf* (it was not attributed directly to the Prophet ﷺ).^[4]

The Second Ḥadīth from Abu Hurayrah

He said that the Messenger of Allāh ﷺ said:

«كُلُّ مَوْلُودٍ يُرَدُّ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَرِّقَانِهِ أَوْ يَنْصَرَفَانِهِ أَوْ يُمَجْسِنَانِهِ، كَمَا تُنْتِجُ الْبَيْتَةُ بَيْتَةً جَنْمَاءَ، هَلْ تُجْصُونَ فِيهَا مِنْ جَذَعَاءَ؟»

«Every newborn is born in a state of *Fīṭrah* (the natural state of man), then his parents make him into a Jew or Christian or Zoroastrian, as animals produce whole animals - do you see any that is born mutilated (with something missing)?»

According to one report they said: "O Messenger of Allāh, what about those who die when they are little?" He said,

«لَا أَعْلَمُ بِمَا كَانُوا عَلَيْهِ»

«Allāh knows best what they would have done.»^[5]

[1] Aḥmad 4:24.

[2] Aṭ-Ṭabarānī, 1:287.

[3] Aṭ-Ṭabarī 17:403.

[4] Al-Qurṭubī 10:232

[5] Al-Bukhārī 1385, Muslim 2658.

Imam Ahmad reported from Abu Hurayrah that the Prophet ﷺ as far as I know - the narrator was not sure if it was attributed to Mūsā - said:

«ذُرِّيُّ الْمُسْلِمِينَ فِي سَجَّةٍ يَكْفُلُهُمْ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ»

«The children of the Muslims are in Paradise, being taken care of by Ibrāhīm.»^[1]

In *Sahīh Muslim* it is reported from Tyyād ben Hammad that the Messenger of Allāh ﷺ said that Allāh said:

«يُحَقِّقُ بَيْنِي خُفَاءُ»

«I have created My servants as *Hunafa*.»^[2] ^[3] According to another version, the wording is "as Muslims."

The Third Ḥadīth from Samurah

In his book *Al-Mustakhraj 'Ala Al-Bukhārī*, Al-Hāfiz Abu Bakr Al-Barqānī recorded the Ḥadīth of 'Awī Al-A'rābi, from Abu Rajā' Al-Uṭārdī from Samurah that the Prophet ﷺ said:

«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى فِطْرَةٍ»

«Every newborn is born in a state of *Fiṭrah*»

The people called out to him: "O Messenger of Allāh! What about the children of the idolators" He said,

«وَأَوْلَادُ الْمُشْرِكِينَ»

«And the children of the idolators too.»^[4]

Aṭ Ṭabarānī reported that Samurah said: "We asked the Messenger of Allāh ﷺ about the children of the idolators, and he said,

«هُمْ خَدَمُ أَهْلِ الْجَنَّةِ»

«They are the servants of the people of Paradise.»^[5]

[1] Ahmad 2.326, *Al-Majma'* 7:219

[2] Naturally inclined towards pure monotheism or *Tawḥūd*

[3] *Muslim* 2865.

[4] *Al-Bukhārī* 7047.

[5] *Al-Mu'jam Al-Kabīr*, 7.244, *Al-Majma'* 7.219.

The Fourth Ḥadīth from the Paternal Uncle of Ḥasnā'

Aḥmad reported that Ḥasnā' bint Mu'āwiyah, from Bani Suraym, said that his paternal uncle said to him: "I said, 'O Messenger of Allāh, who is in Paradise?' He said,

«الَّذِينَ فِي الْجَنَّةِ وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالزَّيْدُ فِي الْجَنَّةِ»

«Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and baby girls who were buried alive are in Paradise.»^[1]

It is Makrūh to discuss this Matter

In order to discuss this issue we need good, sound proof, but people who have no knowledge of *Sharī'ah* may try to speak about it. For this reason some of the scholars did not like to discuss it. This view has been narrated from Ibn 'Abbās, Al-Qāsim bin Muḥammad bin Abi Bakr Aṣ-Ṣiddīq, Muḥammad bin Al-Ḥanafīyyah and others.^[2]

Ibn Hibbān recorded in his *Ṣaḥīḥ* that Jarīr bin Ḥāzim said: I heard Abu Rajā' Al-'Uṭārdi saying that he heard Ibn 'Abbās (may Allāh be pleased with them both) saying, "While he was on the *Minbar*, the Messenger of Allāh ﷺ said:

«لَا يَزَالُ أُمَّرُ هَذِهِ الْأُمَّةِ مُوَاتَا - أَوْ مُقَاتَا - مَا لَمْ يَتَكَلَّمُوا فِي الْمَوْلَدَانِ وَالْقَدَرِ»

«This Ummah will be fine so long as they do not talk about children and the divine decree.»

Ibn Hibbān said: "This means talking about the children of the idolators."^[3] Abu Bakr Al-Bazzār also recorded it via Jarīr bin Ḥāzim, then he said, "A group narrated it from Abu Rajā' from Ibn 'Abbās, but it is *Mauqūf*."^[4]

﴿وَلَمَّا أَرَدْنَا أَنْ نَبْلُغَ قَدْرَهُمْ فَفَسَدُوا فِيهَا مَتَى الْقَوْلُ خَدَرْتَهَا تَعْبِيرًا﴾

«16. And when We decide to destroy a town (population), Amamā those who live luxuriously. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.»

[1] Aḥmad 5:58, *Al-Majma'* 7:219.

[2] Aḥmad 5:73.

[3] Ibn Hibbān 8:256

[4] *Kashf Al-Astār* 3:35.

Meanings of *Amarnā*

The commentators differed over the meaning of this word. It was said that the phrase translated here as "*Amarnā* those who live luxuriously. Then, they transgress therein" means, "We send Our decree upon them" as Allāh says elsewhere: ¹

﴿أَنشَأْنَا لَهُمْ لَيلاً وَرَجَاءً﴾

«Our decree reaches it by night or by day»

For [*Amarnā* cannot mean "Our command"] because Allāh does not command or enjoin immorality.

Or, they said it means that Allāh subjugated them to commit immoral deeds, so they deserved the punishment. Or it was said that it means: "We commanded them to obey Us, but they committed immoral sins, so they deserved punishment." This was reported from Ibn Jurayj from Ibn 'Abbās,^[1] and it is also the view of Sa'īd bin Jubayr.^[2]

﴿أَمَرْنَا مُتْرَفِيهَا فَفَسَدُوا فِيهَا﴾

«*Amarnā* those who live luxuriously. Then, they transgress therein,»

'Alī bin Abī Ṭalḥah reported that Ibn 'Abbās said: [this means] "We gave power to the evil people, so they committed sin therein (in the town), and because they did that, Allāh destroyed them with the punishment." This is similar to the *Ayah*:

﴿وَرَكَّذَيْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَهُمْ سُوءَ سَمْعٍ﴾

«And thus We have set up in every town great ones of its wicked people»^[3] [6:133]

This was also the view of Abu Al 'Aliyah, Mujāhid and Ar-Rabī' bin Anas.^[4]

﴿وَرَبَّآ أَرَادْنَا أَنْ تُهْلِكَ تَوَلَّيْنَا أَمْرًا مَتَرَفِيهَا فَفَسَدُوا فِيهَا﴾

«And when We decide to destroy a town (population), *Amarnā*

[1] Aṭ-Ṭabarī 17:403

[2] Aṭ-Ṭabarī 17:403.

[3] Aṭ-Ṭabarī 17:404.

[4] Aṭ-Ṭabarī 17:404.

those who live luxuriously. Then, they transgress therein.﴾

Al-'Awfi reported that Ibn 'Abbās said, (it means) "We increase their numbers."^[1] This was also the view of 'Ikrimah, Al Hasan, Ad Ḍaḥḥāk and Qatādah,^[2] and it was reported from Mālik and Az-Zuhri.

﴿وَكَمْ أَهْلَكْنَا مِن قَبْلِكَ مِن سُلُوكٍ وَكُنْ بِرَبِّكَ بِذُنُوبٍ عَظِيمٍ﴾

﴿17 And how many generations have We destroyed after Nuh! And sufficient is your Lord as All-Knower and Seer of the sins of His servants.﴾

A Threat to Quraysh

Warning the disbelievers of the Quraysh for rejecting His Messenger Muḥammad ﷺ, Allāh says that He destroyed other nations who rejected the Messengers after Nūḥ. This indicates that during the centuries between Adam and Nūḥ, humans were following Islam, as Ibn 'Abbās said "Between Ādam and Nūḥ there were ten generations, during all of which humans were following Islam."^[3] The meaning (of the *Ayah*) is: "You disbelievers are not more dear to Allāh than they were, and you have rejected the most noble of the Messengers and the best of creation, so you are more deserving of punishment."

﴿وَكُنْ بِرَبِّكَ بِذُنُوبٍ عَظِيمٍ﴾

﴿And sufficient is your Lord as All-Knower and Seer of the sins of His servants.﴾

means, He knows everything they do, good and evil, and nothing at all is hidden from Him, may He be glorified and exalted.

﴿مَن كَانَ يُرِيدِ الْفَاحِشَةَ فَلَا إِلَهَ إِلَّا أَنَا إِلَهٌ مُّبْدِي ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَلْعُونًا
تَشْهَرُونَ إِنَّهُ وَمَن أَرَادَ الْآخِرَةَ وَسَوَّىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ
نَشْكُرُهُمْ﴾

﴿18. Whoever desires the quick-passing (transitory enjoyment of

^[1] Al-Ṭabarī 17:404.

^[2] Al-Ṭabarī 17:404 405.

^[3] Al-Majma' 6 318

this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected.﴾

﴿19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it while he is a believer, then such are the ones whose striving shall be appreciated, (rewarded by Allāh).﴾

The Reward of Those who desire this World and Those who desire the Hereafter

Allāh tells us that not everyone who desires this world and its luxuries gets what he wants. That is attained by those whom Allāh wants to have it, and they get what He wills that they should get. This Āyah narrows down the general statements made in other Āyāt. Allāh says:

﴿مِمَّا نَزَّلْنَا لَهُ مَا يَشَاءُ لِمَنْ يَرْغِبُ ثُمَّ سَعَىٰ لَهُ سَعَىٰ﴾

﴿We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell﴾

meaning, in the Hereafter,

﴿يَسْلَىٰ﴾

﴿he will burn therein﴾ means, he will enter it until it covers him on all sides,

﴿مَذْمُومًا﴾

﴿disgraced﴾ means, blamed for his bad behaviour and evil deeds, because he chose the transient over the eternal,

﴿مُتَجَرِّدًا﴾

﴿rejected﴾ means, far away (from Allāh's mercy), humiliated and put to shame.

﴿وَمَنْ أَرَادَ الْآخِرَةَ﴾

﴿And whoever desires the Hereafter﴾ wanting the Hereafter and its blessings and delights,

﴿وَسَعَىٰ لَهَا سَعَىٰ﴾

﴿and strives for it, with the necessary effort due for it﴾

الْمُؤْمِنِينَ

٢٨١

الْمُؤْمِنِينَ

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُمُهَا مِمَّا نَشَاءُ وَلَمِنْ تُرِيدُ ثُمَّ
 حَقَّنَّا لَهُمْ جَهَنَّمَ يَصْلَوْنَهَا مِمَّا مَذْهُورًا ﴿٢٨١﴾ وَمَنْ أَرَادَ
 الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ
 سَعْيُهُمْ مَشْكُورًا ﴿٢٨٢﴾ كُلًّا نُمِيزُ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَا
 رَبِّكَ وَمَا كَانَ عَطَاؤُكَ رَبِّكَ مُحْظُورًا ﴿٢٨٣﴾ أَنْظَرَ كَيْفَ مَضَلْنَا
 بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْصِيلًا
 ﴿٢٨٤﴾ لَنَجْزِلَنَّ عَنْ أَهْلِ الْآخِرَةِ أَفْزَافًا مِمَّا نُمِيزُ وَلَا
 وَفَّقَنَّا رَبِّكَ الْأَعْيَادَ وَالْأَوَّلِينَ أَحْسَنَ مَا
 يَنْفَعُنَّ عِنْدَكَ الْأَكْبَرُ أَحَدُهُمَا أَفْزَافًا لَا تَنْفَلُ لَمَّا
 أَقْبَلُوا لَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٨٥﴾ وَأَخْيَرُ
 لَهُمَا جَنَاحُ الذُّبَابِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَاذِبَ بَاطِلٍ
 صَٰغِيرًا ﴿٢٨٦﴾ رَبِّكَ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَٰلِحِينَ
 فَإِنَّهُ كَانَ لِلَّهِ ذِي الْعَرْشِ عَظِيمًا ﴿٢٨٧﴾ وَمَا ذَا الْفَرْقِ حَقًّا
 وَالْمُسْكِينِ وَآيِنِ السَّبِيلِ وَلَا تَنْزِيلُ يَرْزُقُ ﴿٢٨٨﴾ إِنَّ الْمُسْلِمِينَ
 كَانُوا الْغَوْنِ السَّابِقِينَ وَكَانَ الْبَيْتُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢٨٩﴾

seeking it in the right way, which is following the Messenger ﷺ.

﴿وَهُوَ مُؤْمِنٌ﴾

«while he is a believer,» means, his heart has faith, i.e., he believes in the reward and punishment,

﴿فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾

«then such are the ones whose striving shall be appreciated, (rewarded by Allah).»

﴿كُلًّا نُمِيزُ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاؤِكَ رَبِّكَ وَمَا كَانَ عَطَاؤُكَ رَبِّكَ مُحْظُورًا﴾ أَنْظَرَ كَيْفَ مَضَلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلَِّلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْصِيلًا ﴿٢٨٣﴾

420. On each these as well as those We bestow from the bounties of your Lord. And the bounties of your Lord can never be forbidden.﴾

421. See how We prefer one above another (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

Allah says:

﴿كُلًّا﴾

«On each» meaning, on each of the two groups, those who desire this world and those who desire the Hereafter, We bestow what they want

﴿مِنْ عَطَاؤِكَ رَبِّكَ﴾

﴿from the bounties of your Lord.﴾

means, He is the One Who is in control of all things, and He is never unjust. He gives to each what he deserves, whether it is eternal happiness or doom. His decree is unstoppable, no one can withhold what He gives or change what He wants. Allah says:

﴿وَمَا كَانَ عَطَاكَ رَبِّكَ مَنُوعًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

meaning, no one can withhold or prevent them. Qatādah said,

﴿وَمَا كَانَ عَطَاكَ رَبِّكَ مَنُوعًا﴾

﴿And the bounties of your Lord can never be forbidden.﴾

"(It means) they can never decrease".^[1]

﴿وَمَا كَانَ عَطَاكَ رَبِّكَ مَنُوعًا﴾

﴿And the Bounties of your Lord can never be forbidden﴾

Al-Hasan and others said, "(It means) they can never be prevented."

Then Allah says:

﴿أَنزَلْنَاهُ فَخَلَّلْنَا بَيْنَهُمْ عَلَىٰ مَوَازِينٍ﴾

﴿See how We prefer one above another,﴾

meaning in this world, so that some are rich and some are poor, and others are in between; some are beautiful, some are ugly and others are in between; some die young while others live to a great age, and some die in between.

﴿وَالْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْصِيلًا﴾

﴿and verily, the Hereafter will be greater in degrees and greater in preferment.﴾

means, the differences between them in the Hereafter will be greater than the differences between them in this world. Some of them will be in varying levels of Hell, in chains and fetters, while others will be in the lofty degrees of Paradise, with its blessings and delights. The people of Hell will vary in their positions and levels, just as the people of Paradise will. In

^[1] Al-Tabari 17:410.

Paradise there are one hundred levels, and the distance between one level and another is like the distance between heaven and earth. It is recorded in the Two *Ṣaḥīḥs* that the Prophet ﷺ said:

«إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلى لَيَرَوْنَ أَهْلَ عِلْيَيْنَ كَمَا يَرَوْنَ الْكَوْكَبَ الْمَآبِرَ فِي أَوَّلِ السَّمَاءِ»

«The people of the highest levels (of Paradise) will see the people of 'Ilīyīn^[1] as if they are looking at distant stars on the horizon.»^[2]

Allāh says:

﴿لَا يُغْنِي عَنْكَ كَثْرَتُ رَحْمَتِكَ وَأَعْزَمُ فَضْلُهَا﴾

«and verily, the Hereafter will be greater in degrees and greater in preferment»

﴿لَا تَسْلُكْ مَعَهُ إِلَهًا سِوَا اللَّهِ فَتَكُونَ مِنَ الْغَالِيَةِ﴾

«22. Set not up with Allāh any other ilāh (god), or you will sit down reproved, forsaken (in the Hellfire).»

Do not associate Anything in Worship with Allāh

Addressing those who are responsible among this *Ummah*, Allāh says, "Do not admit any partner into your worship of your Lord."

﴿فَتَكُونَ مِنَ الْمَرْغُوبَةِ﴾

«or you will sit down reproved,» meaning, because of associating others with Him.

﴿وَيَكُونَ مِنْكَ﴾

«forsaken.» means, because the Lord, may He be exalted, will not help you; He will leave you to the one whom you worshipped, and he has no power either to benefit or to harm, because the Only One Who has the power to benefit or to harm is Allāh alone, with no partner or associate. Imām Aḥmad reported that 'Abdullāh bin Mas'ūd said, "The Messenger of

^[1] See *Sūrat Al-Muṭaffifīn* 83:18-21.

^[2] *Faḥ al-Bārī* 6:368, *Muslim* 4:2177.

Allāh ﷻ said:

مَنْ أَصَابَتْهُ مُصِيبَةٌ فَلْيَرْجُئِهَا بِإِسْمِ اللَّهِ أَنْ يَأْتِيَهُ
بِمَا أَحَبَّ وَإِنَّمَا غَرَضُ عَاجِلًا

«Whoever is afflicted with poverty and goes and asks people for help, will never get rid of his poverty, but if he asks Allāh for help then Allāh will grant him the means of independence sooner or later.»^[1]

This was also recorded by Abu Dāwūd and At-Tirmidhi, who said, "*Ḥasan Ṣaḥīḥ Gharīb*".^[2]

﴿وَقَسَىٰ ذَٰلِكَ إِلَّا صَبَدْنَا إِلَّا إِنَّا وَالْوَالِدَيْنِ إِحْسَانًا إِنَّمَا يَتَّقِ ذَٰلِكَ الْكَبِيرَ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقْرَأُ لَهُمَا مِن يَدَيْكَ عُقْبًا وَلَا طَفِلًا عَلَيْهِمَا وَلَا تَفْجُرْ
لَهُمَا جَانِحَ أُذُنٍ مِّن رَّحْمَتِهِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَبِيْرًا﴾

﴿23. And your Lord has Qaḍā [decreed] that you worship none but Him And that you be dutiful to your parents If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.﴾

﴿24. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young."﴾

The Command to Worship Allāh Alone and to be Dutiful to One's Parents

Allāh commands us to worship Him alone, with no partner or associate. The word *Qaḍā* [normally having the meaning of decreed] here means "commanded". Mujāhid said that

﴿وَقَسَىٰ﴾

﴿And He has Qaḍā﴾ means enjoined^[3] This is also how Ubayy bin Ka'b, Ibn Mas'ūd and Aḍ-Ḍaḥḥāk bin Muzāhim recited the Āyah as:

[1] Aḥmad 1:407.

[2] Abu Dāwūd 2:296, *Tuḥfat al-Aḥwadhī* 6:617.

[3] At-Ṭabarī 17:414

وَرَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

"And your Lord has *Waṣṣa* [enjoined] that you worship none but Him."^[1]

The idea of worshipping Allāh is connected to the idea of honoring one's parents. Allāh says:

﴿وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

﴿And that you be dutiful to your parents.﴾ Here He commands good treatment of parents, as He says elsewhere:

﴿لِيُشْكِرَ لِيَ وَالْوَالِدَيْنِ إِلَىٰ الْعَوْدِ﴾

﴿give thanks to Me and to your parents. Unto Me is the final destination﴾ [31:14]

﴿إِنَّمَا يَنْهَىٰ ذَكَرَ الْكِبَرِ لَكُمْ أَوْ كِلَاهُمَا مَا تَقُولُ شَأْنًا﴾

﴿If one of them or both of them attain old age in your life, say not to them a word of disrespect,﴾

means, do not let them hear anything offensive from you, not even say "Uff!" which is the mildest word of disrespect,

﴿وَلَا تَنْهَرُهُمَا﴾

﴿and do not reprimand them﴾

means, do not do anything horrible to them.

﴿وَلَا تَنْهَرُهُمَا﴾

﴿and do not reprimand them﴾

'Aṣā' bin Rabāḥ said that it meant, "Do not raise your hand against them."^[2] When Allāh forbids speaking and behaving in an obnoxious manner, He commands speaking and behaving in a good manner, so He says:

﴿وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾

﴿but address them in terms of honor.﴾ meaning gently, kindly, politely, and with respect and appreciation.

﴿وَتَذَرُهُمَا فِي سَبِيلِ اللَّهِ مِمَّا رَحِمَ﴾

^[1] Aṣ-Ṭabarī 17:413, 414.

^[2] Aṣ-Ṭabarī 17:417.

﴿And lower unto them the wing of submission and humility through mercy,﴾ means, be humble towards them in your actions.

﴿وَدُلَّ رَبِّيَّ أَرْحَمَهُمْ كَمَا رَّبِّيَّ شَبِيحًا﴾

﴿and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young"﴾

means, say this when they grow old and when they die. Ibn 'Abbas said: "But then Allāh revealed:

﴿كَانَ يَنْهَى وَلِيُّكَ مَنْزِلًا بِسْتَعْمَرُوا لِلنَّاسِ كَذِبًا﴾

﴿It is not (proper) for the Prophet and those who believe to ask Allāh's forgiveness for the idolators.﴾^[1] [9-13]

There are many *Hadiths* which speak about honoring one's parents, such as the *Hadith* narrated through a number of chains of narration from Anas and others, which states that the Prophet ﷺ climbed up on the *Minbar*, and then said, ((*Āmin, Āmin, Āmin*)) It was said, "O Messenger of Allāh, why did you say *Āmin*?" He said

«أَتَانِي جِبْرِيلُ صَلَ: يَا مُحَمَّدُ رَجِمَ أَنْتَ وَرَجُلٌ دَخِلْتَ عَنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ، قُلْ آمِينَ، فَقُلْتُ آمِينَ، ثُمَّ قَالَ رَجِمَ أَنْتَ وَرَجُلٌ دَخَلَ عَلَيْهِ شَهْرٌ وَتَصَادَ ثُمَّ خَرَجَ فَلَمْ يُغْفَرْ لَهُ، قُلْ آمِينَ، فَكُلْتُ آمِينَ، ثُمَّ قَالَ رَجِمَ أَنْتَ وَرَجُلٌ أَنْزَلَ وَالَّذِي أَوْ أَخَذْنَا فَلَمْ يَدْجُلَاهُ، لَحَقَّ، قُلْ آمِينَ، فَقُلْتُ آمِينَ،

«Jibril came to me and said, "O Muhammad, he is doomed who hears you mentioned and does not say *Ṣalla* upon you." He said, "Say *Āmin*," so I said *Āmin*. Then he said, "He is doomed who sees the month of *Ramadhān* come and go, and he has not been forgiven." He said, "Say *Āmin*," so I said *Āmin*. Then he said, "He is doomed who grows up and both his parents or one of them are still alive, and they do not cause him to enter *Paradise*." He said, "Say *Āmin*," so I said *Āmin*.^[2]

Another *Hadith*

Imām Aḥmad reported from Abu Hurayrah that the Prophet ﷺ said:

[1] Al-Tabari 17:421

[2] *Taḥfat Al-Aḥwadhī* 5:350.

enjoins you concerning your close relatives then the next in closeness.^[1]

This was recorded by Ibn Mājah from the *Hadīth* of 'Abdullah bin 'Ayyāsh.^[2]

Another *Hadīth*

Aḥmad recorded that a man from Banu Yarbū' said: "I came to the Prophet ﷺ while he was talking to the people, and I heard him saying,

«بِذِ الْمُنْعِي أُمِّي، ثُمَّ أَبَاكَ، وَأُخْتُكَ وَأَخَاكَ، ثُمَّ أَقْرَبُ أَقْرَبُ»

«The hand of the one who gives is superior. (Give to) your mother and your father, your sister and your brother, then the closest and next closest.»^[3]

﴿رَبُّكَ أَعْلَمُ بِمَا فِي صُورِكُمْ ۖ وَكَوْنُوا مَتَّعِينَ﴾

﴿25 Your Lord knows best what is in your souls. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him in repentance﴾

Omissions committed against Parents are pardoned with Good Relations and Repentance

Sa'īd bin Jubayr said: "This refers to a man who said something that he did not think would be offensive to his parents." According to another report: "He did not mean anything bad by that."^[4] So Allāh said

﴿رَبُّكَ أَعْلَمُ بِمَا فِي صُورِكُمْ ۖ وَكَوْنُوا مَتَّعِينَ﴾

﴿Your Lord knows best what is in your souls. If you are righteous﴾

﴿هُوَ أَعْلَمُ بِمَا فِي صُورِكُمْ ۖ وَكَوْنُوا مَتَّعِينَ﴾

﴿He is Ever Most Forgiving to those who turn to Him in repentance.﴾

[1] Aḥmad 4:132

[2] Ibn Mājah 2:1207.

[3] Aḥmad 4:64.

[4] Aṭ-Ṭabarān 17:422

Qatadah said: "To the obedient who pray."^[1]

﴿بِمَنِّكَ كَانَ لِأَزْوَاجٍ عَمُودًا﴾

«He is Ever Most Forgiving to those who turn to Him in repentance.»

Shu'bah narrated from Yahya bin Sa'id from Sa'id bin Al Mūsayyib; "This refers to those who commit sin then repent, and commit sin then repent."^[2]

'Atā' bin Yasār, Sa'id bin Jubayr and Mujāhid said: "They are the ones who return to goodness."^[3] Mujāhid narrated from Ubayd bin Umayr, concerning this *Ayah*: "This is the one who, when he remembers his sin when he is alone, he seeks the forgiveness of Allāh." Mujāhid agreed with him on that.^[4]

Ibn Jarir said: "The best view on this matter is of those who said that it refers to the one who repents after committing sin, who comes back from disobedience to obedience and who leaves that which Allāh hates for that which He loves and is pleased with."^[5] What he said is correct, for Allāh says,

﴿إِنِ لِّنَا لِيَوْمَئِذٍ مَّعَادُ﴾

«Verily, to Us will be their return» (88:25).

And according to a *Sahih Hadith*, the Messenger of Allāh would say when he ﷺ returned from a journey,

«أَبُيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِلُونَ»

«We have returned repenting, worshipping and praising our Lord.»^[6]

﴿وَمَنْ مَّا الْقَرْنُ حَتْمٌ وَالْبَيْتُكَ وَابْنُ الْكَيْلِ وَلَا تَنْزِيلُ تَيْبَةٍ﴾ إِنَّ السَّيِّئِينَ كَانُوا يُكَذِّبُونَ
الْمُرْسَلِينَ وَكَانَ الْفَيْتُكَ لِرَبِّهِمْ كَقَوْلِهِمْ ﴿وَلَا تَقْرَأُ عَلَيْهِمْ آيَةً زَمَنًا مِنْ رَبِّكَ رَبُّهُمْ مَدْلُ
لَهُمْ تَوَلَّاهُمْ نَسْرًا﴾

[1] At-Tabari 17:422.

[2] At-Tabari 17:423.

[3] At-Tabari 17:424, 425.

[4] At-Tabari 17:424.

[5] At-Tabari 17:425.

[6] Fath Al-Bari 3:724.

﴿26 And give to the kinsman his due, and to the Miskīn (poor), and to the wayfarer. But spend not wastefully (your wealth, in the manner of a spendthrift).﴾

﴿27. Verily, the spendthrifts are brothers of the Shayṭān (devils), and the Shayṭān is ever ungrateful to his Lord ﴾

﴿28. And if you turn away from them and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft, kind word.﴾

The Command to maintain the Ties of Kinship and the Prohibition of Extravagance

When Allāh mentions honoring one's parents, He follows this with the command to treat one's relatives well and to maintain the ties of kinship. According to the *Hadīth*

أُمُّكَ وَأَبَاكَ، ثُمَّ أَقْرَبُ أَقْرَبُ، وَفِي رِوَايَةٍ أُخْرَى: ثُمَّ أَقْرَبُ مَا لَاقَرْتُ.

‘Your mother and your father, then your closest relatives and the next closest.’^[1]

According to another *Hadīth*:

مَنْ أَحَبَّ أَنْ يَتَسَدَّدَ لَهُ فِي رِزْقِهِ وَيَتَأْتَهُ فِي أَحَدِهِ، فَتُجَبَّلَ رَحْمَتُهُ

‘Whoever would like to see his provision expanded and his life extended, let him maintain his ties of kinship’^[2]

﴿وَلَا تُدْرِكُهُ الْيَدَانِ﴾

﴿But spend not wastefully (your wealth) in the manner of a spendthrift.﴾

When Allāh commands spending, He forbids extravagance. Spending should be moderate, as stated in another *Āyah*:

﴿وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا﴾

﴿And those who, when they spend, are neither extravagant nor stingy﴾. [25:67]

Then He says, to discourage extravagance

﴿إِنَّ الْمُبْتَذِرِينَ كَالْحَرَابِ، يُزَيِّفُونَ مَالَهُمْ وَيُزَيِّفُونَ﴾

^[1] Ahmad 2:226.

^[2] Muslim 4:1982.

﴿Verily, the spendthrifts are brothers of the Shayāṭīn.﴾

They have this trait in common. Ibn Mas'ūd said: "This refers spending extravagantly when it is not appropriate."^[1] Ibn 'Abbās said likewise.^[2] Mujāhid said: "If a man spends all his wealth on appropriate things, then he is not a spendthrift, but if he spends a little inappropriately, then he is a spendthrift."^[3] Qatādah said: "Extravagance means spending money on sin in disobeying Allāh, and on wrongful and corrupt things."^[4]

Imām Aḥmad recorded that Anas bin Mālik said: "A man came from Banu Tamīm to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, I have a lot of wealth, I have a family, children, and the refinements of city life, so tell me how I should spend and what I should do.' The Messenger of Allāh ﷺ said:

«مُخْرِجُ الزَّكَاةِ بَيْنَ خَالِكَ إِذَا كَانَ، فَإِنَّهَا طَهْرَةٌ تُطَهِّرُكَ، وَتَجْعَلُ أَقْرَبَكَ، وَتُعْرِفُ حُرَّ السَّائِلِ وَالْجَارَ وَالْمُسْكِينَ»

«Pay the Zakāh on your wealth if any is due, for it is purification that will make you pure, maintain your ties of kinship, pay attention to the rights of beggars, neighbors and the poor.»

He said: 'O Messenger of Allāh, make it less for me.' He [recited]:

﴿وَمَنْ لَّا الْقَرُّ مَعَهُ وَالْمُسْكِينُ وَالنَّسِيلُ وَلَا تُذِرْ تَبَدُّرَهُ﴾

«And give to the kinsman his due, and to the Miskūn (poor) and to the wayfarer. But spend not wastefully in the manner of a spendthrift»

The man said, 'That is enough for me, O Messenger of Allāh. If I pay Zakāh to your messenger, will I be absolved of that duty before Allāh and His Messenger?' The Messenger of Allāh ﷺ said:

«نَعَمْ، إِذَا أَذِنَتْهَا إِلَى رَسُولِي فَقَدْ بَرَأْتَ بِهَا وَلَكَ أَخْرَقَا، وَإِنَّهَا عَلَى مَنْ بَدَّلَهَا»

[1] Aḥ-Tabarī 17:428

[2] Aḥ-Tabarī 17:429.

[3] Aḥ-Tabarī 17:429.

[4] Aḥ-Tabarī 17:429.

«Yes, if you give it to my messenger, you will have fulfilled it, and you will have the reward for it, and the sin is on the one who changes it.»¹¹

﴿يَا تَبَذِّرَ كَأَنَّهُ كَانَ يُحِيثُ﴾

«Verily, the spendthrifts are brothers of the Shaytān,»

meaning, they are their brothers in extravagance, foolishness, failing to obey Allah and committing sin. Allah said:

﴿وَكُلُّهُ الشُّكْرُ لِرَبِّهِ كُفْرًا﴾

«and the Shaytān is ever ungrateful to his Lord.»

meaning, he is an ingrate, because he denied the blessings of Allah and did not obey Him, turning instead to disobedience and rebellion

﴿وَلَوْ أَنَّا فَرَسْنَا عَنْهُمْ تَبَعَهُ رَحْمَةً مِن رَّبِّكَ﴾

«And if you turn away from them and you are awaiting a mercy from your Lord»

if your relatives and those to whom We have commanded you to give, ask you for something, and you do not have anything, and you turn away from them because you have nothing to give,

﴿فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا﴾

«then, speak unto them a soft, kind word.»

meaning, with a promise. This was the opinion of Mujāhid, Tkrimah, Sa'īd bin Jubayr, Al-Ḥasan, Qatādah and others.¹²

﴿وَلَا تُحْمَلْ بِذَلِكَ نَفْسُكَ إِلَى عَصَا وَلَا تَسْطَلْهَا كُلَّ تَسْطَلٍ فَتَكُونَ مَلُومًا مَّخْشُومًا﴾. إِنَّ ذَلِكَ

يَسْطَلُّ الرِّزْقَ مِن بَيْنِ يَدَيْهِ وَتَفْشُرُ يَدُكَ كَأَن يَبْسُوتَ سِتْرًا عَصَاكَ. ﴿٢٩﴾

«29. And let not your hand be tied (like a miser) to your neck, nor overextend it (like a spendthrift), so that you become blameworthy and in severe poverty.»

¹¹ Ahmad 3:136. Some scholars consider this *Hadīth* authentic, although it is not confirmed that its narrator, Sa'īd bin Abī Ḥisāl, actually heard from Anas bin Malik.

¹² Aṭ-Ṭabarī 17:431, 432

430. Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His servants.﴾

Moderation in Spending

Allāh enjoins moderation in living. He condemns miserliness and forbids extravagance.

﴿وَلَا تَعْمَلْ يَدًا مَرْبُوتَةً إِلَىٰ مَقْلَبِهَا﴾

﴿And let not your hand be tied (like a miser) to your neck,﴾

this means, do not be miserly and stingy, never giving anything to anyone, as the Jews - may the curses of Allāh be upon them - said, "Allāh's Hand is tied up (i.e., He does not give and spend of His bounty)". They attributed miserliness to Him, Exalted and Sanctified be the Most Generous Bestower!

﴿وَلَا تَبْسُطْهَا عَلَىٰ الْمَسْكِينِ﴾

﴿nor overextend it (like a spendthrift)﴾

means, nor be extravagant in spending and giving more than you can afford, or paying more than you earn, lest you become blameworthy and find yourself in severe poverty. If you are a miser, people will blame you and condemn you, and no longer rely on you. When you spend more than you can afford, you will find yourself without anything to spend, so you will be worn out, like an animal that cannot walk, so it becomes weak and incapable. It is described as worn out, which is similar in meaning to exhausted. As Allāh says:

﴿فَإِن تَبَيَّنَ لَهُ مِنْ عَدُوٍّ شَيْءٌ فَهُوَ يُخَالِفُ بِهِ أَهْلَ الْأَيْمَنِ الْمُلْحَقِينَ وَيَنْتَظِرُ لَهُمْ يَوْمَ تُبْعَثُونَ﴾

﴿Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation and worn out.﴾ (67:3-4)

meaning, unable to see any faults. Similarly, Ibn 'Abbās, Al-Ḥasan, Qatādah, Ibn Jurayj, Ibn Zayd and others understood this Āyah as miserliness and extravagance.^[1] It was reported

^[1] Aṭ-Ṭabarān 17:434, 435.

in the Two Ṣaḥīḥs from the Ḥadīth of Abu Az-Zinād from Al-A'raj that Abu Hurayrah heard the Messenger of Allāh ﷺ say:

«مَثَلُ الْبَخِيلِ وَالْمُسْكِنِ كَمَثَلِ رَجُلَيْنِ جَلَسَا جُنَانٍ مِنْ حَدِيدٍ مِنْ قُدْبَيْهِمَا إِلَى تَرَاقِيهِمَا، فَأَمَّا الْمُسْكِنُ فَلَا يُغَيِّرُ إِلَّا سَنَةً - أَوْ وَفَرَتْ - عَنِ جَسَدِهِ حَتَّى تُخْفِيَ نَمَتَهُ زَنْغُورُهُ، رَأَى الْبَخِيلُ فَلَا يُرِيدُ أَنْ يَتَّيِقَ شَيْئًا إِلَّا لَزَقَتْ كُلُّ حَلْمَةٍ مِنْهَا مَكَانَهُ، فَهُوَ يُوسِّعُهَا فَلَا تَسْجَعُ»

«The parable of the miser and the almsgiver is that of two persons wearing iron cloaks from their chests to their collar-bones. When the almsgiver gives in charity, the cloak becomes spacious until it covers his whole body to such an extent that it hides his fingertips and covers his tracks (obliterates his tracks - or, his sins will be forgiven). And when the miser wants to spend, it (the iron cloak) sticks and (its) every ring gets stuck to its place, and he tries to widen it, but it does not become wide.»¹¹

This version was recorded by Al-Bukhari in the Book of *Zakah*.

In the Two Ṣaḥīḥs it is recorded that Mu'āwiyah bin Abi Muzarrid narrated from Sa'īd bin Yasār that Abu Hurayrah said: "The Messenger of Allāh ﷺ said:

«مَا مِنْ يَوْمٍ يَضْحَكُ الْعِبَادُ فِيهِ إِلَّا وَمَلَكَانِ يَنْزِلَانِ مِنَ السَّمَاءِ يَقُولُ أَحَدُهُمَا: اللَّهُمَّ اغْنِ مُبِقًا حَلَمًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَغْنِ مُتَمَسِّكًا تَعْلًا»

«There is no day when a person wakes up but two angels come down from heaven. One of them says, 'O Allāh, compensate the one who gives (in charity),' and the other one says, 'O Allāh, destroy the one who withholds.'»

Muslim recorded from Abu Hurayrah that the Prophet ﷺ said:

«مَا تَقْصُ فَاُلٌ مِنْ صَدَقَةٍ، وَمَا زَادَ اللَّهُ غُلًا أَنْفَرًا إِلَّا جَزَاءً، وَمَنْ تَوَاضَعَ لِلَّهِ زِنَةً»

«Wealth never decreases because of Ṣadaqah (charity). Allāh never increases a servant who gives in charity except in honor, and whoever is humble for the sake of Allāh, Allāh will raise

¹¹ Fath Al-Bārī 3:358, Muslim 2:708.

him in status.^[1]

According to a *Hadith* narrated by Abu Kathir from 'Abdullah bin 'Amr, who attributed it to the Prophet ﷺ:

«يَا أَيُّهَا النَّاسُ إِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، أَمَرَهُمْ بِالْإِخْلِ قَبْلَهُمْ، وَأَمَرَهُمْ بِاللِّطِيفَةِ فَفَعَلُوا، وَأَمَرَهُمْ بِالْمَجْورِ فَفَعَلُوا»

«Beware of stinginess for it destroyed the people who came before you. It commanded them to be miserly, so they were miserly; and it commanded them to cut the ties of kinship, so they cut them; and it commanded them to commit immoral actions, so they did so.^[2]»

﴿إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ﴾

«Truly, your Lord expands the provision for whom He wills and straitens (for whom He wills).»

This *Āyah* is telling us that Allāh is the One Who provides or withholds, the Bestower Who is running the affairs of His creation as He wills. He makes rich whomever He wills, and He makes poor whomever He wills, by the wisdom that is His. He said:

﴿إِنَّهُ كَانَ يَكُونُ خَبِيرًا﴾

«Verily, He is Ever All-Knower, All-Seer of His servants.»

meaning, He knows and sees who deserves to be rich and who deserves to be poor.

In some cases, richness may be decreed so that a person gets carried away, leading to his own doom. In other cases, poverty may be a punishment. We seek refuge with Allāh from both.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً أَمَّا تُرِيدُونَ أَن تَسْلُكُوا فِي سُلُوكٍ سَلِيمٍ﴾

«31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.»

[1] Muslim 4:2001.

[2] Ahmad 2:159.

Prohibition of killing Children

This Āyah indicates that Allāh is more compassionate towards His servants than a father to his child, because He forbids killing children just as He enjoins parents to take care of their children in matters of inheritance. The people of *Jāhiliyyah* would not allow their daughters to inherit from them, and some would even kill their daughters lest they make them more poor. Allāh forbade that and said.

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْنَةٍ﴾

﴿And kill not your children for fear of poverty.﴾

meaning, lest they may make you poor in the future. This is why Allāh mentions the children's provision first:

﴿لَنَرْزُقْكُمْ وَرَبَّاهُمْ﴾

﴿We shall provide for them as well as for you.﴾

In Sūrat Al-An'am, Allāh says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ إِنِ امْنُتُمْ﴾

﴿kill not your children because of poverty﴾ [6:151]

﴿لَنَرْزُقْكُمْ وَرَبَّهُمْ﴾

﴿We provide sustenance for you and for them﴾ [6:151]

and,

﴿إِنَّ قَتْلَهُمْ كَانَ جِثْمًا كَبِيرًا﴾

﴿Surely, the killing of them is a great sin.﴾

means, a major sin. In Two *Ṣaḥīḥs* it is recorded that 'Abdullāh bin Mas'ūd said: "I said, 'O Messenger of Allāh, which sin is the worst?' He said,

«أَنْ تُخَيِّلَ لِلَّهِ بَيْنًا زَمْزَمَ خَنَفِكَ . قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : أَنْ تَقْتُلَ وَلَدَكَ خَلْفَةَ أَنْ يَطْعَمَ مَعَكَ . قُلْتُ : ثُمَّ أَيُّ؟ قَالَ : أَنْ تُزَايِيَ بِخَيْلِيَةِ جَارِكَ»

«To appoint rivals of Allāh when He has created you.» I asked, 'Then what?' He said, «To kill your child lest he should eat with you.» I asked, 'Then what?' He said, «To commit adultery with your neighbor's wife.»^[1]

[1] Faḥḥ Al-Bārī 8:13.

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشًا وَسَاءَ سَبِيلًا﴾

﴿32. And come not near to unlawful sex. Verily, it is *Fahishah* (immoral sin) and an evil way.﴾

The Command to avoid Zina (Unlawful Sex) and Everything that leads to it

Allāh says, forbidding His servants to commit Zina or to approach it or to do anything that may lead to it:

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشًا﴾

﴿And come not near to unlawful sex. Verily, it is a *Fahishah* (immoral sin)﴾ meaning a major sin,

﴿وَسَاءَ سَبِيلًا﴾

﴿and an evil way.﴾ meaning, a terrible way to behave.

Imām Ahmad recorded Abu Umāmah saying that a young man came to the Prophet ﷺ and said, "O Messenger of Allāh! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet ﷺ said,

«أَدْبُهُ»

«Come close» The young man came to him, and he said,

«اجْلِسْ»

«Sit down» so he sat down. The Prophet ﷺ said,

«تَجِبُهُ لِأُمِّكَ»

«Would you like it (unlawful sex) for your mother?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

﴿وَلَا النَّاسُ يُجِبُونَ لِأُمَّهَاتِهِمْ﴾

«Neither do the people like it for their mothers.» The Prophet ﷺ said,

«أَتَجِبُهُ لِابْنَتِكَ»

«Would you like it for your daughter?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَ لِبَنَاتِهِمْ»

«Neither do the people like it for their daughters.» The Prophet ﷺ said,

«أَتُجِزَّةُ لَأَخِيكَ؟»

«Would you like it for your sister?» He said, "No, by Allāh, may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَ لِأَخَوَاتِهِمْ»

«Neither do the people like it for their sisters.» The Prophet ﷺ said,

«أَتُجِزَّةُ بِمَتِّكَ؟»

«Would you like it for your paternal aunt?» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَ لِبَنَاتِهِمْ»

«Neither do the people like it for their paternal aunts.» The Prophet ﷺ said,

«أَتُجِزَّةُ بِحَاثَتِكَ؟»

«Would you like it for your maternal aunt?» He said, "No, by Allāh, O Allāh's Messenger! may I be ransomed for you." The Prophet ﷺ said,

«وَلَا النَّاسُ يُحِبُّونَ لِأَخَوَاتِهِمْ»

«Neither do the people like it for their maternal aunts.» Then the Prophet ﷺ put his hand on him and said,

«اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَطَهِّرْ قَلْبَهُ، وَأَحْصِ رَحْمَهُ»

«O Allāh, forgive his sin, purify his heart and guard his chastity.» After that the young man never paid attention to anything of that nature.^[1]

«وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ مَقْلًا لَا يَرْتَدُّ إِلَيْهِ»

بِسَبَبِ فِي الْقَتْلِ إِنْ كَانَ مَظْلُومًا ۖ ﴿٣٣﴾

[1] Ahmad 5:256

433. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he is helped ﴿

Prohibition of Unlawful Killing

Allah forbids killing with no legitimate reason. It was reported in the Two *Ṣaḥīḥs* that the Messenger of Allāh ﷺ said:

«لَا يَجُزُّ دَمٌ مِّنْ مُّسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ رَأَى مُحَمَّدًا رَسُولَ اللَّهِ، إِلَّا يَأْخُذَ ثَلَاثٌ: مَقْرَرٌ مَّا لَيْسَ، وَلِرَأْيِ الْمَخْصُورِ، وَالدِّيكِ لِبَيْتِ الْمُعَاوِيَةِ بِخُفَاةٍ»

«The blood of a Muslim who bears witness to *Lā ilāhā illallāh* and that Muhammad is the Messenger of Allāh, is not permissible (to be shed) except in three cases: a soul for a soul (i.e., in the case of murder), an adulterer who is married, and a person who leaves his religion and deserts the *Jamā'ah*.»^[1]

The following is recorded in the books of the *Sunan*.

«لَوْ زَالِ الدُّنْيَا بِعَدُوِّهِ أَهْرُونَ مِنْ قَتْلِ مُسْلِمٍ»

«If the world were to be destroyed, it would be of less importance to Allāh than the killing of a Muslim.»^[2]

﴿وَمَنْ قُتِلَ مَقْرَرًا فَقَدْ حَتَمَ رَأْيِهِ. مُعَلَّكٌ﴾

«And whoever is killed wrongfully, We have given his heir the authority.﴿

The authority is over the killer. The heir has the choice; if he wishes, he may have him killed in retaliation, or he may forgive him in return for the payment of the *Diyah* (blood money), or he may forgive him with no payment, as is reported in the *Sunnah*. The great scholar and Imam Ibn 'Abbās understood from the general meaning of this *Āyah* that Mu'awiyah should take power, because he was the heir of 'Uthmān, who had been killed wrongfully, may Allāh be

[1] *Faṭḥ Al-Bārī* 12:209, Muslim 3.1302.

[2] *Tuhfat Al-Aḥwadhī* 4:256, An-Nasa'i, 7:82, Ibn Mājah 2.874.

The Command to handle the Orphan's Wealth properly and to be Honest in Weights and Measures

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ مِنْ أَمْسَرٍ حَتَّىٰ يَبْلُغَ أَشُدَّهُ﴾

«And come not near to the orphan's property except to improve it, until he attains the age of full strength.»

meaning, do not dispose of the orphan's wealth except in a proper manner.

﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ وَبَيْنَ الْيَتِيمِ أَنْ يَكْبُرُوا مِنْهَا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْعَ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾

«but consume it [the orphan's property] not wastefully and hastily fearing that they should grow up, and whoever (among guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labor).» [4:6]

In *Ṣaḥīḥ Muslim* it is recorded that the Messenger of Allāh ﷺ said to Abu Dharr:

«مَا أَنَا ذُرِّيُّ أَرْثُكَ ضَعِيفًا، وَإِنِّي أَحِبُّ لَكَ مَا أَحِبُّ لِنَفْسِي: لَا تَأْمُرُ عَلَىٰ نَفْسِي، وَلَا تَوَلِّ مَالَ الْيَتِيمِ»

«O Abu Dharr, I see that you are weak (in administering), and I like for you that which I like for myself. Do not let yourself be appointed as Amīr over two people, and do not let yourself be appointed as guardian of an orphan's property.»¹¹

﴿وَأَوْفُوا بِالْعَهْدِ﴾

«And fulfill (every) covenant.» meaning, everything that you promise people, and the covenants that you agree to, because the person who makes a covenant or a promise will be asked about it:

﴿إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

«Verily, the covenant will be questioned about.»

﴿وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ﴾

¹¹ Muslim 3:1458.

﴿And give full measure when you measure.﴾ meaning, do not try to make it weigh less nor wrong people with their belongings.

﴿وَزِنُوا بِالْإِسْقَاطِ﴾

﴿and weigh with a balance﴾ meaning scales,

﴿الَّتِي هِيَ﴾

﴿that is straight.﴾ meaning that which is not distorted nor that which will cause confusion.

﴿ذَلِكَ خَيْرٌ﴾

﴿that is good﴾ for you, in your daily life and in your Hereafter. So Allāh says:

﴿وَأَحْسَنُ تَأْوِيلًا﴾

﴿and better in the end.﴾ meaning, with regard to your ultimate end in the Hereafter.

﴿ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

﴿That is good (advantageous) and better in the end.﴾

Sa'īd narrated that Qatādah said that this means "Better in reward and a better end."^[1] Ibn 'Abbās used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed - these weights and measures."^[2]

﴿وَلَا تَقْفُ مَا يَسِرُّكَ يَوْمَ يَسْأَلُكَ بِمَا كُنْتَ تَقُولُ﴾

﴿وَلَا تَقْفُ مَا يَسِرُّكَ يَوْمَ يَسْأَلُكَ﴾

﴿36. And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).﴾

Do not speak without Knowledge

'Alī bin Abī Ṭalhah reported that Ibn 'Abbās said: "This means) do not say (anything of which you have no knowledge)."^[3] Al-'Awfi said: "Do not accuse anyone of that of

[1] Aṭ-Ṭabari 17:446.

[2] Aṭ-Ṭabari 17:446.

[3] Aṭ-Ṭabari 17:445.

which you have no knowledge."^[1] Muḥammad bin Al-Ḥanafiyyah said: "It means bearing false witness."^[2] Qatādah said: "Do not say, 'I have seen', when you did not see anything, or 'I have heard', when you did not hear anything, or 'I know', when you do not know, for Allāh will ask you about all of that."^[3] In conclusion, what they said means that Allāh forbids speaking without knowledge and only on the basis of suspicion, which is mere imagination and illusions. As Allāh says:

﴿اِنتَبِهُوا كَثِيرًا مِنْ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ﴾

«Avoid much suspicion; indeed some suspicions are sins.»
[49:12]

According to a Ḥadīth:

﴿يَا أَيُّهَا النَّاسُ وَالظَّنُّ قَبْأٌ مِنَ الظَّنِّ أَتَذَبُ الْحَبِيثَ﴾

«Beware of suspicion, for suspicion is the falsest of speech.»^[4]

The following Ḥadīth is found in *Sunan Abu Dāwūd*:

«بَشَّ مَعْلِيَةُ الرَّجُلِ: زَعَمُوا»

«What an evil habit it is for a man to say, 'They claimed...'^[5]»

According to another Ḥadīth:

﴿إِنَّ أَوْفَى الْفِرَى أَنْ يُرَى الرَّجُلُ غَيِّبَ مَا لَمْ تَرَهُ﴾

«The worst of lies is for a man to claim to have seen something that he has not seen.»^[6]

In the *Ṣaḥīḥ* it says:

«مَنْ تَحَلَّمَ حُلْمًا ثَلَفَ يَوْمَ الْقِيَامَةِ أَنْ يَتَوَدَّ بَيْنَ شَيْعَتَيْنِ وَلَيْسَ بِغَائِلٍ»

«Whoever claims to have seen a dream (when he has not seen) will be told on the Day of Resurrection to make a knot between

[1] Aṭ-Ṭabari 17:447.

[2] Aṭ-Ṭabari 17:447.

[3] Aṭ-Ṭabari 17:446.

[4] *Fath Al-Bāri* 9:106.

[5] *Abu Dāwūd* 5:254.

[6] *Fath Al-Bāri* 12:446.

two barley grains, and he will not be able to do it.^[1]

﴿كُلُّ أُولَٰئِكَ﴾

﴿each of those ones﴾ means these faculties, hearing, sight and the heart,

﴿كَانَ عَنْهُ مَسْئُولًا﴾

﴿will be questioned.﴾ means, the person will be asked about them on the Day of Resurrection, and they will be asked about him and what he did with them.

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَجًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَكَلَّا لَئِنْ لَّمْ يَكُنْ لَكَ كَافًا
مِّمَّا عَدَدَ رَبِّكَ مَكْرُومًا﴾

﴿37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height.﴾

﴿38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.﴾

Condemnation of strutting

Allāh forbids His servants to strut and walk in a boastful manner:

﴿وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَجًا﴾

﴿And walk not on the earth with conceit and arrogance.﴾

meaning, walking in boastful manner and acting proud, like those who are arrogant oppressors.

﴿إِنَّكَ لَن تَخْرِقَ الْأَرْضَ﴾

﴿Verily, you can neither rend nor penetrate the earth﴾

means, you cannot penetrate the earth with your walking. This was the opinion of Ibn Jarir.

﴿وَكَلَّا لَئِنْ لَّمْ يَكُنْ لَكَ كَافًا﴾

﴿nor can you attain a stature like the mountains in height.﴾

means, with your arrogance, pride and self-admiration. Indeed,

[1] Fath Al-Bāri 12:446.

such behavior may bring about the opposite of what one pretends to be, as was reported in the *Ṣaḥīḥ*:

«يَتَمَنَّاهُ رَجُلٌ يَمْشِي فِيمَنْ كَانَ قَبْلَكُمْ وَعَلَيْهِ بُرْدَانٌ يَتَخَنَّرُ فِيهِمَا، إِذْ خَبَفَ بِهِ الْأَرْضُ فَهُوَ يَتَجَلَّجَلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»

«While a man from the people before you was walking arrogantly in his garments, the earth swallowed him and he is still sinking down into it, until the Day of Resurrection.»^[1]

Allāh also tells us about Qārūn, who went to his people wearing his finery, then Allāh caused the earth to swallow him and his house.

«كُلُّ ذَلِكَ كَانَ سَيِّئًا عِنْدَ رَبِّكَ مَكْرُوهًا»

«All the bad aspects of these (the above mentioned things) are *Sayī'uhu* [hateful] to your Lord.»

Some scholars recite this as *Sayī'atan*, meaning evil deeds, i.e., everything mentioned is forbidden, from the *Āyah*,

«وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْنَةٍ»

«And kill not your children for fear of poverty» [17:31]

up to this [38] *Āyah*. So everything that is mentioned here is a *Sayī'ah* (evil deed) for which a person is to be blamed before Allāh, Who does not like or accept these deeds. As for the recitation *Sayī'uhu*, it is a genitive construction, meaning the bad aspects of these i.e., everything mentioned from the *Āyah*,

«وَرَفَعَنَّا رَبَّكَ أَلَّا تُعْبَدُوا إِلَّا بِهِ»

«And your Lord has decreed that you worship none but Him» [17:23]

up to this *Āyah*, [17:38] meaning that the worst of these mentioned are disliked by Allāh. This was the view of Ibn Jarīr, may Allāh have mercy on him.

[This is the end of Volume Five. Volume Six begins with *Āyah* number 39 of *Sūrat Al-Isrā'*.]

^[1] Muslim 3:1654.